

تفسير معاني

القرآن الكريم

(باللغة الانجليزية)

Interpretation
of the Meanings of
**THE NOBLE
QUR'ÂN**
IN THE ENGLISH LANGUAGE

A Summarized Version of At-Tabari, Al-Qurtubi and
Ibn Kathir with comments from Sahih Al-Bukhari

Dr. Muhammad Muhsin Khan
Dr. Muhammad Taqi-ud-Din Al-Hilali



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للخدمات الإنسانية

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مؤسسة الشيخ ثاني بن عبد الله
للخدمات الإنسانية



Praise be to Allah, and peace and blessings be upon the most honored of His prophets and messengers, Muhammad Salallahu 'Alayhee Wasalam (PBUH, May the Peace and Blessings of Allah be Upon Him)

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باللغة الإنجليزية

INTERPETATION OF THE MEANINGS OF
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IN THE ENGLISH LANGUAGE

الدكتور محمد تقي الدين الهلالي — الدكتور محمد محسن خان

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مؤسسة الشيخ ثاني بن عبد الله
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PREFACE

All praise and thanks are Allāh's, the Lord of *Ālamīn* (mankind, jinn and all that exists) and peace be upon the Master of the Messengers, Muhammad ﷺ.

This interpretation of the meanings of the Noble Qur'ān has been revised and the following changes have been made:

1. Each Verse has been put separately with its English interpretation.
2. The Arabic text of the Noble Qur'ān has been taken from *Mushaf Al-Madīnah An-Nabawīyyah*, which has been printed by the *Mujamma' of King Fahd of Saudi Arabia for the printing of Al-Mushaf Ash-Sharīf*, in the year 1405 A.H., according to the instructions of the Vice-Chancellor of the Islāmic University, instead of the old Arabic text of the previous print of this book which was printed in the United States and Turkey, by the Turkish Calligrapher Sheikh Hamid Al-Amadī.
3. There are some additions and subtractions of Chapters and *Ahādīth* from *Sahīh Al-Bukhārī* and other *Ahādīth* collections.
4. Some additions, corrections, and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.

Translators:

Dr. Muhammad Taqī-ud-Din Al-Hilālī

Dr. Muhammad Muhsin Khān

A NOTE FROM THE PUBLISHER

Islām is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for real understanding and thorough studying of its rules and regulations. And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their Faith.

Invitation to Islām is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. So we are presenting the interpretation of the meanings of the Noble Qur'ān which is completed and printed with the Help of Allāh. All praise and thanks are Allāh's, with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allāh be upon our Prophet Muhammad, his family and his Companions.

Lastly I thank all the brothers who participated in the accomplishment of this colossal work particularly brother Saeeduddin and brother Mohammad Munawar who checked and rechecked again and again the manuscript with great perseverance. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

ABDUL MALIK MUJAHID

General Manager

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

The Noble Qur'ān

A Miracle from Allāh (to Prophet Muhammad ﷺ)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ [يونس: ٣٧]

“And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e., the Taurat (Torah) and the Injeel (Gospel)], and a full explanation of the Book (i.e., the laws decreed for mankind) —wherein there is no doubt — from the Lord of the *Ālamīn* (mankind, jinn, and all that exists).” (V.10:37)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [آل عمران: ٨٥]

“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (V.3:85)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ - أَوْ آمَنَ - عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوْتِيَتْهُ وَحِيًّا أَوْ حَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ». [صحيح البخاري ٧٢٧٤/٩ (٣٧٤)]

Narrated Abū Hurairah ؓ: The Prophet ﷺ said, “There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” [Sahih Al-Bukhari, 9/7274 (O.P.379)]

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ: أَخْبَرَنَا يَزِيدُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ - وَأَثْنَى عَلَيْهِ: - حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ: حَدَّثَنَا - أَوْ سَمِعْتُ - جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةُ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مِثْلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادَّةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَادَّةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادَّةِ فَقَالُوا: أَوَلَوْهَا لَهُ يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالدَّارُ: الْجَنَّةُ، وَالدَّاعِيَ: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ

عَصَى اللَّهَ، وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ. تَابَعَهُ قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خَالِدٍ، عَنْ سَعِيدِ ابْنِ أَبِي هِلَالٍ، عَنْ جَابِرٍ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ. [صحيح البخاري ٧٢٨١/٩ (٣٨٥)]

Narrated Jābir bin ‘Abdullāh ؓ: Some angels came to the Prophet (Muḥammad) ﷺ while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping but his heart is awake.” Then they said, “There is an example for this companion of yours.” One of them said, “Then set forth an example for him.” One of them said, “He is sleeping.” Another said, “His eyes are sleeping but his heart is awake.” Then they said, “His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” One of them said, “He is sleeping.” The others said, “His eyes are sleeping but his heart is awake.” And then they said, “The house stands for Paradise and the call-maker is Muḥammad ؓ; and whoever obeys Muḥammad ؓ, obeys Allāh; and whoever disobeys Muḥammad, disobeys Allāh. Muḥammad ؓ separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).” [Sahih Al-Bukhari, 9/7281 (O.P.385)]

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءِ إِخْوَةَ لِعَلَّاتٍ، أُمَمَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ». [صحيح البخاري ٣٤٤٣/٤ (٦٥٢)]

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “Both in this world and in the Hereafter, I am the nearest of all the people to ‘Isā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism).” [Sahih Al-Bukhari, 4/3443 (O.P.652)]

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي عَمْرُو؛ أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ». [رواه مسلم في كتاب الإيمان ح ٢٤٠]

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said: “By Him (Allāh) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire.” [Sahih Muslim, the Book of Faith, Vol. 1, Hadīth No 153 {Summarised Sahih Muslim (S.S.M.) 20}]. [See also (V.3:116)]

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Sūrat Al-Fātihah (The Opening) 1

سُورَةُ الْفَاتِحَةِ

1. In the Name of Allāh, the Most Gracious, the Most Merciful. ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾
2. All praise and thanks are Allāh's, the Lord^[1] of the 'Alamīn (mankind, jinn and all that exists).^[2] ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾
3. The Most Gracious, the Most Merciful. ﴿الرَّحْمَنُ الرَّحِيمُ﴾
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). ﴿مَلِكِ يَوْمِ الدِّينِ﴾
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾
6. Guide us to the Straight Way.^[3] ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾
7. The way of those on whom You have bestowed Your Grace^[4], not (the way) of those

[1] (V.1:2) Lord: The actual word used in the Qur'ān is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh.

We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ān actually mean *Rabb* and should be understood as such.

[2] (V.1:2). Narrated Abu Sa'īd bin Al-Mu'alla: While I was praying in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say, 'Answer Allāh (by obeying Him) and His Messenger when he (ﷺ) calls you.'" (V.8:24).

He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'ān.'" He said, "*Al-Hamdu lillāhi Rabbil-'ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab' Al-Mathānī* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ān which has been given to me." [*Sahih Al-Bukhārī*, 6/4474 (O.P.1)].

[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Tauḥīd* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islāmic Monotheism).

b) Guidance of *Irshād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islāmic Monotheism.

[4] (V.1:7) i.e. the way of the Prophets, the *Siddīqūn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddīq), =

who earned Your Anger^[1], nor of those who went astray.^{[2] [3] [4]}

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾

=the martyrs and the righteous, [as Allāh ﷻ said: “And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn*, the martyrs, and the righteous. And how excellent these companions are!” (V.4:69)].

^[1] (V.1:7) Narrated ‘Adi bin Hātim ؓ: I asked Allāh’s Messenger ﷺ about the Statement of Allāh: 1. “غير المغضوب عليهم *Ghairil-maghdubi ‘alaihim* [not (the way) of those who earned Your Anger],” he ﷺ replied: “They are the Jews”. And 2. “ولا الضالين *Walad-dāllin* (nor of those who went astray),” he ﷺ replied: “The Christians, and they are the ones who went astray”. [This *Hadith* is quoted by *At-Tirmidhi* and *Musnad Abu Dāwūd*].

^[2] (V.1:7) Narration about Zaid bin ‘Amr bin Nufail.

Narrated ‘Abdullah bin ‘Umar ؓ: The Prophet ﷺ met Zaid bin ‘Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter on your *Nusub** in the name of your idols. I eat only those (animals) on which Allāh’s Name has been mentioned at the time of (their) slaughtering.” Zaid bin ‘Amr used to criticise the way Quraish used to slaughter their animals and used to say, “Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh.” He used to say so, for he rejected that practice and considered it as something abominable. [*Sahih Al-Bukhārī*, 5/3826 (O.P.169)]

* *Nusub*: See the glossary.

Narrated Ibn ‘Umar ؓ: Zaid bin ‘Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, “I intend to embrace your religion, so tell me something about it.” The Jew said, “You will not embrace our religion unless you receive your share of Allāh’s Anger.” Zaid said, “I do not run except from Allāh’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, “I do not know any other religion except *Hanīf* (Islāmic Monotheism).” Zaid enquired, “What is *Hanīf*?” He said, “*Hanīf* is the religion of (the Prophet) Abraham (ؑ), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islāmic Monotheism].” Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, “You will not embrace our religion unless you get a share of Allāh’s Curse.” Zaid replied, “I do not run except from Allāh’s Curse, and I will never bear any of Allāh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except *Hanīf* (Islāmic Monotheism).” Zaid enquired, “What is *Hanīf*?” He replied “*Hanīf* is the religion of (the Prophet) Abraham (ؑ) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islāmic Monotheism].” When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and =said, “O Allāh! I make You my Witness that I am on the religion of Abraham.” [*Sahih Al-Bukhārī*, 5/3827 (O.P.169)]

Sūrat Al-Baqarah (The Cow) 2

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghaib*^[1] and perform *As-Salāt*^[2] (the prayers), and spend out of what

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ

Narrated Asmā' bint Abu Bakr ؓ: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter, he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." [*Sahih Al-Bukhāri*, 5/3828 (O.P.169)]

^[3] (V.1:7): Narrated 'Ubādah bin As-Sāmit ؓ: Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fātiḥah* in his prayer, his prayer is invalid." [*Sahih Al-Bukhāri*, 1/756 (O.P.723)]

^[4] (V.1:7): Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "When the *Imām* says: *Ghairil-maghdubi 'alaihim walad-dāllīn* [i.e. not (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, *Amīn*, for if one's utterance of *Amīn* coincides with that of the angels, then his past sins will be forgiven." [*Sahih Al-Bukhāri*, 6/4475 (O.P.2)]

^[1] (V.2:3): *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

^[2] (V.2:3): Perform *As-Salāt* إقامة الصلاة : The performance of *Salāt* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in =

We have provided for them [i.e. give *Zakāt*^[1] (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause — *Jihād*].

وَمِمَّا رَزَقْنَهُمْ يُقْفُونَ ﴿٢﴾

4. And who believe in that (the Qur'ān and the *Sunnah*)^[2] which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurāt (Torah) and the Injīl (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ

مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾

5. They are on (true) guidance from their Lord, and they are the successful.

أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ

الْمُفْلِحُونَ ﴿٤﴾

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ

ءَأْذَنَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٥﴾

=congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to perform *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salāt* (prayers) the way you see me performing them." [See *Sahih Al-Bukhārī*, 1/631 (O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhārī*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

^[1] (V.2:3) *Zakāt* (obligatory charity) (زكاة): A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhārī*, Book of *Zakāt*, No. 24]

^[2] (V.2:4) Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said: Islām is based on (the following) five (principles):

1. To testify that "*Lā ilāha illallāh wa anna Muhammad-ur-Rasūl Allāh*" (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh).
2. *Iqāmat-as-Salāt*: to perform the five (compulsory congregational) *Salāt* (prayers).
3. To pay *Zakāt* (obligatory charity).
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fasting) during the month of Ramadān. [See *Sahih Al-Bukhārī*, 1/8 (O.P.7)]

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not.

9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

12. Verily, they are the ones who make mischief, but they perceive not.

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhajirūn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayatīn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

15. Allāh mocks at them and gives them increase in their wrongdoing to wander blindly.

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

17. Their likeness is as the likeness of one who

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَاكُوفُ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ مَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا وَإِذَا خَلَوْا إِلَى شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدِّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا

kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see.

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together).

20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.

21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become *Al-Muttaqūn* (the pious. See V.2:2).

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped).^[1]

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a *Sūrah* (chapter) of the like thereof and call your

أَصْأَتِ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ

وَرَكَّهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

صُمُّ بَكْمُ عُمَى لَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ

وَبَرْقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِيْٓ أَذَانِهِمْ مِنْ

الصَّوْعِ حَذَرُ الْمَوْتِ وَاللَّهُ مُحِيطٌ

بِالْكَافِرِينَ ﴿١٩﴾

بَكَادُ الْبَرْقُ أَنْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ

مَسَئُومٌ فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ

اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ

بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ

الشَّجَرِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ

أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا

فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ

مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

^[1] (V.2:22) Narrated ‘Abdullāh ؓ: I asked the Prophet ﷺ, “What is the greatest sin in consideration with Allāh?” He said, “That you set up a rival to Allāh though He Alone created you.” I said, “That is indeed a great sin.” Then I asked, “What is next?” He said, “To kill your son lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” [Sahih Al-Bukhāri, 6/4477 (O.P.4)]

witnesses (supporters and helpers) besides Allāh, if you are truthful.

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwājun Mutahharatun*^[1] (purified mates or wives), and they will abide therein forever.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ
رُزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا
بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).^[2]

﴿٢٦﴾ إِنَّ اللَّهَ لَا يَسْتَحْيٰٓءُ أَن يَضْرِبَ مَثَلًا
مَّا بَعْضُهُ فَعْمًا فَوْقَهَا فَأَمَّا الَّذِينَ
ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ
اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا
وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا
الْفَاسِقِينَ ﴿٢٦﴾

27. Those who break Allāh's Covenant after ratifying it, and sever what Allāh has ordered to be joined (as regards Allāh's religion of Islāmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin),^[3] and do mischief on earth, it is they who are the losers.

الَّذِينَ يَنفَضُّونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَّا أَمَرَ اللَّهُ بِهِ ءَٔ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ
الْخَاسِرُونَ ﴿٢٧﴾

28. How can you disbelieve in Allāh seeing that كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا

[1] (V.2:25) Having no menses, stools, urine. See *Tafsir Ibn Kathir* and also see the footnote of (V.29:64)

[2] (V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

[3] (V.2:27) Narrated Jubāir bin Mut'im ؓ that he heard the Prophet ﷺ saying, "[القاطع] *Qāti*' (the person who severs the bond of kinship) will not enter Paradise." [*Sāhīh Al-Bukhārī*, 8/5984 (O.P.13)]

you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? (See V.40:11)

فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

29. He it is Who created for you all that is on earth. Then He rose over (*Istawā*) towards the heaven and made them seven heavens and He is the All-Knower of everything.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

30. And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You.” He (Allāh) said: “I know that which you do not know.”

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

31. And He taught Adam all the names (of everything),^[1] then He showed them to the

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى

[1] (V.2:31) The Statement of Allāh ﷻ: “And He taught Adam all the names (of everything).”

Narrated Anas ؓ: The Prophet ﷺ said, “On the Day of Resurrection, the believers will assemble and say, ‘Let us ask somebody to intercede for us with our Lord.’ So they will go to Adam and say, ‘You are the father of all the people, and Allāh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.’ Adam will say, ‘I am not fit for this (i.e. intercession for you).’ Then Adam will remember his sin and feel ashamed thereof. He will say, ‘Go to Nūh (Noah), for he was the first Messenger, Allāh sent to the inhabitants of the earth.’ They will go to him and Nūh (Noah) will say, ‘I am not fit for this undertaking.’ He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, ‘Go to Khalil-ur-Rahmān* [i.e. Ibrāhīm (Abraham)]. They will go to him and he will say, ‘I am not fit for this undertaking. Go to Mūsā (Moses), the slave to whom Allāh spoke (directly) and gave him the Taurāt (Torah).’ So they will go to him and he will say, ‘I am not fit for this undertaking,’ and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, ‘Go to Isā (Jesus), Allāh’s slave, His Messenger and Allāh’s Word and a spirit coming from Him.’** Isā (Jesus) will say, ‘I am not fit for this undertaking, go to Muhammad (ﷺ) the slave of Allāh whose past and future sins were forgiven by Allāh.’ So they will come to me and I will proceed till I ask my Lord’s Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes and then I will be addressed: ‘(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be=

angels and said, "Tell Me the names of these if you are truthful."

الْمَلَائِكَةُ فَقَالَ أُنَبِّئُوكَ بِأَسْمَاءِ هَؤُلَاءِ

إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ

أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ

بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ

السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا

كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblīs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh).

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا

إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ

الْكٰفِرِينَ ﴿٣٤﴾

35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zālimūn* (wrongdoers)."

وَقُلْنَا يٰٓأَدَمُ اسْكُرْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا

مِنْهَا رَعْدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ

الشَّجَرَةَ فَتَكُونَا مِنَ الظَّٰلِمِينَ ﴿٣٥﴾

36. Then the *Shaitān* (Satan) made them slip therefrom (Paradise), and got them out from

فَازْلَمَهُمَا الشَّيْطٰنُ عَنَّا فَأَخْرَجَهُمَا مِمَّا كَانَا

فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ

=listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allāh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allāh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allāh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.'" (The compiler) Abu 'Abdullāh said: 'But those whom the Qur'an has imprisoned in Hell' refers to the Statement of Allāh ﷻ: "To abide therein..." (V.16:29) [Sahih Al-Bukhārī, 6/4476 (O.P.3)]

*The intimate friend of the Most Gracious (Allāh).

**This may wrongly be understood as the spirit or soul of Allāh, in fact, it is a soul created by Allāh, i.e. 'Isā (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word *Rūh-ullāh* in the glossary for further details.

that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

37. Then Adam received from his Lord Words.^[1] And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

38. We said: "Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39. But those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever.

40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

41. And believe in what I have sent down (this Qur'ān), confirming that which is with you [the Taurāt (Torah) and the Injil (Gospel)], and be not the first to disbelieve therein, and buy [get (تأخذ أجراً)] not with My Verses [the Taurāt (Torah) and the Injil (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsir At-Tabarī*)

42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad ﷺ is Allāh's Messenger and his qualities are written in your Scriptures, the Taurāt (Torah) and the Injil (Gospel)] while you know (the truth).^[2]

فِي الْأَرْضِ مُسَلِّفٌ وَمَتَّعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

فَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ
الْوَّابُ الرَّحِيمُ ﴿٣٧﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي
هُدًى فَمَنْ تَبَعَ هَٰذِهِ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي
فَارَاهُبُونَ ﴿٤٠﴾

وَمَا أُمْنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا
تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْرَوْا بِآيَاتِي ثَمَنًا
قَلِيلًا وَإِنِّي فَاتَقُونَ ﴿٤١﴾

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

[1] (V.2:37): These words are mentioned in the Qur'ān (Verse 7:23): They are: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

[2] (V.2:42): Narrated 'Atā bin Yasār: I met 'Abdullāh bin 'Amr bin Al-'Ās and asked him, "Tell me about the description of Allāh's Messenger ﷺ which is mentioned in the Taurāt (Torah)." He replied, "Yes. By Allāh, he is described in the Taurāt=

43. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki'ūn*.^[1]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

44. Enjoin you *Al-Birr* (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves,^[2] while you recite the Scripture [the *Taurāt* (Torah)]! Have you then no sense?

﴿٤٤﴾ أَنَا مُرُّونَ النَّاسَ بِالْبِرِّ وَتَنَسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

45. And seek help in patience and *As-Salāt* (the prayers) and truly, it is extremely heavy and hard except for *Al-Khāshi'ūn* [i.e. the true believers in Allāh — those who obey Allāh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

=(Torah) with some of the qualities attributed to him in the Qur'ān as follows: 'O Prophet! We have sent you as a witness (for Allāh's true religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger I have named you *Al-Mūtawakkil* (who depends upon Allāh). You are neither discourteous, harsh nor a noisemaker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allāh will not let him (the Prophet ﷺ) die till he makes straight the crooked people by making them say: '*Lā ilāha illallāh*' (none has the right to be worshipped but Allāh), by which 'blind eyes, deaf ears and closed hearts' will be opened.'" [Sahih Al-Bukhārī, 3/2125 (O.P.335)]

[1] (V.2:43) *Ar-Rāki'ūn*: Those who bow down or submit themselves with obedience to Allāh with Muhammad ﷺ as the Muslims have done, i.e., embrace Islām (worshipping none but Allāh Alone and doing good with the only intention of seeking Allāh's Pleasure).

[2] (V.2:44) Narrated Abu Wā'il ؓ: Someone said to Usāmah, "Will you not talk to this ('Uthmān)?" Usāmah said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allāh's Messenger ﷺ saying: 'A man will be brought and put in Hell (Fire) and he will circumambulate (go round and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him: O so-and-so! Didn't you use to order others for *Al-Ma'rūf* (Islāmic Monotheism and all that is good) and forbid them from *Al-Munkar* (polytheism, disbelief, and all that is evil)? That man will say: I used to order others to do *Al-Ma'rūf* (Islāmic Monotheism and all that is good) but I myself never used to do it, and I used to forbid others from *Al-Munkar* (polytheism, disbelief, and all that is evil) while I myself used to do *Al-Munkar* (polytheism, disbelief and all that is evil).'" [Sahih Al-Bukhārī, 9/7098 (O.P.218)]

47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)].

48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea water covered them).

51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zālimūn (polytheists and wrongdoers).

52. Then after that We forgave you so that you might be grateful.

53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)] and the criterion (of right and wrong) so that you may be guided aright.

54. And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

55. And (remember) when you said: "O Mūsā (Moses)! We shall never believe in you until we see Allāh plainly." But you were seized with a thunderbolt (lightning) while you were looking.

يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَإِذْ نَجَّيْنَاكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدْبَحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنتُمْ نَظُرُونَ ﴿٥٠﴾

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٥١﴾

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ إِنكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ إِذْهُوَ الْجَبَلُ الْوَابُ الرَّجِيمُ ﴿٥٤﴾

وَإِذْ قُلْتُمْ بِمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنْظُرُونَ ﴿٥٥﴾

56. Then We raised you up after your death, so that you might be grateful.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٥٦﴾

57. And We shaded you with clouds and sent down on you *Al-Manna*^[1] and the quails, (saying): “Eat of the good lawful things We have provided for you,” (but they rebelled). And they did not wrong Us, but they wronged themselves.

وَوَهَبْنَا لَكُمْ السَّحَابَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالْقُرْآنَ وَجَعَلْنَا لَكُمْ فِيهَا آيَاتٍ لَعَلَّكُمْ تَعْلَمُونَ ﴿٥٧﴾

58. And (remember) when We said: “Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: ‘Forgive us,’ and We shall forgive you your sins and shall increase (reward) for the good-doers.”

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَرْزِقُ الْمُحْسِنِينَ ﴿٥٨﴾

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment)^[2] from the heaven because of their rebelling against Allāh’s obedience. (*Tafsir At-Tabari*)

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

60. And (remember) when Mūsā (Moses) asked for water for his people, We said: “Strike the stone with your stick.” Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. “Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth.”

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ نَضِيبًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

[1] (V.2:57) Mujāhid said, “*Al-Manna* is a kind of sweet gum, and *As-Salwā*, a kind of bird (i.e. quails)”... Narrated Sa’id bin Zaid ؓ: Allāh’s Messenger ﷺ said, “The *Kam’a* (truffle — i.e. a kind of edible fungus) is like the *Manna* (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble.” [*Sahih Al-Bukhārī*, 6/4478 (O.P.5)]

[2] (V.2:59) Narrated Usāmah bin Zaid ؓ: Allāh’s Messenger ﷺ said, “Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don’t approach it, and if plague should appear in a land where you are present, then don’t leave that land in order to run away from it (i.e. plague).” [*Sahih Al-Bukhārī*, 4/3473 (O.P.679)]

61. And (remember) when you said, “O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fūm* (wheat or garlic), its lentils and its onions.” He said, “Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!” And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins).

62. Verily, those who believe and those who are Jews and Christians, and Sabians,^[1] whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.^[2]

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): “Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqūn* (the pious. See V.2:2).

64. Then after that you turned away. Had it not

وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ
وَاحِدٍ قَادِحٍ لَّنَا رَبَّنَا خُذْ لَنَا مِنَّا ثَلَاثًا
أَلْأَرْضُ مِن بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا
وَعَدَسِهَا وَبَصِلَافًا قَالِ اتَّخَذُواكَ الَّذِي هُوَ
أَذْفَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبِطُوا مِصْرًا
فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ وَضَرِبَتْ عَلَيْهِمُ
الْعَذَابُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ مِنَ اللَّهِ
ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقُولُونَ أَلَنَّا نَكُونُ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا
عَصَوْنَا وَكَانُوا يَعْتَدُونَ ﴿١١﴾

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالنَّصَارَىٰ وَالصَّبِيَّةَ مِن ءَامَنٍ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿١٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا
فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٣﴾

ثُمَّ تَوَلَّيْتُم مِّنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ

[1] (V.2:62) A past nation used to live in Musal (Iraq) and say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and used to read *Az-Zabur* (the Psalms of the Sabians) and they were neither Jews nor Christians.

[2] (V.2:62) This Verse (and Verse 5:69), mentioned in the Qur'an should not be misinterpreted by the reader as mentioned by Ibn Abbās (رضي الله عنه) (*Tafsir At-Tabari*) that the provision of this Verse was abrogated by the Verse 3:85: “And whosoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter, he will be one of the losers.” [i.e. after the coming of Prophet Muhammad (ﷺ) on the earth, no other religion except Islām, will be accepted from anyone].

been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.

عَلَيْكُمْ وَرَحْمَتُهُ لَكُمْ مِنَ الْخَاسِرِينَ

﴿١٤﴾

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." [See (V.7:163-166)]

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ

فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِرِينَ ﴿١٥﴾

66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqūn* (the pious. See V.2:2).

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا

وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾

67. And (remember) when Mūsā (Moses) said to his people: "Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's Refuge from being among *Al-Jāhilūn* (the ignorant or the foolish)."

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ

تَذْبَحُوا بَقَرَةً قَالُوا أَنُذِجُنَا حُزُورًا قَالَ أَعُوذُ

بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٧﴾

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."

قَالُوا أَدْعُنَا رَبَّكَ يَبْنِ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ

إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكْرُ عَوَانٌ بَيْنَ

ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿١٨﴾

69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.'"

قَالُوا أَدْعُنَا رَبَّكَ يَبْنِ لَنَا مَا لَوْنُهَا

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ

لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿١٩﴾

70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."

قَالُوا أَدْعُنَا رَبَّكَ يَبْنِ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ

عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٢٠﴾

71. He [Mūsā (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ

وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا

فَالُوا الْفَنَ جِئْتُ بِالْحَقِّ فَذَبْحُوهَا وَمَا

كَادُوا يَفْعَلُونَ ﴿٢١﴾

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding.

وَإِذْ قُلْتُمْ نَفْسًا فَاذْرَءْهُمْ فِيهَا وَاللَّهُ خَرَجَ مَا

كُنْتُمْ تَكْتُمُونَ ﴿٢٢﴾

73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ
الْمُتَوَقِّينَ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

(٧٣)

74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ
أَوْ أَشَدَّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنْهُ الْآَنْهَرُ وَإِنْ مِنْهَا لَمَا يَشْفَقُ فَيَخْرُجُ
مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ

(٧٤)

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?

أَفَتَعْظَمُونَ أَنْ يُؤْمِنُوا بِالْكِتَابِ وَقَدْ كَانَ
قَرِيبٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ
يُخَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ
يَعْلَمُونَ

(٧٥)

76. And when they meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you tell them (Muslims) what Allāh has revealed to you [about the description and the qualities of Prophet Muhammad ﷺ, which are written in the Taurāt (Torah)],^[1] that they (Muslims) may argue with you about it before your Lord?" Have you then no understanding?

وَإِذَا الْغَوَا الَّذِينَ آمَنُوا بِالْوَءَامِنَاءِ إِذَا خَلَا
بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا
فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ
رَبِّكُمْ أَفَلَا تَعْقِلُونَ

(٧٦)

77. Know they not that Allāh knows what they conceal and what they reveal?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُونَ وَمَا
يَعْلَنُونَ

(٧٧)

78. And there are among them unlettered people, who know not the Book, but they trust upon false desires and they but guess.

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ إِلَّا
أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ

(٧٨)

79. Then woe to those who write the book with their own hands and then say, "This is from

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ

^[1] (V.2:76) See the footnote of (V.2:42)

Allāh,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby).

80. And they say, “The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days.” Say (O Muhammad ﷺ to them): “Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?”

81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

82. And those who believe (in the Oneness of Allāh ﷻ – Islāmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)

83. And (remember) when We took a covenant from the Children of Israel, (saying): “Worship none but Allāh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masākīn*^[1] (the needy), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity).” Then you slid back, except a few of you, while you are backsliders. (*Tafsir Al-Qurtubī*)

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا قَوْلٌ لَهُمْ مِمَّا كَذَبَتْ

أَيْدِيهِمْ وَقَوْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا
مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ
يُخْلَفَ اللَّهُ عَهْدَهُ وَأَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا

تَعْلَمُونَ ﴿٨٠﴾

بَكْرٍ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ
خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا
تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا
لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ
وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ
أَقْرَرْتُمْ وَأَنتُمْ شَاهِدُونَ ﴿٨٤﴾

[¹] (V.2:83) Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “*Al-Miskīn* (the needy) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but *Al-Miskīn* (the needy) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.” [*Sahih Al-Bukhārī*, 2/1479 (O.P.557)]. [Please also see *Tafsir At-Tabarī* (Verse 9:60)]

85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ
تُظَاهِرُونَ عَلَيْهِمْ بِالْإِيمَةِ وَالْعُدْوَانِ وَإِنْ
يَأْتَوْكُمْ أَسْرَى تَفْتَدُوهُمْ وَهُوَ مُحَرَّمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ
يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا يَخَفُفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ

يُنصَرُونَ ﴿٨٦﴾

87. And indeed, We gave Mūsā (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isā (Jesus), the son of Maryam (Mary), clear signs and supported him with Rūh-ul-Qudus [Jibrāil (Gabriel) ١٦٦]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا
جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ
اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا

تَقْتُلُونَ ﴿٨٧﴾

88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allāh's Word)." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

89. And when there came to them, a Book (this Qur'ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injil (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ
لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى
الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

﴿٨٩﴾

90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is a disgraceful torment.

يَسْمَا أَشْرَوْا بِمِثْلِهِمْ أَنْفُسَهُمْ أَنْ
يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعَثْنَا أَنْ نُنَزِّلَ اللَّهُ
مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ قَبْلَهُ
بِعِزِّهِ عَلَى الْعَصَبِ وَالْكَافِرِينَ عَذَابٌ
مُهِينٌ ﴿٩٠﴾

91. And when it is said to them, "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَكَفَرُوا بِمَا
وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ
فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٩١﴾

92. And indeed Mūsā (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zālimūn (polytheists and wrongdoers).

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَالِمُونَ ﴿٩٢﴾

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا
فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ
يَسْمَا بِأَمْرِكُمْ بِهِ إِيمَانَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٩٣﴾

94. Say to (them): "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ
اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is All-Knower of the Zālimūn (polytheists and wrongdoers).

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

96. And verily, you will find them the greediest of mankind for life and (even greedier) than

وَلَنَجْذِثَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ

those who ascribe partners to Allāh [and do not believe in Resurrection — *Majūs* (Magians), pagans, and idolaters]. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is All-Seer of what they do.

97. Say (O Muhammad ﷺ): “Whoever is an enemy to Jibrāil (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ān) down to your heart by Allāh’s Permission, confirming what came before it [i.e. the Taurāt (Torah) and the Injil (Gospel)] and guidance and glad tidings for the believers.

98. “Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrāil (Gabriel) and Mikāil (Michael), then verily, Allāh is an enemy to the disbelievers.”

99. And indeed We have sent down to you manifest *Ayāt* (these Verses of the Qur’ān which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fāsiqūn* (those who rebel against Allāh’s Command).

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not.

101. And when there came to them a Messenger from Allāh (i.e. Muhammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!

102. And they followed what the *Shayātīn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the *Shayātīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels,

أَلَفَ سَنَةً وَمَا هُوَ بِمُرْجَحِيهِ مِنَ الْعَذَابِ
 أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ
 قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
 وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ
 وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ
 لِلْكَافِرِينَ ﴿٩٨﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا
 يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

أَوْ كَلَّمَا عَلَيْهِمْ عَهْدًا نَبَذَهُ فَرِيقٌ
 مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ
 مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ
 أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ
 ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ
 وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ
 كَفَرُوا يَعْلَمُونَ النَّاسَ السِّعْرَ وَمَا أُنْزِلَ
 عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا

Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ
بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ
مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا
لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ
كَانُوا يَعْلَمُونَ ﴿١١٦﴾

103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!

104. O you who believe! Say not (to the Messenger ﷺ) *Rā'ina*^[1] but say *Unzurna* (make us understand) and listen. And for the disbelievers there is a painful torment. (See Verse 4:46)

وَلَوْ أَنَّهُمْ ءَامَنُوا وَأَتَقُوا اللَّهَ الْعَزِيزَ الْمُحِيتَ
لَا إِلَهَ إِلَّا اللَّهُ كَانُوا يَعْلَمُونَ ﴿١١٣﴾

105. Neither those who disbelieve among the people of the Scripture nor *Al-Mushrikūn* (the idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans) like that there should be sent down to you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا
رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا
لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١١٤﴾

مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنَّ يُرَزَّلَ
عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿١١٥﴾

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is Able to do all things?

﴿١١٦﴾ مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿١١٦﴾

107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ

[1] (V.2:104) *Rā'ina*: In Arabic means "Be careful; Listen to us, and we listen to you", whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet ﷺ with bad intentions. (See V.4:46)

earth? And besides Allāh you have neither any *Walī* (protector or guardian) nor any helper.

108. Or do you want to ask your Messenger (Muhammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

109. Many of the people of the Scripture wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad ﷺ is Allāh's Messenger) has become manifest to them. But forgive and overlook, till Allāh brings His Command.^[1] Verily, Allāh is Able to do all things.

110. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and whatever of good (deeds that Allāh loves) you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is All-Seer of what you do.

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful."

112. Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism) and he is a *Muhsin*^[2] then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. (See *Tafsir Ibn Kathīr*)

113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like to their word, said (the pagans) who know not. Allāh will

وَلَا نَصِيرَ ﴿١٧﴾

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ

مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ

بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٨﴾

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ

يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا

حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ

لَهُمُ الْحَقُّ فَأَعْتَوْا وَأَصْغَوْا حَتَّى بَاتَى

اللَّهُ بِأَمْرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا

تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَّحْدُوهُ عِنْدَ اللَّهِ

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٠﴾

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا

أَوْ نَصْرَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا

بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٢١﴾

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

فَكَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

هُمْ يَحْزَنُونَ ﴿٢٢﴾

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى عَلَى شَيْءٍ

وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ

وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا

يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ

^[1] (V.2:109) The provision of this Verse has been abrogated by the verse (V.9:29). (*Tafsir At-Tabari*)

^[2] (V.2:112) *Muhsin*: A good-doer who performs good deeds totally for Allāh's sake only without any show-off or to gain praise or fame, and in accordance with the *Sunnah* of Allāh's Messenger Muhammad ﷺ.

judge between them on the Day of Resurrection about that wherein they have been differing.

114. And who are more unjust than those who forbid that Allāh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allāh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is All-Sufficient for His creatures' needs, All-Knowing.

116. And they say: Allāh has begotten a son (children or offspring).^[1] Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" — and it is.

118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islām), a bringer of glad tidings (for those who believe in what you

الْفَيْقَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ

عَذَابٌ عَظِيمٌ ﴿١١٤﴾

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَٰؤُا فَتَمُوجُهُ اللَّهُ إِبْرَٰكُ اللَّهِ وَسِعَ عَلَيْهِ ﴿١١٥﴾

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَعْنُوا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَمٍ قَدِينُونَ ﴿١١٦﴾

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَٰلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُشْغَلْ عَنْ أَصْحَابِ الْجَبَرِ ﴿١١٩﴾

^[1] (V.2:116) "They (Jews, Christians and pagans) say: Allāh has begotten a son (children, offspring). Glorified is He...Nay...."

Narrated Ibn 'Abbās ؓ: The Prophet ﷺ said, "Allāh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring). No! Glorified I am! I am far from taking a wife or a son (or offspring).'" [Sahih Al-Bukhāri, 6/4482 (O.P.9)]

brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire).^[1] And you will not be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any *Wali* (protector or guardian) nor any helper.

121. Those (who embraced Islām from Banī Israel) to whom We gave the Book [the Taurāt (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ān), those are they who are the losers. (*Tafsir Al-Qurtubi*)

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)].

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrāhim (Abraham) [i.e., Allāh] tried him with (certain) Commands,^[2] which he fulfilled. He

وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ
مِلَّتَهُمْ ۚ قُلْ إِنِّي هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَلَئِنْ
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا
لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

الَّذِينَ آمَنَّا بِهِمْ آلِ كَتَبَ يَتْلُوهُ حَتَّىٰ تِلَاوَتِهِ
أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ ۚ فَأُولَٰئِكَ هُمُ
الْخَاسِرُونَ ﴿١٢١﴾

يَذَرِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

وَاتَّقُوا يَوْمًا لَا تَجْزَىٰ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا
يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا هُمْ
يُنصَرُونَ ﴿١٢٣﴾

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ
قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي

^[1] (V.2:119) See the footnote of (V.3:85).

^[2] (V.2:124) It is said that those commands were many. Some of them are as follows:

(A) To invite mankind to the *Tauhid* (Islamic Monotheism).

(B) To show mankind the *Manāsik* (See V.2:128).

(C) To practise the characteristics of *Al-Fitrah*:

Narrated Abu Hurairah رضي الله عنه: I heard the Prophet ﷺ saying:

"Five practices are characteristic of *Al-Fitrah*:

(Allāh) said (to him), "Verily, I am going to make you an *Imām* (a leader) for mankind (to follow you)." [Ibrāhīm (Abraham)] said, "And of my offspring (to make leaders)." (Allāh) said, "My Covenant (Prophethood) includes not *Zālimūn* (polytheists and wrongdoers)."

125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) ﷺ stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawāf* of the Ka'bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrāhīm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'il (Ishmael) were raising the

قَالَ لَا يَسَّالُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا
مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْمُكْبِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا
وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ يَاللَّهِ
وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ
أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ

(1) Circumcision.

(2) Shaving the pubic hair.

(3) Cutting the moustaches short.

(4) Clipping the nails.

(5) and depilating the hair of the armpits."

(*Sahih Al-Bukhari, Hadith No. 5891*)

Narrated Ibn Umar ؓ Allāh's Messenger ﷺ said: "Cut the moustaches short and leave the beard (as it is)."[*Sahih Al-Bukhari, 7/5893 (O.P.781)*]

(D) It is also mentioned that Ibrāhīm (Abraham) ﷺ was put to test: (1) When he was thrown in the Fire. (2) When he was ordered to slaughter his son. [*Tafsir Ibn Kathir*]

foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower."^[1]

وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ﴿٢٢٧﴾

128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik*^[2] (all the ceremonies of pilgrimage — *Hajj* and *'Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً
مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿٢٢٨﴾

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad ﷺ), who shall recite to them Your Verses and instruct them in the Book (this Qur'ān) and *Al-Hikmah* (full knowledge of the Islāmic laws and jurisprudence or wisdom or Prophet's legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise."

رَبَّنَا وَأَنْعِمْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٢٢٩﴾

130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islāmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ
نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٣٠﴾

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the *'Alamīn* (mankind, jinn and all that exists)."

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ
الْعَلَمِينَ ﴿٢٣١﴾

132. And this (submission to Allāh, Islām) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islām (as Muslims — Islāmic Monotheism)."

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ بَنِيَّ إِنَّ
اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ ﴿٢٣٢﴾

133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said to his sons, "What will you worship after me?"

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ
إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا

^[1] (V.2:127) See the footnote of (V.14:37).

^[2] (V.2:128) *Manāsik*: i.e. *Ihrām*; *Tawāf* of the Ka'bah; *Sa'y* of As-Safā and Al-Marwah, stay at 'Arafāt, Muzdalifah and Mīna; *Ramy* of *Jamarāt*; slaughtering of *Hady* (animal). For details see "The Book of *Hajj* and *'Umrah*", *Sahih Al-Bukhārī*.

They said, "We shall worship your *Ilāh* (God — Allāh) the *Ilāh* (God) of your fathers, Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), One *Ilāh* (God), and to Him we submit (in Islām)."

134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm (Abraham), *Hanīf* [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)], and he was not of *Al-Mushrikūn* (those who worshipped others along with Allāh — see V.2:105)."^[1]

نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿١٣٥﴾

تِلْكَ أُمَمٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا
كَسَبْتُمْ وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ
بَلِ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿١٣٥﴾

^[1] (V.2:135) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar ؓ: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub** in the name of your idols. I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable. [Sahih Al-Bukhārī, 5/3826 (O.P.169)]

Narrated Ibn 'Umar ؓ: Zaid bin 'Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanīf* (Islāmic Monotheism)." Zaid enquired, "What is *Hanīf*?" He said, "*Hanīf* is the religion of (the Prophet) Ibrāhīm [(Abraham) ؑ], he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islāmic Monotheism]." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanīf* (Islāmic Monotheism)." Zaid enquired, =

136. Say (O Muslims): “We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā’il (Ishmael), Ishāq (Isaac), Ya‘qūb (Jacob), and to *Al-Asbāt* [the offspring of the twelve sons of Ya‘qūb (Jacob)], and that which has been given to Mūsā (Moses) and ‘Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).”

قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَأَلْسَابِطَ وَمَا أَوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا
أُوْتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُم مُّسْلِمُونَ ﴿١٣٦﴾

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower.

فَإِن ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا
وَإِن نُّوَلُّوْا فَمَا لَهُم فِي شِقَاقٍ لَّيَبْكُنَّهُمُ اللّٰهُ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allāh (Islām) and which *Sibghah* (religion) can be better than Allāh’s? And we are His worshippers. (*Tafsir Ibn Kathīr*)

صِبْغَةَ اللّٰهِ وَمَنْ أَحْسَنُ مِنَ اللّٰهِ صِبْغَةً
وَنَحْنُ لَهُ عَبِيدُونَ ﴿١٣٨﴾

139. Say (O Muhammad ﷺ to the Jews and Christians), “Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds.^[1] And we are sincere to Him [in

قُلْ أَتَحَاجُّونَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ
مُخْلِصُونَ ﴿١٣٩﴾

=“What is *Hanif*?” He replied “*Hanif* is the religion of (the Prophet) Ibrāhīm [(Abraham) ؑ], he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islāmīc Monotheism].” When Zaid heard their statement about (the religion of) Ibrāhīm (Abraham), he left that place, and when he came out, he raised both his hands and said, “O Allāh! I make You my Witness that I am on the religion of the religion of Ibrāhīm (Abraham).” [*Sahih Al-Bukhārī*, 5/3827 (O.P.169)]

Narrated Asmā bint Abu Bakr ؓ: I saw Zaid bin ‘Amr bin Nufail standing with his back against the Ka’bah and saying, “O people of Quraish! By Allāh, none amongst you is on the religion of Ibrāhīm (Abraham) except me.” She added: He (Zaid) used to save the lives of little girls; if somebody wanted to kill his daughter, he would say to him, “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father, “Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.” [*Sahih Al-Bukhārī*, 5/3826-3828 (O.P.169)]

* *Nusub*: See the glossary.

^[1] (V.2:139):

a) Narrated Al-Mughirah bin Shu’bah: The Prophet ﷺ used to pray so much that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say: “Shall I not be a thankful slave (to Allāh)?” [*Sahih Al-Bukhārī*, 8/6471 (O.P.478)]

worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)].”

140. Or say you that Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)] were Jews or Christians? Say, “Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad ﷺ when he comes, as is written in their Books. (See Verse 7:157)] he has from Allāh? And Allāh is not unaware of what you do.”

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا
هُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ أَغْلَمُ أَمْ اللَّهُ وَمَنْ
أَظْلَمُ مِمَّنْ كَتَبَ شَهَادَةً عِنْدَ رَبِّهِ
اللَّهُ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

تِلْكَ أُمَمٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا
كَسَبْتُمْ وَلَا تَسْأَلُونَ عَمَّا كَانُوا
يَعْمَلُونَ ﴿١٤١﴾

b) Narrated 'Aishah ؓ: The Prophet ﷺ said, “Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise.” They asked, “Even you, O Allāh's Messenger?” He said, “Even I, unless and until Allāh protects or covers me with His Pardon and His Mercy.” [*Sahih Al-Bukhārī*, 8/6467 (O.P.474)].

c) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, “If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allāh's Cause) except what I would keep for repaying debts.” [*Sahih Al-Bukhārī*, 8/6445 (O.P.452)].

d) Narrated 'Abdullāh ؓ: The Prophet ﷺ said, “Who among you considers the wealth of his heirs dearer to him than his own wealth?” They replied, “O Allāh's Messenger! There is none among us but loves his own wealth more.” The Prophet ﷺ said, “So his wealth is whatever he spends (in Allāh's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death.” [*Sahih Al-Bukhārī*, 8/6442 (O.P.449)].

e) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allāh forgave her because of that good deed.” [*Sahih Al-Bukhārī*, 4/3467 (O.P.673)].

142. The fools (pagans and hypocrites) among the people will say: "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad ﷺ): "To Allāh belong the east and the west. He guides whom He wills to a Straight Way."

143. Thus We have made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a just (and the best) nation, that you will be witnesses over mankind^[1] and the Messenger (Muhammad ﷺ) will be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.

144. Verily, We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid Al-Harām* (at Makkah). And wheresoever you people are,

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ
عَنْ قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِمْ قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿١٤٢﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا
إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ
عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً ۚ إِلَّا عَلَى
الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ
إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

فَدَرَى نَرَى فَنَقَلُّبَ وَجْهَكَ فِي السَّمَاءِ
فَلَنُؤَلِّسَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ
فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا

^[1] (V.2:143) Narrated Abu Sa'īd Al-Khudrī ؓ: Allāh's Messenger ﷺ said: "Nūh (Noah) will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik (I respond to Your Call and I am obedient to Your Orders), O my Lord! Allāh will say, 'Did you convey Our Message of Islāmic Monotheism?' Nūh (Noah) will say, 'Yes'. His nation will then be asked, 'Did he convey Our Message of Islāmic Monotheism to you?' They will say, 'No warner came to us.' Then Allāh will say [to Nūh (Noah)], 'Who will bear witness in your favour?' He will say, 'Muhammad (ﷺ) and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muhammad ﷺ) will be a witness over you, and that is what is meant by the Statement of Allāh ﷻ: 'We have made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)] a just (and the best) nation that you will be witnesses over mankind and the Messenger (Muhammad ﷺ) will be a witness over you'." [Sahih Al-Bukhārī, 6/4487 (O.P.14)]

turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture all the *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the *Zālimūn* (polytheists, wrongdoers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad ﷺ which are written in the Taurāt (Torah) and the Injil (Gospel)].^[1]

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harām* (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.

الْكِتَابَ لِيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا
اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

وَلَيْنَ أَتَيْنَا الَّذِينَ أَوْثَرُوا الْكِتَابَ بِكُلِّ آيَةٍ
مَاتَّبَعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا
بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ
اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ
الْمُتَمَرِّضِينَ ﴿١٤٧﴾

وَلِكُلِّ وُجْهٍ هُوَ مُوَلِّيًا فَاتَّبِعُوا الْخَيْرَاتِ
أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَالحَقُّ مِنْ رَبِّكَ وَمَا
اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

^[1] (V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad ﷺ).

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid Al-Harām* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the *Hikmah* (i.e. *Sunnah*, Islāmic laws and *Fiqh* — jurisprudence), and teaching you that which you used not to know.

152. Therefore remember Me (by praying, glorifying).^[1] I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

153. O you who believe! Seek help in patience and *As-Salāt* (the prayer). Truly, Allāh is with *As-Sābirūn* (the patient).

154. And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not.

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sābirūn* (the patient).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِمَّتْ عَلَيَّكُمْ
وَعَلَّامُ الْغُيُوبِ ﴿١٥٠﴾

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ
يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُونِ ﴿١٥٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾
وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ
بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْسٍ
مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ
الصَّابِرِينَ ﴿١٥٥﴾

^[1] (V.2:152)

a) See the footnote of (V.13:28).

b) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Allāh ﷻ says, 'I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " [Sahih Al-Bukhārī, 9/7405 (O.P.502)].

156. Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

157. They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

158. Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawāf) between them (As-Safā and Al-Marwah)^[1]. And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.

﴿١٥٨﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْقَرُونَ ﴿١٦٢﴾

163. And your *Ilāh* (God) is One *Ilāh* (God — Allāh), *Lā ilāha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

وَاللَّهُ هُوَ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

[1] (V.2:158) See the footnote of (V.14:37).

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayāt* (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allāh as rivals^[1] (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you an open enemy.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ
الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ
السَّمَاءِ مِنْ مَّاءٍ فَأَخْبَاهُ الْأَرْضُ بِعَدَمِ مَوْتِهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا
يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ
حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ
شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا
وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ
﴿١٦٦﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرَأُ فَتَبَرَّأَ
مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ
أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ
مِنَ النَّارِ ﴿١٦٧﴾

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا
طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ
لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

[1] (V.2:165) Narrated ‘Abdullāh ﷺ: The Prophet ﷺ said one statement and I said another. The Prophet ﷺ said: "Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allāh, will enter Paradise." [Sahih Al-Bukhārī, 6/4497 (O.P.24)].

169. He [*Shaitān* (Satan)] commands you only what is evil and *Fahshā* (sinful), and that you should say against Allāh what you know not. ﴿إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾ (١٦٩)

170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَّلُوهَا كَانُوا آبَاءَهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ (١٧٠)

171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (Tafsīr Al-Qurtubī) وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بَكُمْ عُمًى فَهُمْ لَا يَعْقِلُونَ (١٧١)

172. O you who believe (in the Oneness of Allāh — Islāmic Monotheism)! Eat of the lawful things that We have provided you^[1] with, and be grateful to Allāh, if it is indeed He Whom you worship. يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (١٧٢)

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful. إِنَّمَا حَرَّمَ عَلَيْكُمْ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهْلَ بِهِ مِنْ غَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٧٣)

174. Verily, those who conceal what Allāh has إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ

[1] (V.2:172) Narrated An-Nu'mān bin Bashīr ؓ: I heard Allāh's Messenger ﷺ saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the *Himā* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Himā* and the *Himā* of Allāh ﷻ on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good; but if it gets spoilt, the whole body gets spoilt and that is the heart." [Sahih Al-Bukhārī, 1/52 (O.P.49)].

sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not *Al-Birr* (piety, righteousness, and every act of obedience to Allāh) that you turn your faces towards the east and (or) the west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets;^[1] and gives wealth in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masākīn* (the needy), and to the wayfarer, and to those who ask, and to set slaves free; performs *As-Salāt* (the prayers), and gives the *Zakāt* (obligatory charity); and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqūn* (the pious. See V.2:2).

178. O you who believe! *Al-Qisās* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money,

أَلِكْتَبِ وَيَشْرُونَ بِهِ مِمَّا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْغَفْوَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

ذَٰلِكَ بِأَنَّ اللَّهَ سَرَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفَىٰ لَمْ مِنْ أَخِيهِ شَيْءٌ فَإِنَّهُمْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَٰلِكَ تَخْفِيفٌ

^[1] (V.2:177) See the footnote (b) of (V.3:85).

then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

179. And there is (a saving of) life for you in *Al-Qisās* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqūn* (the pious. See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqūn* (the pious. See V.2:2).

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful.

183. O you who believe! Observing *As-Saum* (the fasting)^[1] is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqūn* (the pious. See V.2:2).

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskīn* (needy person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.^[2]

مِنْ رِّبِّكُمْ وَرَحْمَةً مِّنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُمَّ
عَذَابٌ أَلِيمٌ ﴿١٧٩﴾

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٠﴾

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يَبْدِلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٢﴾

فَمَنْ خَافَ مِنْ مُّوْسٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ
بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٨٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى
الَّذِينَ يُطِيقُونَ فَذِيَّةٌ طَعَامٌ مِّسْكِينٍ
فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾

[1] (V.2:183) *As-Saum* means fasting, i.e., not to eat or drink or have sexual relations from the *Adhān* of the *Fajr* (early morning) prayer till the sunset.

[2] (V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy.

185. The month of Ramadan in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr* (*Allāhu Akbar*: Allāh is the Most Great)] for having guided you so that you may be grateful to Him.^[1]

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

^[1] (V.2:185)

(A) Narrated Talhah bin 'Ubaidullāh: A bedouin with unkempt hair came to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Inform me what Allāh has made compulsory for me as regards the *Salāt* (prayers)." He replied: "You have to offer perfectly the five compulsory *Salāt* (prayers) in a day and night (24 hours), unless you want to pray *Nawāfil*." The bedouin further asked, "Inform me what Allāh has made compulsory for me as regards *Saum* (fasting)." He replied, "You have to fast during the whole month of Ramadān, unless you want to fast more as *Nawāfil*." The bedouin further asked, "Tell me how much *Zakāt* (obligatory charity) Allāh has enjoined on me." The narrator added: Then, Allāh's Messenger ﷺ informed him all about the laws (i.e. fundamentals) of Islām. The bedouin then said, "By Him Who has honoured you, I will neither perform any *Nawāfil* nor will I decrease what Allāh has enjoined on me." Allāh's Messenger ﷺ said, "If he is saying the truth, he will succeed (or he will be granted Paradise)." [*Sahih Al-Bukhārī*, 3/1891 (O.P.115)]

(B) Narrated Abū Hurairah : Allāh's Messenger ﷺ said, "*As-Siyām* (the fasting) is *Junnah* (protection or shield or a screen or a shelter from the Hell-fire*). So, the person observing *Saum* (fasting) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting.'" The Prophet ﷺ added, "By Him in Whose Hand my soul is, the smell coming out from the mouth of a fasting person is better with Allāh ﷻ than the smell of musk. (Allāh says about the fasting person), 'He has left his food, drink and desires for My sake. The *Saum* (fast) is for Me.** So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'" [*Sahih Al-Bukhārī*, 3/1894 (O.P.118)]

* See *Fath Al-Barī*, Vol. 5, Page 5.

** Although all practices of worshipping are for Allāh, here Allāh ﷻ singles out *Saum* (fasting), because fasting cannot be practised for the sake of showing off, as nobody except Allāh can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (*Fath Al-Barī*)

186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright^[1].

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلَيْسَ جِيبِي إِلَى
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libās* [i.e. body-cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-Tabarī*] for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikāf* (i.e. confining

أَحَلَّ لَكُم لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى
نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ
عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ
أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ
فَالَّذِينَ نَبِئْتُهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ
لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ
اتَّمُوا الصِّيَامَ إِلَى الْبَيْلِ وَلَا تَبْشِرُوهُمْ وَأَنْتُمْ
عَلَيْكُمْ فِي الْمَسَاجِدِ بِكَ حُدُودُ اللَّهِ فَلَا
تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِيَتْلِيهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

(C) Narrated Abu Hurairah ؓ : The Prophet ﷺ said, “Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions, then Allāh is not in need of his leaving his food and drink (i.e. Allāh will not accept his fasting*)”. [Sahih Al-Bukhārī, 3/1903 (O.P.127)]

* See *Fath Al-Bārī*.

[1] (V.2:186) Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “Allāh said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawāfil* (praying or doing extra deeds besides what is obligatory) till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.’” [Sahih Al-Bukhārī, 8/6502 (O.P.509)].

oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqūn* (the pious. See V.2:2).

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad ﷺ) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh. So, enter houses through their (proper) doors, and fear Allāh that you may be successful.

190. And fight in the way of Allāh^[1] those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَفْتِلُونَكُمْ وَلَا تَعَدُّوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعَدِّينَ ﴿١٩٠﴾

^[1] (V.2:190) *Al-Jihād* (holy fighting) in Allāh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By *Jihād* Islām is established, Allāh's Word is made superior, (His Word being *Lā ilahā illallāh* which means none has the right to be worshipped but Allāh), and His religion (Islām) is propagated. By abandoning *Jihād* (may Allāh protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Narrated 'Abdullāh bin Mas'ūd ؓ: I asked Allāh's Messenger ﷺ, "O Allāh's Messenger! What is the best deed?" He replied, "To offer the *Salāt* (prayers) at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in *Jihād* in Allāh's Cause." I did not ask Allāh's Messenger ﷺ anymore and if I had asked him more, he would have told me more. [*Sahih Al-Bukhārī*, 4/2782 (O.P.41)]

with *Jihād*, but it was supplemented by another (V.9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah*^[1] is worse than killing. And fight not with them at *Al-Masjid Al-Harām* (the sanctuary at Makkah),^[2] unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone).^[3] But if they

وَأَقْتُلُوهُمْ حَيْثُ ثَفَّفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ
أَخْرَجْتُمُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ
قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ
فَإِنْ أَنهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

[1] (V.2:191) *Al-Fitnah*: polytheism, to disbelieve after one has believed in Allāh, or a trial or a calamity or an affliction.

[2] (V.2:191) Narrated Abu Bakrah ؓ: The Prophet ﷺ delivered to us a *Khutbah* (religious talk) on the day of *Nahr* (10th of Dhul-Hijjah). He said, "Do you know what is the day today?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the day of *Nahr*?" We said, "It is." He further asked, "Which month is this?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijjah?" We replied: "Yes, it is." He further asked, "What town is this?" We replied, "Allāh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allāh's Message to you?" We said, "Yes." He said, "O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another." [*Sahih Al-Bukhārī*, 2/1741 (O.P.797)].

[3] (V.2:193)

(A) Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said, "I have been ordered (by Allāh) to fight against the people till they testify that *Lā ilāha illallāh wa Anna Muhammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh ﷻ and that Muhammad ﷺ is the Messenger of Allāh), and perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), so if they perform all that, then they save their lives and properties from me except for Islāmic laws, and their reckoning (accounts) will be with (done by) Allāh." [*Sahih Al-Bukhārī*, 1/25 (O.P.24)]

(B) See (V.8:39) and its footnote.

cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrongdoers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisās*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with *Al-Muttaqūn* (the pious. See V.2:2) .

195. And spend in the Cause of Allāh (i.e. *Jihād* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muhsinūn*^[1] (the good-doers).

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and '*Umrah* (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirān*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harām* (i.e. non-resident of Makkah). And fear Allāh much and know that Allāh is Severe in punishment.^[2]

الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ
مَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدُوا عَلَيْهِ بِمِثْلِ مَا
أَعَدَّى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿١٩٤﴾

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى
التَّهْلُكَةِ وَاحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا
أَسْخَرَ مِنْ أَهْدَىٰ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ
يَبْلُغَ أَهْدَىٰ مَجَلُّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ
أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ
سُكًى فَإِذَا أَمِنْتُمْ مِنْ تَمَنَعَ بِالْعُمْرَةِ إِلَىٰ الْحَجِّ فَمَا
أَسْخَرَ مِنْ أَهْدَىٰ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ لثَلَاثَةِ أَيَّامٍ
فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ
ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ
الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

^[1] (V.2:195) See (V.2:112).

^[2] (V.2:196) Islām demolishes all the previous evil deeds and so do migration (for=

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islāmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* [1] therein (by assuming *Ihrām*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allāh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taḳwa* (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave ‘Arafāt, [2] remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at the *Mash’ar-il-Harām*. [3] And remember Him (by invoking Allāh for all good) as He has guided you, and

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ الْقُوتَىٰ وَأَتَقُونَ بِتَأْوِيلِ الْأَلْبَابِ ﴿١٩٧﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا

=Allāh’s sake) and *Hajj* (pilgrimage to Makkah). [*Al-Lu’lu’ wal-Marjān*, Vol. 1, Ch. 52]. The obligation of performing ‘*Umrah* and its superiority. Ibn ‘Umar ؓ said, “*Hajj* and ‘*Umrah* are obligatory for everybody.” And Ibn ‘Abbās ؓ said, “*Umrah* is mentioned in conjunction with *Hajj* in the Book of Allāh ؑ: ‘And perform properly *Hajj* and ‘*Umrah* for Allāh.’” (2:196).

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “(The performance of) ‘*Umrah* is an expiation for the sins committed (between it and the previous one). And the reward of *Hajj Mabṛūr* (the one accepted by Allāh) is nothing except Paradise.” [*Sahih Al-Bukhārī*, 3/1773 (O.P.1)].

[1] (V.2:197) What is said regarding *Hajj At-Tamattu’*, *Hajj Al-Qirān*, and *Hajj Al-Ifrād*. And whoever has not brought a *Hady* with him, he should finish the *Ihrām* of *Hajj*, and make it as ‘*Umrah* (and then assume another *Ihrām* for *Hajj* from Makkah). There are three ways of performing *Hajj* — as follows:

a) *Hajj At-Tamattu’*: It means that you have no *Hady* with you and you assume *Ihrām* only for ‘*Umrah* first, and after ‘*Umrah* you finish your *Ihrām* and assume another *Ihrām* for performing *Hajj*, from Makkah, but you have to slaughter a *Hady*.

b) *Hajj Al-Qirān*: It means that one should have a *Hady* with him and should perform ‘*Umrah* and then *Hajj* with the same state of *Ihrām*.

c) *Hajj Al-Ifrād*: It means that one assumes *Ihrām* with the intention of performing *Hajj* only and does not perform ‘*Umrah*.

[2] (V.2:198) ‘Arafāt: a well-known place near Makkah where pilgrims have to spend the 9th day of Dhul-Hijjah.

[3] (V.2:198) *Al-Mash’ar-ul-Harām*, i.e. Muzdalifah, a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of Dhul-Hijjah, or a great part of it.

verily, you were, before, of those who were astray.

هَدَيْنَكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ

الضَّالِّينَ ﴿١٩٨﴾

199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَكَّضَ النَّاسُ
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

﴿١٩٩﴾

200. So when you have accomplished your *Manāsik*,^[1] remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

فَإِذَا قُضِيَتْمْ مَنَاسِكُكُمْ فَاذْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا
فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا
فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ

خَلْقٍ ﴿٢٠٠﴾

201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

202. Those for them there will be allotted a share for what they have earned. And Allāh is Swift at reckoning.

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

203. And remember Allāh during the Appointed Days.^[2] But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered to Him.

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most

مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ
الدُّنْيَا وَيُسَهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ
الْخِصَامِ ﴿٢٠٤﴾

[1] (V.2:200) *Manāsik*: i.e. *Ihrām*, *Tawāf* of the Ka'bah and As-Safā and Al-Marwah, stay at 'Arafāt, Muzdalifah and Mina, *Ramy* of *Jamarāt*, (stoning of the specified pillars in Mina) slaughtering of *Hady* (animal).

[2] (V.2:203) These are the three days of staying at Mina during the *Hajj*; 11th, 12th and 13th days of the month of Dhul-Hijjah, by saying *Allāhu Akbar* (Allāh is the Most Great) much, and while slaughtering *Hady* (animals) and during the *Ramy* of *Jamarāt*.

quarrelsome of the opponents.^[1]

205. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief.

الْفَسَادُ ﴿٢٠٥﴾

206. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ جَهَنَّمَ وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

207. And of mankind is he who would sell himself, seeking the Pleasure of Allāh. And Allāh is full of kindness to (His) slaves.

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

208. O you who believe! Enter perfectly into Islām (by obeying all the rules and regulations of the religion of Islam) and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you a plain enemy.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ

209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ, and this Qur'ān and Islām) have come to you, then know that Allāh is All-Mighty, All-Wise.

الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾
فَإِن رَّكَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاذْكُمُوا أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٠٩﴾

210. Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ
الْعَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ إِلَى
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

211. Ask the Children of Israel how many clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's Favour after it has come to

سَلْ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَاهُم مِّنْ ءَايَةٍ
يَبَيِّنُهُ وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءَتْهُ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

[1] (V.2:204)

(A) Narrated 'Aishah ؓ: The Prophet ﷺ said, "The most hated person to Allāh is the one who is most quarrelsome of the opponents." [*Sahih Al-Bukhārī*, 3/2457 (O.P.637)].

(B) Narrated Abu Umamah ؓ : Allāh's Messenger ﷺ said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of good character."

(This *Hadīth* is quoted by *Abu Dāwūd*, *At-Tirmidhi*, *An-Nasa'i* and *Ibn Mājah*)

him, [e.g. renounces the religion of Allāh (Islām) and accepts *Kufr* (disbelief)] then surely, Allāh is Severe in punishment.

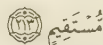
212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَسَحَرُوا مِنَ
الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ



كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ
مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ
وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
جَاءَهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ
الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ
بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ



214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allāh?" Yes! Certainly, the Help of Allāh is near!

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ
مِثْلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ
آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ



215. They ask you (O Muhammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masākīn* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allāh knows it well."

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ
خَيْرٍ فَلِلَّهِ وَالَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَأِنَّ اللَّهَ بِهِ عَلِيمٌ



216. *Jihād*^[1] (holy fighting in Allāh's Cause) is

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ

[1] (V.2:216) See the footnote of (V.2:190).

ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islāmic calendar). Say, "Fighting therein is a great (transgression)^[1] but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to *Al-Masjid Al-Harām* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah*^[2] is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

218. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful.

219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling.^[3]

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ
قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ
أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ
حَتَّىٰ يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا
وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتَ
وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾

إِنَّ الْيَتِيمَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ
رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٩﴾

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ

[1] (V.2:217) The provision of this Verse has been abrogated by Verse 9:36. *Jihād* cf., (V.2:216).

[2] (V.2:217) *Fitnah*: polytheism and to disbelieve after one has believed in Allāh, or a trial or a calamity or an affliction or to set up rivals in worship with Allāh.

[3] (V.2:219)

a) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "Whoever takes an oath in which he (forgetfully) mentions *Lat* and '*Uzza*' (i.e. two idols of Arab pagans), should say: "*La ilaha illallah*" (none has the right to be worshipped but Allāh), and whoever says to his companion, 'Come along, let us gamble,' must give alms (as an expiation)." [Sahih Al-Bukhārī, 6/4860 (O.P.383)]

b) Narrated Ibn 'Umar ؓ: Allāh's Messenger ﷺ said, "Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allāh to forgive him before his death) will be deprived of it in the Hereafter." [Sahih Al-Bukhārī, 7/5575 (O.P.481)].

Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.^[1]

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."

221. And do not marry *Al-Mushrikāt* (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikūn*^[2] till they believe (in Allāh Alone)

فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ
وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَسَتَلُونَكُمْ
مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٢٠﴾

فِي الدُّنْيَا وَالْآخِرَةِ وَسَتَلُونَكُمْ عَنِ الْيَتَامَى
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوهُمْ
فَاِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدِينَ
الْمُصْلِحِينَ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْتَكُمْ إِنْ اللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٢٢١﴾

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ وَلَأَمَةٌ
مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ
وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ
مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ

c) Narrated Anas ؓ: I heard from Allāh's Messenger ﷺ a narration which none other than I will narrate to you. The Prophet ﷺ said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them." [Sahih Al-Bukhārī, 7/5577 (O.P.483)]

d) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "An adulterer-fornicator, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing is not a believer."

Ibn Shihāb said: 'Abdul-Mālik bin Abu Bakr bin 'Abdur-Rahmān bin Al-Hārith bin Hishām told me that Abu Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abu Bakr used to mention, besides the above cases: "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." [Sahih Al-Bukhārī, 7/5578 (O.P.484)].

^[1] (V.2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90.

^[2] (V.2:221) *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikūn*) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: "That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not into them till they are purified (from menses and have taken a bath)." And when they have purified themselves, then go into them as Allāh has ordained for you (go into them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

223. Your wives are a tilth for you, so go to your tilth,^[1] when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).

224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).^[2]

225. Allāh will not call you to account for that

أَوَلَيْكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيَسَبِّحُ عَائِيهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾

وَسَأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى
فَاعْزَلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ
حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُطَهِّرِينَ ﴿٢٢٣﴾

يَسْأَلُكُمْ حَرْثَ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْى شِئْتُمْ
وَقَدِمُوا لِأَنْفُسِكُمْ وَأَتَقُوا اللَّهَ وَاعْلَمُوا
أَنَّكُمْ مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ
تَبْرُوا وَتَقُولُوا وَتَصِلُوا بَيْنَ النَّاسِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ

[1] (V.2:223) Have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus.

[2] (V.2:224) See the footnote of (V.5:89).

which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most Forbearing.

226. Those who take an oath^[1] not to have sexual relation with their wives must wait for four months, then if they return (change their mind in this period), verily, Allāh is Oft-Forgiving, Most Merciful.

227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits

يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ

حَلِيمٌ ﴿٢٢٥﴾

لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيصَ أَرْبَعَةِ أَشْهُرٍ

فَإِنْ قَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ

قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي

أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَيَعُولُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا

إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

وَلِلرِّجَالِ عَلَيْهِمْ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ

بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا

آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُعْطِيَا

حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُعْطِيَا حُدُودَ اللَّهِ فَلَا

جُنَاحَ عَلَيْهِمَا فِيهَا أَفْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ

[1] (V.2:226) Narrated Nāfi': Ibn 'Umar used to say about *Al-'Īlā'* (الإيلاء) * which Allāh defined (in the Holy Book): "If the period of *Al-'Īlā'* (الإيلاء) expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allāh (ﷻ) has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmān, 'Alī, Abu Ad-Dardā', 'Āishah and twelve other Companions of the Prophet ﷺ."

[Sahih Al-Bukhārī, 7/5290-5291 (O.P.213)]

* *Al-'Īlā'* (الإيلاء): means the oath taken by a husband that he would not approach his wife for a certain period.

ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce).^[1] These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the *Zālimūn* (wrongdoers).

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they are about to fulfil the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islām), and that which He has sent down to you of the Book (i.e. the Qur'ān) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islāmic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Knower of everything.

232. And when you have divorced women and

فَلَا تَعْتَدُوا هُنَّ مِنْ يَنْعَدَ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ﴿٢٣٠﴾

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَنْكِحَ زَوْجًا
غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَرَاجَعَا
إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۖ وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَكُنْ لَكُمْ عَلَيْهِنَّ فَاسِيكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرَخُوهُنَّ بِمَعْرُوفٍ وَلَا تَمْسِكُوهُنَّ
ضُرَارًا لِنَعْتَدُوا ۖ وَمَنْ يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ
نَفْسَهُ ۖ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَآذَكُوا
يَعْتَمَ اللَّهُ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنَ
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمْ يَكُنْ لَكُمْ عَلَيْهِنَّ فَلَا

[1] (V.2:229): *Al-Khul'* (الخلع) and how a divorce is given according to it.

Narrated Ibn 'Abbās ؓ: The wife of Thābit bin Qais came to the Prophet ﷺ and said, "O Allāh's Messenger! I do not blame Thābit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islāmic manner (if I remain with him)." On that Allāh's Messenger ﷺ said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet ﷺ said to Thābit, "O Thābit! Accept your garden, and divorce her once." [Sahih Al-Bukhārī, 7/5273 (O.P.197)]

* '*Al-Khul'* (الخلع) means the parting of a wife from her husband by giving him a certain compensation.

they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.

233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourselves, Allāh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying (according to the Islāmic law).^[1] And do

تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَئَوْا
بَيْنَهُم بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ
مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ أَرْزَى
لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ
كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى
الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا
تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا لَنْفُسِكُمْ وَأَلَدَةٌ
بِوَالِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ
مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ
تَسْرِعُوا فَأُولَئِكَمُ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا
سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَالْقَوْلُ اللَّهُ
وَأَعْلَمُوا أَنَّ اللَّهَ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾

وَالَّذِينَ يَتَّبِعُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
يَرْبِصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا
فَإِذَا بَلَغَ أَجَلُهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَمَّا
تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ
خُطْبَةِ النِّسَاءِ أَوْ أَكْتَسَبْتُمْ فِي أَنْفُسِكُمْ
عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا
تُؤَاخِذُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا

^[1] (V.2:235) e.g., you can say to her: "If one finds a wife like you, he will be happy."

not consummate the marriage until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.

مَعْرُوفًا وَلَا تَقْرَبُوا عُقْدَةَ الزَّكَاحِ
حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ

اللَّهُ غَفُورٌ حَلِيمٌ ﴿١٣٥﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ
تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ
عَلَى الْمَوْسِعِ قَدَرُهُ وَعَلَى الْمَقْتَرِ قَدَرُهُ مَتَّعًا

بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿١٣٦﴾

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ
إِلَّا أَنْ يَعْفُوَا أَوْ يَعْفُوا الَّذِي بِيَدِهِ
عُقْدَةُ الزَّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ

لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ

اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٣٧﴾

238. Guard strictly (five obligatory) *As-Salawāt* (the prayers) especially the middle *Salāt* (i.e. the best prayer - *ʿAsr*).^[1] And stand before Allāh

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ

الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿١٣٨﴾

[1] (V.2:238) Chapter 13. ترك الصلاة كفر. Abandoning of *As-Salāt* (prayers) is disbelief.

a) Narrated Jābir bin ʿAbdullāh ؓ: I heard Allāh's Messenger ﷺ saying, بين الرجل وبين الشرك والكفر ترك الصلاة "Verily, between a man (i.e., a Muslim, believer of Islamic Monotheism) and between *Ash-Shirk* (polytheism) and *Al-Kufr* (disbelief) is the abandoning of *As-Salāt* (prayers)." [Sahih Muslim, Hadith No. 82 (S.S.M. 204)]

b) The sin of one who misses the *ʿAsr* prayer (intentionally):*

Narrated Ibn ʿUmar ؓ: Allāh's Messenger ﷺ said, "Whoever misses the *ʿAsr* prayer (intentionally), then it is as if he lost his family and property." [Sahih Al-Bukhārī, 1/552 (O.P.527)].

c) One who omits (does not offer) the *ʿAsr* prayer (intentionally):*

Narrated Abul-Malih: We were with Buraidah in a battle on a cloudy day and he said,=

with obedience [and do not speak to others during the *Salāt* (prayers)].

239. And if you fear (an enemy), perform *Salāt* (pray) on foot or riding.^[1] And when you are in safety, offer the *Salāt* (prayer) in the manner He has taught you, which you knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allāh is All-Mighty, All-Wise.^[2]

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqūn* (the pious. See V.2:2).

242. Thus Allāh makes clear His *Ayāt* (Laws) to you, in order that you may understand.

243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allāh said to them, "Die." And then He restored them to life.

فَإِنْ خِفْتُمْ فِرْجًا لَّا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتْنَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

وَالْمُطَلَّقَاتُ مَتْنَعٌ بِالْمَعْرُوفِ حَقَّاعِلَى الْمَنَافِقِ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو

= "Offer the 'Asr prayer early as the Prophet ﷺ said, 'Whoever omits the 'Asr prayer, all his (good) deeds will be lost.'" [Sahih Al-Bukhārī, 1/553 (O.P.528)]

* i.e. the one who omits (does not offer) the 'Asr prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

[1] (V.2:239) Narrated Sālih Khawwat or Sahl bin Abu Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhat-ur-Riqā'* in the company of Allāh's Messenger ﷺ: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one *Rak'ah*, and he stayed in the standing posture while that batch completed their (two *Rak'at*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet ﷺ) offered his remaining *Rak'ah* with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with *Taslim* along with them. [Sahih Al-Bukhārī, 5/4129 (O.P.451)].

[2] (V.2:240) The provision of this Verse has been abrogated by Verse 4:12.

Truly, Allāh is full of bounty to mankind, but most men thank not.

فَضَّلَ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَشْكُرُونَ ﴿١٤٣﴾

244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ

عَلِيمٌ ﴿١٤٤﴾

245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and to Him you shall return.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

فَيُضَاعِفُهُ لَهٗ أَضْعَافًا كَثِيرَةً وَاللَّهُ

يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿١٤٥﴾

246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers).

أَلَمْ تَرَ إِلَى آلِ مُوسَىٰ إِذْ قَالَ لَهُمْ بِنِي إِسْرَءِيلَ مَنْ بَعْدَ

مُوسَىٰ إِذْ قَالُوا لَنَبِيِّ لَهُمْ آتِنَا مَلِكًا

نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ

عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ

أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي

سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا

وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ

بِالظَّالِمِينَ ﴿١٤٦﴾

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed Allāh has appointed Tālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ

طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ

الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ

يُوتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ

أَصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي

الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُوتَهُ

مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٤٧﴾

248. And their Prophet (Samuel عليه السلام) said to them: "Verily, the sign of His kingdom is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah*^[1] (peace and

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ

أَنْ يَأْتِيَكُمْ التَّابُوتُ فِيهِ سَكِينَةٌ

مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ

[1] (V.2:248) Narrated Al-Barā': A man was reciting *Sūrat Al-Kahf* and his horse was=

reassurance) from your Lord and a remnant of that which the household of Mūsā (Moses) and the household of Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.”

249. Then when Tālūt (Saul) set out with the army, he said: “Verily, Allāh will try you by a river. So, whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.” Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: “We have no power this day against Jālūt (Goliath) and his hosts.” But those who knew with certainty that they were going to meet Allāh, said: “How often a small group overcame a mighty host by Allāh’s Leave?” And Allāh is with *As-Sābirūn* (the patient).

250. And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: “Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.”

251. So they routed them by Allāh’s Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and *Al-Hikmah* (Prophethood),^[1] and taught him of that which He willed. And if Allāh did not check one set of people by means of another,

مُوسَىٰ وَآلَ هَارُونَ فَتَحْنَاهُ
الْمَلَائِكَةُ إِن فِي ذَلِكَ لَآيَةٍ لِّكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٩﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ
اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ
فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا
مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا
قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ
آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ
بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ
يَظُنُّونَ أَنَّهُمْ مُّلتَفُوا إِلَى اللَّهِ كَم مِّنْ
فِتْنَةٍ قَلِيلًا فَلَمَّا غَلَبَتْ فِئَةُ الْكَافِرِ

بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥٠﴾
وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَخْرِجْ عَلَيْنَا صَبْرًا وَثَبَّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٢٥١﴾

فَهَرَمُوهُمْ بِإِذْنِ اللَّهِ وَكَتَلَ دَاوُدُ
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا
دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ

=tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet ﷺ and told him of that experience. The Prophet ﷺ said, “That was *As-Sakīnah* (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur’ān.” [Sahih Al-Bukhārī, 6/5011 (O.P.531)].

^[1] (V.2:251) See *Tafsir At-Tabarī*.

the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, jinn and all that exists).

لَفَسَدَتِ الْأَرْضُ وَلَئِنَّ اللَّهَ ذُو

فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

252. These are the Verses of Allāh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).^[1]

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ

بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

^[1] (V.2:252)

A. Narrated Jābir bin 'Abdullāh ؓ: The Prophet ﷺ said, "I have been given five (things) which were not given to anyone else before me:

a) Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *Tayammum*), therefore, anyone of my followers can pray wherever he is, at the time of prayer.

c) The booty has been made *Halāl* (lawful) to me yet it was not lawful to anyone else before me.

d) I have been given the right of intercession (on the Day of Resurrection).

e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind." [*Sahih Al-Bukhārī*, 1/335 (O.P.331)].

B. Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of the Prophets." [*Sahih Al-Bukhārī*, 4/3535 (O.P.735)].

C. Narrated Ibn Mas'ūd ؓ: As if I saw the Prophet ﷺ talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allāh! Forgive my nation, for they have no knowledge." [*Sahih Al-Bukhārī*, 4/3477 (O.P.683)].

D. Narrated 'Āishah ؓ and Ibn 'Abbās ؓ: On his deathbed, Allāh's Messenger ﷺ put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allāh's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. [*Sahih Bukhārī*, 4/3453,3454 (O.P.660)].

E. Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "The Isrāēlis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allāh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'ah* (pledge) first.* Fulfil their (i.e., the caliphs') rights, for Allāh will ask them about (any shortcomings in) ruling those whom Allāh has put under their guardianship." [*Sahih Al-Bukhārī*, 4/3455 (O.P.661)].

* If the *Bai'ah* (pledge) is given to a caliph and after a while another caliph is given the *Bai'ah* (pledge) by some members of the society, the common Muslims should abide by the *Bai'ah* (pledge) given to the first caliph, for the election of the second is invalid.

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Isā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rūh-ul-Qudus* [Jibrāil (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed — some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.

254. O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zālimūn* (wrongdoers).

255. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursī*^[1] extends over the heavens

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضُهُمْ دَرَجَةً
وَعَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا
أَفْتَلَسَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَعِنَهُمْ
مَنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا
أَفْتَلَسُوا وَلَكِنَّ اللَّهَ يَقَعْلُ مَا يُرِيدُ ﴿٢٥٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ
قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا
شَفَعَةً وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ
سِنَةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ شَيْءً مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

[1] (V.2:255) *Kursī*: literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursī* mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The *Kursī* compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the *Kursī* extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the *Kursī* and the 'Arsh, is the Most Great. Ibn Taimiyah said in the chapters:

a) To believe in the *Kursī*

b) To believe in the 'Arsh (Throne)

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the *Kursī* is in front of the 'Arsh (Throne) and it is at the level of the Feet. [Fatawa Ibn Taimiyah, Vol. 5, Pages 54, 55]

and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.^[1] (This Verse 2:255 is called *Ayat-ul-Kursi*)

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghūt*^[2] and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ
لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

257. Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tāghūt* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81, 82)

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

258. Have you not looked at him who disputed with Ibrāhīm (Abraham) about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): “My Lord (Allāh) is He Who gives life and causes death.” He said, “I give life and cause death.”

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ
ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي
وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي

^[1] (V.2:255) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ ordered me to guard the *Zakāt* (obligatory charity) revenue of Ramadān. Then somebody came to me and started stealing of the foodstuff. I caught him and said, “I will take you to Allāh's Messenger!” Then Abu Hurairah described the whole narration and said: That person said (to me), “(Please don't take me to Allāh's Messenger and I will tell you a few words by which Allāh will benefit you.) When you go to your bed, recite *Ayat-ul-Kursi* (2:255), for then there will be a guard from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn.” (When the Prophet ﷺ heard the story) he said (to me), “He (who came to at night) told you the truth although he is a liar; and it was Satan.” [Sahih Al-Bukhārī, 6/5010 (O.P.530)]

^[2] (V.2:256) الطَّاغُوت: هو كل ما عبد من دون الله إلا من لم يرض بعبادته فلا يعتبر طاغوتاً. The word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as *Tāghūt*. Likewise saints, graves, rulers and leaders are falsely worshipped and wrongly followed but the one who does not accept to be worshipped, will not be considered as a *Tāghūt*. Sometimes *Tāghūt* means a false judge who gives a false judgement (See V.4:60). [See *Tafsir Ibn Kathir*, and (V.4:51)].

Ibrāhīm (Abraham) said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are *Zālimūn* (wrongdoers).

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is Able to do all things."

يَا شَمْسُ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ
الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٩﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى
عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ
مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ
كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ
قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ
إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ
وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ
نُنْشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

260. And (remember) when Ibrāhīm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He [Ibrāhīm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي
الْمَوْتِ قَالَ أَوْلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ
لِيُطَمِّنَ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَى كُلِّ جَبَلٍ
مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا
وَأَعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

261. The likeness of those who spend their wealth in the way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَلْبَنَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ
سُنْبُلَةٍ مِائَةُ حَبٍّ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

262. Those who spend their wealth in the

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا

Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

يُسَبِّحُونَ مَا آَنَفَقُوا مِنَّا وَلَا أَذَى لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿٢٢٦﴾

263. Kind words and forgiving (of faults) are better than *Sadaqah* (charity) followed by injury. And Allāh is Rich (Free of all needs) and He is Most Forbearing.

﴿٢٢٦﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَتَّبِعُهَا أَذَىٰ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٧﴾

264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.

يَتَّبِعُهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ
بِالْمَنِّ وَالْأَذَىٰ ۚ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَعِثْلُهُ ۚ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابُهُ
وَابِلٌ فَتَرَكَهُ صَلْدًا ۚ لَا يَقْدِرُونَ عَلَىٰ
شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٢٨﴾

265. And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَكَانَتْ
أُكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ
فَطَلَّ ۗ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢٢٩﴾

266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses) to you that you may give thought.^[1]

أَبُودُّ أَحَدَكُمُ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ
نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ
وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاَصَابَهَا إِعْصَارٌ فِيهِ
نَارٌ فَاحْتَرَقَتْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٣٠﴾

[1] (V.2:266) ‘Umar ؓ said, “This is an example for a rich man who does good deeds out of obedience to Allāh, and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost.” [Sahih Al-Bukhārī, 6/4538 (O.P.62)]

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it except if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all needs), and Worthy of all praise.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِعَاجِزِيهِ إِلَّا أَنْ تُخِصُّوا فِيهِ وَعَلِمُوا أَنَّ اللَّهَ غَفُورٌ حَكِيمٌ ﴿٢٦٧﴾

268. *Shaitān* (Satan) threatens you with poverty and orders you to commit *Fahshā* (evil deeds, illegal sexual intercourse, sins); whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

269. He grants *Hikmah*^[1] to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

270. And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the *Zālimūn* (wrongdoers) there are no helpers.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

271. If you disclose your *Sadaqāt* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do.

إِنْ تُبْدُوا الصَّدَقَاتِ فَيَحْسَبْنَ عَلَيْهَا شَيْئًا وَإِنْ تَخْفَوْهَا وَتُوْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيَكْفِرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

272. Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

^[1] (V.2:269) *Hikmah*: literally means wisdom, but it means here the knowledge, and the understanding of the Qur'ān, and the *Sunnah* and one's ability to speak and act in the correct and right way.

273. (Charity is) for *Fuqarā* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.^[1] And whatever you spend in good, surely, Allāh knows it well.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي
سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ
مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا
يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا
مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

274. Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.^[2]

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٧٤﴾

275. Those who eat *Ribā*^[3] will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitān* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribā*," whereas Allāh

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا
كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ
الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ

[1] (V.2:273) The Arabic word *Ilhāfa* literally means: "to beg with importunity," but Imām Tabarī in his *Tafsir* and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

[2] (V.2:274) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Seven people will be shaded by Allāh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

- a) a just ruler;
- b) a young man who has been brought up in the worship of Allāh [i.e. worships Allāh (Alone) sincerely from his childhood];
- c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);
- d) two persons who love each other only for Allāh's sake, and they meet and part in Allāh's Cause only;
- e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allāh;
- f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity); and
- g) a person who remembers Allāh in seclusion and his eyes become flooded with tears." [*Sahih Al-Bukhārī*, 2/1423 (O.P.504)]

[3] (V.2:275) *Ribā'*: Usury is of two major kinds:

- a) *Riba An-Nasī'ah*, i.e., interest on lent money;
- b) *Riba Al-Fadl*, i.e., taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

273. (Charity is) for *Fuqarā* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.^[1] And whatever you spend in good, surely, Allāh knows it well.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾

274. Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.^[2]

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْأَيْدِ وَالْأَنفُسِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

275. Those who eat *Ribā*^[3] will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitān* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribā*," whereas Allāh

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ

[1] (V.2:273) The Arabic word *Ilhāfa* literally means: "to beg with importunity," but Imām Tabari in his *Tafsir* and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

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- a) a just ruler;
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- c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);
- d) two persons who love each other only for Allāh's sake, and they meet and part in Allāh's Cause only;
- e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allāh;
- f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity); and
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has permitted trading and forbidden *Ribā*. So, whosoever receives an admonition from his Lord and stops eating *Ribā*, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to *Ribā*), such are the dwellers of the Fire — they will abide therein forever.

الرِّبَاُ وَحَلَ اللَّهُ التَّبَاعَ وَحَرَّمَ الرِّبَاُ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

276. Allāh will destroy *Ribā*^[1] and will give increase for *Sadaqāt* (deeds of charity, alms). And Allāh likes not the disbelievers, sinners.

يَمْحُ اللَّهُ الرِّبَا وَيُزِي وَيُزِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

278. O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (from now onward), if you are (really) believers.^[2]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

279. And if you do not do it, then take a notice of war from Allāh and His Messenger (ﷺ)^[3] but if you repent, you shall have your capital sums. Deal

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا

[1] (V.2:276) *Ribā*: See the footnote of (V.2:275)

[2] (V.2:278)

a) Narrated 'Aun bin Abu Juhaifah ؓ: My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping.) I asked my father why he had done so. He replied, "The Prophet ﷺ forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving *Ribā*, and cursed the picture-makers." [Sahih Al-Bukhārī, 3/2086 (O.P.299)]

b) Narrated Abu Juhaifah that he had bought a slave whose profession was cupping and then said: The Prophet ﷺ forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribā*, and the lady who tattooed others or got herself tattooed, and the picture-maker. [Sahih Al-Bukhārī, 7/5962 (O.P.845)].

[3] (V.2:279)

a) Narrated Abu Sa'īd Al-Khudrī ؓ: Once Bilāl brought *Barni* (a kind of) dates to the Prophet ﷺ and the Prophet ﷺ asked him, "From where have you brought these?" Bilāl replied, "I had some inferior kind of dates and exchanged two *Sā'* of it for one *Sā'* of *Barni* dates, in order to give it to the Prophet ﷺ to eat." Thereupon the Prophet ﷺ said, "Beware! Beware! This is definitely *Ribā*! This is definitely *Ribā*! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind=

not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٧٦﴾

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.^[1]

وَإِنْ كَانَ ذُو عُسْرٍ فَنُظِرْهُ إِلَىٰ مَيْسَرٍ ۖ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٧٧﴾

281. And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٧٨﴾

=there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they became in the best shape.” The Prophet ﷺ further added, “My two companions (angels) said to me, ‘This place is the ‘*Adn* Paradise, and that is your place.’ I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, ‘That (palace) is your place.’ I said to them, ‘May Allāh bless you both! Let me enter it.’ They replied, ‘As for now, you will not enter it, but you shall enter it (one day).’ I said to them, ‘I have seen many wonders tonight. What does all that mean which I have seen?’ They replied, ‘We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur’ān, and then neither recites it nor acts on its orders, and sleeps neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteresses-fornicatresses; and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of *Ribā*; and the bad looking man whom you saw near the fire kindling it and going around it, is *Malik*, the gatekeeper of Hell; and the tall man whom you saw in the garden, is Ibrāhīm (Abraham), and the children around him are those who die on *Al-Fitrah* (the Islāmic Faith of Monotheism).’” The narrator added: Some Muslims asked the Prophet ﷺ, “O Allāh’s Messenger! What about the children of *Al-Mushrikūn*?*” The Prophet ﷺ replied, “And also the children of *Al-Mushrikūn*.” The Prophet ﷺ added, “My two companions added, ‘The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allāh forgave them.’” [Sahih Al-Bukhārī, 9/7047 (O.P.171)].

* *Al-Mushrikun*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

^[1] (V.2:280) Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “A man used to give loans to the people, and used to say to his servant, ‘If the debtor is poor, forgive him, so that Allāh may forgive us.’ So when he met Allāh (after his death), Allāh forgave him.” [Sahih Al-Bukhārī, 4/3480 (O.P.687)]

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, except when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is All-Knower of everything.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكُنْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَخْشَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِكْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَقُولَ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُقُوكُمْ وَأَتَّقُوا اللَّهَ وَتَعْلَمُوا أَنَّ اللَّهَ يَكْتُبُ كُلَّ شَيْءٍ

عَلَيْهِمُ ﴿٢٨٢﴾

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging),^[1] then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence, for he

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَّ مَقْبُوضَةً فَإِنْ آمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ ائْتِمَنَّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا

^[1] (V.2:283) Narrated ‘Āishah ؓ : The Prophet ﷺ bought some foodstuff on credit for a limited period and mortgaged his armour for it. [Sahih Al-Bukhārī, 3/2509 (O.P.686)]

who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.

فَإِنَّهُ ءَاتِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ

عَلِيمٌ ﴿١٨٢﴾

284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٣﴾

285. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) “We make no distinction between one and another of His Messengers” — and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Maulā* (Patron, Supporter and Protector) and give us victory over the disbelieving people.”^[1]

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ. وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴿٢٨٦﴾

^[1] (V.2:286) Narrated Abu Mas'ūd Al-Badri رضي الله عنه: Allāh's Messenger ﷺ said, “Whosoever recited the last two Verses of Sūrat Al-Baqarah at night, that will be sufficient for him.” [Sahih Al-Bukhārī, 5/4008 (O.P.345)].

Sūrat Āl 'Imrān
(The Family of Imrān) 3

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آلَم ﴿١﴾

1. *Alif-Lām-Mīm.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. Allāh! *Lā ilahā illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾

3. It is He Who has sent down the Book (the Qur'ān) to you (Muhammad ﷺ) with truth, confirming what came before it. And He sent down the Taurāt (Torah) and the Injil (Gospel),

نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾

4. Aforetime, as a guidance to mankind. And He sent down the Criterion [of judgement between right and wrong (this Qur'ān)]. Truly, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution.

مِن قَبْل هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾

5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾

6. He it is Who shapes you in the wombs as He wills. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkām* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو

truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabarī*)

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise."

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment.

12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."

13. There has already been a sign for you in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allāh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allāh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabarī*)

آلِ الْاَنْبِيَاءِ

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ

لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ

إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ

أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا

وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

كَذَّبَ آلُ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ

كَذَّبُوا بِآيَاتِنَا فَاحْذَرُوا اللَّهَ يَذُوبُهُمُ اللَّهُ

شَدِيدَ الْعِقَابِ ﴿١١﴾

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ وَتُحْشَرُونَ

إِلَى جَهَنَّمَ وَيَسَّرُ الْإِهَادَ ﴿١٢﴾

فَدَكَانَ لَكُمْ آيَةٌ فِي فَتْنِ التَّقَاتِ وَفَتْنٌ

تُقَدَّرُ فِي سَبِيلِ اللَّهِ وَأُخْرَى

كَافِرَةٌ يَرَوْنَهُمْ مُمْلِكِينَ رَأَى

الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بَصَرَهُ مَنْ يَشَاءُ إِنَّكَ

فِي ذَلِكَ لَعِبْرَةٌ لَأُولِي الْأَبْصَارِ ﴿١٣﴾

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers) with Him.

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْخَيْلِ الْمُنَصَّصَةِ وَالْحَيَلِ الْمَسُومَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ

الْمَعَادِ ﴿١٤﴾

15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqūn* (the pious. See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwājun Mutahharatun*^[1] (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves."

قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ
اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ

بِالْعِبَادِ ﴿١٥﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا ءَامَنَّا فَاعْفُ
لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend (give the *Zakāt* and alms in the way of Allāh) and those who pray and beg Allāh's Pardon in the last hours of the night.

الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُسْتَغْفِرِينَ

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

18. Allāh bears witness that *Lā ilāha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ
وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ

الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

19. Truly, the religion with Allāh is Islām. Those who were given the Scripture (Jews and Christians) did not differ except out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayāt* (proofs,

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ وَمَا
اختلفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا فِي
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ وَمَنْ

[1] (V.3:15) i.e., they will have no menses, urine, or stool. See *Tafsir Ibn Kathir*, and also see the footnote of (V.29:64).

evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift in calling to account.

20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) slaves.^[1]

21. Verily, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.

25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.

يَكْفُرُ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعٌ

الْحِسَابِ ﴿٢٠﴾

فَإِنْ جَاحَوْكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ

ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدْ أَهْتَكُوا

وَأِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ

بَصِيرٌ بِالْعِبَادِ ﴿٢١﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ

النَّبِيَّاتِ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ

يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾

أُولَئِكَ الَّذِينَ حِطَّتْ أَعْمَالُهُمْ فِي

الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ

نَصِيرَةٍ ﴿٢٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ

يَدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ تَوَلَّوْا

فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ﴿٢٤﴾

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا تَمَسَّكَ النَّاسُ بِآيَاتِنَا

مَعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا

يَفْعَلُونَ ﴿٢٥﴾

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ

وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا

يُظْلَمُونَ ﴿٢٦﴾

^[1] (V.3:20): See the footnote of (V.3:85).

26. Say (O Muhammad ﷺ): “O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand^[1] is the good. Verily, You are Able to do all things.

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment),^[2] and to Allāh is the final return.

29. Say (O Muhammad ﷺ): “Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is Able to do all things.”

30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself (His punishment) and Allāh is full of kindness to (His) slaves.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

تُؤْتِي الْيَلِيلَ فِي النَّهَارِ وَتُؤْتِي النَّهَارَ فِي الْيَلِيلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقْلَةً وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

قُلْ إِنْ تَخْفَوُا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُخَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

^[1] (V.3:26): See the footnote of (V.3:73)

^[2] (V.3:28) The Statement of Allāh ﷻ “But Allāh warns you against Himself (i.e. His punishment).” (3:28).

Narrated ‘Abdullāh ؓ: The Prophet ﷺ said, “There is none who has a greater sense of *Ghairah** than Allāh, and for that reason He has forbidden *Al-Fawāhish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allāh does.” [*Sahih Al-Bukhārī*, 9/7403 (O.P.500)].

* *Ghairah*: a feeling of great fury and anger when one’s honour and prestige are injured or challenged.

31. Say (O Muhammad ﷺ to mankind): “If you (really) love Allāh, then follow me (i.e. accept Islāmic Monotheism, follow the Qur’ān and the *Sunnah*), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful.”

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

32. Say (O Muhammad ﷺ): “Obey Allāh and the Messenger (Muhammad ﷺ).” But if they turn away, then Allāh does not like the disbelievers.^[1]

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

33. Allāh chose Adam, Nūh (Noah), the family of Ibrāhīm (Abraham) and the family of ‘Imrān above the ‘Ālamīn (mankind and jinn) (of their times).

﴿٣٣﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.

﴿٣٤﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

35. (Remember) when the wife of ‘Imrān said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.”

إِذْ قَالَتْ أَمْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” — and Allāh knew better what she brought forth, — “And the male is not like the female, and I have named her Maryam^[2] (Mary), and I seek refuge with You (Allāh) for her and for her offspring from *Shaitān* (Satan), the outcast.”

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

37. So, her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā (Zechariah). Every time he entered *Al-Mihrāb*^[3] to (visit) her, he found her supplied with sustenance. He said: “O Maryam (Mary)! From where have you got this?” She

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُمُ إِنِّي لَأَبْهَرٌ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ

[1] (V.3:32) See the footnote of (V.3:85).

[2] (V.3:36) Maryam (مريم) literally means: maidservant of Allāh.

[3] (V.3:37) *Al-Mihrāb*: a praying place or a private room.

said, “This is from Allāh.” Verily, Allāh provides sustenance to whom He wills, without limit.

38. At that time Zakariyyā (Zechariah) invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”

39. Then the angels called him, while he was standing in prayer in *Al-Mihrāb* (a praying place or a private room), (saying): “Allāh gives you glad tidings of Yahyā (John), confirming (believing in) the Word from Allāh [i.e. the creation of ‘Īsā (Jesus) ﷺ, the Word from Allāh (“Be!” — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.”

40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” (Allāh) said: “Thus Allāh does what He wills.”

41. He said: “O my Lord! Make a sign for me.” (Allāh) said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.”^[1]

42. And (remember) when the angels said: “O Maryam (Mary)! Verily, Allāh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Ālamīn (mankind and jinn) (of her lifetime).”

43. “O Maryam (Mary)! Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with *Ar-Rākī‘ūn* (those who bow down).”

44. This is (a part) of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of

زُرُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

هَٰذَا لَكَ دُعَاؤُكَ بِرَبِّكَ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا لِّكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَذَكَرَ رَبَّكَ كَثِيرًا وَسَمِعَ بِالْغَيْهِ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

يَمْرُؤُا أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَمْ يَأْتِهِمْ بِكِتَابٍ

^[1] (V.3:41) See *Tafsir Al-Qurtubi*, Vol. 4, Page 82.

which you have no knowledge) which We reveal to you (O Muhammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

٤٤

45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [“Be!” — and he was! i.e. ‘Isā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Isā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh.”

إِذْ قَالَتِ الْمَلٰٓئِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ

بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ مِنَ الْمُقَرَّبِينَ

٤٥

46. “He will speak to the people, in the cradle^[1] and in manhood, and he will be one of the righteous.”

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصّٰلِحِيْنَ

٤٦

47. She said: “O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for Allāh creates what He wills.

قَالَتْ رَبِّ اَنۡىٰ يَكُوْنُ لِيْ وَلَدٌ وَلَمۡ يَمَسِّنِيْ

بَشَرٌ قَالَ كَذٰلِكَ اَللّٰهُ يَخْلُقُ مَا يَشَآءُ اِذَا قَضٰى

[1] (V.3:46) Narrated Abu Hurairah رضي الله عنه. The Prophet ﷺ said, “None spoke in cradle but three: (The first was) Jesus, (the second child was): There was a man from Banī Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), “Shall I answer her or keep on praying?” (He went on praying and did not answer her.) His mother said, “O Allāh! Do not let him die till he sees the faces of prostitutes.” So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: “O child! Who is your father?” The child replied, “The shepherd,” (after hearing this) the people said, “We shall rebuild your hermitage of gold,” but he said: “No, of nothing but mud.” (The third was the hero of the following story): A lady from Banī Israel was nursing her child at her breast when a handsome rider passed by her. She said, “O Allāh! Make my child like him.” On that the child left her breast and facing the rider said: “O Allāh! Do not make me like him.” The child then started to suck her breast again. [Abu Hurairah further said, “As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration).”]. After a while they (some people) passed by, with a lady slave and she (i.e. the child’s mother) said, “O Allāh! Do not make my child like this (slave-girl)!” On that the child left her breast, and said, “O Allāh! Make me like her.” When she asked why, the child replied, “The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.” [Sahih Al-Bukhāri, 4/3436 (O.P.645)].

When He has decreed something, He says to it only: “Be!” — and it is.

48. And He (Allāh) will teach him [‘Isā (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), (and) the Taurāt (Torah) and the Injil (Gospel).

49. And will make him [‘Isā (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh’s Leave; and I heal him who was born blind, and the leper,^[1] and I bring the dead to life by Allāh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

50. “And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me.

51. “Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.”

52. Then when ‘Isā (Jesus) came to know of their disbelief, he said: “Who will be my helpers in Allāh’s Cause?” *Al-Hawāriyyūn* (the disciples) said: “We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh).”

53. “Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Isā (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lā ilāha illallāh* — none has the right to be worshipped but Allāh).”

أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ وَرَبَّ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتِ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا أَتَاكُم مَّا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُم إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

وَمُصَدِّقًا لِّمَا بَيَّنَّ يَدَيَّ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ فَأَتَّقُوا اللَّهَ وَاطِيعُونَ ﴿٥٠﴾

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥١﴾

﴿٥٢﴾ فَلَمَّا أَحْسَسَ عِيسَىٰ مِنْهُمْ الْكُفْرَ قَالَ مَن أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٣﴾

رَبَّنَا ءَامَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٤﴾

^[1] (V.3:49) See explanation of the Arabic word *Al-Abras* in the footnote of (V.85:4).

54. And they (disbelievers) plotted [to kill ‘Īsā (Jesus) ﷺ], and Allāh planned too. And Allāh is the Best of those who plan.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ
الْمُكِرِينَ ﴿٥٤﴾

55. And (remember) when Allāh said: “O ‘Īsā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that ‘Īsā (Jesus) is Allāh’s son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, ‘Īsā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injīl (Gospel), the Qur’ān] till the Day of Resurrection.^[1] Then you will return to Me and I will judge between you in the matters in which you used to dispute.”

إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ
إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا
وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى
يَوْمِ الْقِيَامَةِ ثُمَّ إِنِّي مَرْجِعُكُمْ فَأَحْكُمُ
بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

56. “As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.”

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذُّهُمْ عَذَابًا شَدِيدًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمَالَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾

57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا

[1] (V.3:55) The advent (descent) of ‘Īsā (Jesus), [son of Maryam (Mary)] ﷺ .

a) Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “By Him in Whose Hand my soul is, surely [‘Īsā (Jesus)], the son of Maryam (Mary) ﷺ will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur’ān (as a just ruler); he will break the Cross and kill the pigs and there will be no *Jizyah** (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allāh (in prayer) will be better than the whole world and whatever is in it.” Abu Hurairah added: “If you wish, you can recite (this Verse of the Qur’ān): “And there is none of the people of the Scripture (Jews and Christians) but must believe in him [i.e. ‘Īsā (Jesus) ﷺ as a Messenger of Allāh and a human being] before his [‘Īsā (Jesus) ﷺ or a Jew’s or a Christian’s] death, and on the Day of Resurrection, he [‘Īsā (Jesus) ﷺ] will be a witness against them.” (V.4:159).

(See *Fath Al-Bari*.) According to the quotation of Kushmaihani there is the word *Al-Jizyah* instead of *Al-Harb*. [*Sahih Al-Bukhārī*, 4/3448 (O.P.657)].

b) Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said: “How will you be when the son of Maryam (Mary) [i.e. ‘Īsā (Jesus) ﷺ] descends amongst you, and he will judge people by the law of the Qur’ān and not by the law of the Injil (Gospel).” (*Fath Al-Bari*) [*Sahih Al-Bukhārī*, 4/3449 (O.P.658)]

* The *Jizyah*: a tax imposed on non-Muslims (who would keep their own religion, rather than embrace Islām) will not be accepted by ‘Īsā (Jesus) ﷺ, but all people will be required to embrace Islām and there will be no other alternative.

Allāh does not like the *Zalimūn* (polytheists and wrongdoers).

58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur’ān).

59. Verily, the likeness of ‘Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” — and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.

61. Then whoever disputes with you concerning him [‘Īsā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Īsā (Jesus) being a slave of Allāh, and having no share in Divinity], say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allāh upon those who lie.”

62. Verily, this is the true narrative [about the story of ‘Īsā (Jesus)], and *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief.

64. Say (O Muhammad ﷺ): “O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.”^[1] Then, if they turn away, say: “Bear witness that we are Muslims.”

يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ

الْحَكِيمِ ﴿٥٨﴾

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ

خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا

وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ

فَنَجْعَلَ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا

اللَّهُ وَإِلَّا إِلَهُ اللَّهِ فَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

قُلْ يَٰأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ

سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا

نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا

أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا

أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

^[1] (V.3:64) Narrated Ibn ‘Abbās ؓ: Abu Sufyān narrated to me personally, saying, “I set out during the truce that had been concluded between me and Allāh’s Messenger ﷺ. While I was in Shām, a letter sent by the Prophet ﷺ was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, ‘Is there anyone from the people of this=

=man who claims to be a Prophet?’ The people replied, ‘Yes,’ so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, ‘Who amongst you is the nearest relative to the man who claims to be a Prophet?’ I (Abu Sufyān) replied: ‘I am the nearest relative to him from amongst the group.’ So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). ‘Tell them (i.e. Abu Sufyān’s companions) that I am going to ask him (i.e. Abu Sufyān) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).’ By Allāh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, ‘Ask him: What is his (i.e. the Prophet’s) family status amongst you?’ I said, ‘He belongs to a noble family amongst us.’ Heraclius said, ‘Was any of his ancestors a king?’ I said, ‘No’. He said, ‘Did you ever accuse him of telling lies before his saying what he has said?’ I said, ‘No’. He said, ‘Do the nobles follow him or the poor people?’ I said, ‘It is the poor who follow him.’ He said, ‘Is the number of his followers increasing or decreasing?’ I said, ‘They are increasing.’ He said, ‘Does anyone renounce his religion (i.e. Islām) after embracing it, being displeased with it?’ I said, ‘No.’ He said, ‘Did you fight with him?’ I replied, ‘Yes.’ He said, ‘How was your fighting with him?’ I said, ‘The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.’ He said, ‘Did he ever betray?’ I said, ‘No, but now we are away from him in this truce and we do not know what he will do in it.’” Abu Sufyān added, “By Allāh, I was not able to insert in my speech a word (against him) except that. Heraclius said, ‘Did anybody else (amongst you) ever claim the same (i.e. to be Allāh’s Prophet) before him?’ I said, ‘No’. Then Heraclius told his translator to tell me (i.e. Abu Sufyān), ‘I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have said that he (i.e. Muhammad ﷺ) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allāh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islām) after embracing it, being displeased with it, and you denied that. And such is Faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, that is the way of true Faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.’” Abu Sufyān said, “Heraclius then asked me, ‘What does he order you to do?’ I said, ‘He=

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm (Abraham), while the Taurāt (Torah) and the Injīl (Gospel) were not revealed till after him? Have you then no sense?

يٰٓاَهْلَ الْكِتٰبِ لِمَ تُحَاجُّوْنَ
اِبْرٰهِيْمَ وَمَا اَنْزَلَتْ
التَّوْرَةُ وَالْاِنْجِيلُ اِلَّا
مِنْ بَعْدِهٖۙ اَفَلَا تَعْقِلُوْنَ ﴿١٥﴾

66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.

هَٰتٰنِمْ هٰٓؤُلَآءِ حٰجَجْتُمْ فِيمَا لَكُمْ بِهٖ عِلْمٌ
فَلِمَ تَحٰجُّوْنَ فِيمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَاللّٰهُ
يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿١٦﴾

67. Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* (Islāmic Monotheism — to worship none but

مَا كَانَ اِبْرٰهِيْمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلٰكِنْ كَانَ
حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٧﴾

=orders us (to offer) prayers and (to pay) *Zakāt* (obligatory charity), and to keep good relationship with the kith and kin, and to be chaste.’ Then Heraclius said, ‘If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet ﷺ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.’ Then Heraclius asked for the letter of Allāh’s Messenger ﷺ and read it, wherein was written:

In the Name of Allāh, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, Messenger of Allāh, to Heraclius, the sovereign of Byzantine ...

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islām. Embrace Islām and you will be saved (from Allāh’s punishment); embrace Islām, and Allāh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allāh’s Statement:)

“O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone) ... bear witness that we are Muslims.” (3:64).

“When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out.” Abu Sufyān added, “While coming out, I said to my companions, ‘The matter of Ibn Abu Kabshah* (i.e. Muhammad ﷺ) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.’ So I continued to believe that Allāh’s Messenger ﷺ would be victorious, till Allāh made me embrace Islām.” Az-Zuhri said, “Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, ‘O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?’ (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, ‘Bring them back to me.’ So he called them and said, ‘I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.’ Then the people fell in prostration before him and became pleased with him.” [Sahih Al-Bukhārī, 6/4553 (O.P.75)]

* Abu Kabshah was not the father of the Prophet ﷺ but it was a mockery done by Abu Sufyān out of hostility against the Prophet ﷺ.

Allāh Alone) and he was not of *Al-Mushrikūn* (See V.2:105).^[1]

68. Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allāh is the *Walī* (Protector and Helper) of the believers.

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لَ الَّذِينَ اتَّبَعُوهُ
وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ
الْمُؤْمِنِينَ ﴿٦٨﴾

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ
وَمَا يُضِلُّوكَ إِلَّا أَنفُسُهُمْ وَمَا
يَسْعُرُونَ ﴿٦٩﴾

70. “O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayāt* of Allāh, [the Verses about Prophet Muhammad ﷺ present in the Taurāt (Torah) and the Injīl (Gospel)]^[2] while you (yourselves) bear witness (to their truth).”

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ
وَأَنْتُمْ شَاهِدُونَ ﴿٧٠﴾

71. “O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?”^[3]

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

72. And a party of the people of the Scripture say: “Believe in the morning in that which is

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا
بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجِهَ النَّهَارِ

^[1] (V.3:67) See the footnote of (V.2:135).

^[2] (V.3:70) See the (V.7:157).

^[3] (V.3:71) a) See the (V.7:157).

b) Narrated Anas ؓ : There was a Christian who embraced Islām and read *Sūrat Al-Baqarah* and *Āl ‘Imrān*, and he used to write (the Revelations) for the Prophet ﷺ. Later on he reverted to Christianity again, and he used to say: “Muhammad knows nothing but what I have written for him.” Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, “This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them.” They again dug the grave deeply for him (and buried him), but in the morning they again saw that the earth had thrown his body out. They said, “This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them.” They dug the grave for him as deep as they could (and buried him), but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). [*Sahih Al-Bukhārī*, 4/3617 (O.P.814)].

revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back,

73. And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): “Verily, right guidance is the Guidance of Allāh” and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.” Say (O Muhammad ﷺ): “All the bounty is in the Hand^[1] of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.”

74. He selects for His Mercy (Islām and the Qur’ān with Prophethood) whom He wills and Allāh is the Owner of Great Bounty.

75. Among the people of the Scripture is he who, if entrusted with a *Qintār* (a great amount of wealth), will readily pay it back to you; and among them there is he who, if entrusted with a

وَاكْفُرُوا ءَاخِرُهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٣﴾

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ
الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا
أُوْتِيتُمْ أَوْ يُحَاجُّوْهُ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ
بِيدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٤﴾

يَخْصُ رَحْمَتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾

وَمِنَ أَهْلِ الْكِتَابِ مَنَ إِن تَأْمَنَهُ
يَقْتَارِ يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَنَ إِن تَأْمَنَهُ
يَدِينَارَ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ

^[1] (V.3:73) The Qualities of Allāh عز وجل :

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والساق والمجيء، والاستواء وغيرها من الصفات، أو مما وصفه الرسول ﷺ وثبت في الأحاديث النبوية الصحيحة كالزول، والضحك، وغيرهما فإن العلماء بالكتاب والسنة يؤمنون بهذه الصفات، ويثبتونها لله تعالى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ ١١/٤٢ وقوله تعالى ﴿وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ﴾ ٤/١١٢

All that has been revealed in Allāh’s Book (the Qur’ān) as regards the (*Sifāt*) Qualities of Allāh ﷻ the Most High, like His Face, Eyes, Hands, Shins (Legs), His Coming, His rising over His Throne (*Istawa*) and others, or all that Allāh’s Messenger ﷺ qualified Him in the true authentic Prophet’s *Ahādīth* (narrations) as regards His Qualities like (*Nuzūl*) His Descent or His laughing and others, the religious scholars of the Qur’ān and the *Sunnah* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without *Ta’wīl* (interpreting their meanings into different things) or *Tashbih* (giving resemblance or similarity to any of the creatures) or *Ta’tīl* (i.e. completely ignoring or denying them, i.e., there is no Face, or Eyes or Hands, or Shins for Allāh). These Qualities befit only for Allāh Alone, and He does not resemble any of (His) creatures. As Allāh’s Statement (in the Qur’an): (1) “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (V.42:11) (2) “There is none coequal or comparable to Him.” (V.112:4)

single Dinar (a golden coin), will not repay it to you unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allāh while they know it.

76. Yes, whoever fulfils his pledge and fears Allāh much; then verily Allāh loves those who are *Al-Muttaqūn* (the pious. See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.

79. It is not (possible) for any human being to whom Allāh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you *Rabbāniyyūn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

80. Nor would he order you to take angels and Prophets for lords (gods).^[1] Would he order

قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أَذُولًا لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُونِ السُّنَّةَ بِالْكِتَابِ لِحَسَبِ مَا مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا

^[1] (V.3:80) Narrated ʿUmar رضي الله عنه: I heard the Prophet ﷺ saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary),* for I am only a slave. So call me the slave of Allāh and His Messenger." [*Sahih Al-Bukhārī*, 4/3445 (O.P.654)].

* The Christians overpraised ʿIsā (Jesus) عليه السلام till they took him as a god besides Allāh.

you to disbelieve after you have submitted to Allāh's Will? (*Tafsir At-Tabarī*).

81. And (remember) when Allāh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the *Fāsiqūn* (rebellious: those who turn away from Allāh's obedience).

83. Do they seek other than the religion of Allāh (the true Islāmic Monotheism worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad ﷺ): "We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)] and what was given to Mūsā (Moses), 'Isā (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islām)."

85. And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.^[1]

أَيَا مَرْكُم بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

[1] (V.3:85)

a) It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in-

86. How shall Allāh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come to them? And Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers).

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ
إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ
وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٨٦﴾

=the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire.” [*Sahih Muslim*, the Book of Faith, Vol.1, *Hadith* No. 240 (153) (S.S.M. 20)]. [See also (V.3:116)]

b) The asking of (angel) Jibrāil (Gabriel) from the Prophet ﷺ about Belief, Islām, *Ihsān* (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his Companions): “Jibrāil (Gabriel) ﷺ came to teach you your religion.” So the Prophet ﷺ regarded all that as a religion. And all that which the Prophet ﷺ explained to the delegation of ‘Abdūl-Qais was a part of Faith. (See *Sahih Al-Bukhārī*, *Hadith* No. 50 and 87) And the Statement of Allāh ﷻ: “And whoever seeks a religion other than Islām, it will never be accepted of him.” (V.3:85).

Narrated Abu Hurairah ؓ: One day while the Prophet ﷺ was sitting in the company of some people, a man came and asked, “What is Faith?” Allāh’s Messenger ﷺ replied, “Faith is to believe in Allāh, His angels, (the) Meeting with Him, His Messengers, and to believe in Resurrection.”* Then he further asked, “What is Islām?” Allāh’s Messenger ﷺ replied, “To worship Allāh Alone and none else, to perform *As-Salāt* (the prayers), to give the *Zakāt* (obligatory charity) and to observe *Saum* (fasts) during the month of Ramadān,”** then he further asked, “What is *Ihsān* (perfection)?” Allāh’s Messenger ﷺ replied, “To worship Allāh ﷻ as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allāh’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

(1) When a slave (lady) gives birth to her master.

(2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allāh.”

The Prophet ﷺ then recited: “Verily, the knowledge of the Hour is with Allāh (Alone).” (31:34). Then that man left and the Prophet ﷺ asked his Companions to call him back, but they could not see him. Then the Prophet ﷺ said, “That was (angel) Jibrāil (Gabriel) ﷺ who came to teach the people their religion.”

Abu ‘Abdullāh ؓ said: He (the Prophet ﷺ) considered all that as a part of Faith. [*Sahih Al-Bukhārī*, 1/50 (O.P.47)].

* In this *Hadith*, only 4 articles are mentioned, while in another *Hadith*, 6 articles are mentioned: (i) Allāh, (ii) His Angels, (iii) His Books (the Torah, the Gospel, the Qur’ān and all the other Holy Books revealed by Allāh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Preordainments), i.e. whatever Allāh has ordained, must come to pass.

** Again the principles of Islām mentioned here are 4, but in other narrations, they are 5 – 5th is the pilgrimage (*Hajj*) to Makkah for the one who can afford it once in a lifetime.

87. They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels and of all mankind.

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

خَالِدِينَ فِيهَا لَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا
هُمْ يُنظَرُونَ ﴿٨٨﴾

89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ān and in Prophet Muhammad ﷺ) — never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا
كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ
الضَّالُّونَ ﴿٩٠﴾

91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.^[1] For them is a painful torment and they will have no helpers.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ
يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا
وَلَوْ أَقْتَدَىٰ بِهِ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

[1] (V.3:91) Narrated Anas bin Mālik ؓ: Allāh's Prophet ﷺ used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship with Allāh, i.e. to accept Islām, but you refused).'" [Sahih Al-Bukhārī, 8/6538 (O.P.546)].

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allāh’s reward, i.e. Paradise), unless you spend (in Allāh’s Cause) of that which you love; and whatever of good you spend, Allāh knows it well.

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurāt (Torah) was revealed. Say (O Muhammad ﷺ): “Bring here the Taurāt (Torah) and recite it, if you are truthful.”

94. Then after that, whosoever shall invent a lie against Allāh, such shall indeed be the *Zālimūn* (disbelievers).

95. Say (O Muhammad ﷺ): “Allāh has spoken the truth; follow the religion of Ibrāhīm (Abraham) *Hanifa* (Islāmic Monotheism, i.e. he used to worship Allāh Alone), and he was not of *Al-Mushrikūn*.” (See V.2:105)

96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-‘Ālamīn* (mankind and jinn).

97. In it are manifest signs, (for example) the *Maqām* (place) of Ibrāhīm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of *Al-‘Ālamīn* (mankind, jinn and all that exists).^[1]

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا يُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

﴿٩٣﴾ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ الْتَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلَوْهَا بِالتَّوْرَةِ

فَاتْلَوْهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

فَمَنْ أَفَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٦﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٧﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا فَرَغَ اللَّهُ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٨﴾

^[1] (V.3:97)

a) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allāh ﷻ: “*Hajj* (pilgrimage) to the House (Ka’bah), is a duty that mankind owes to Allāh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of *Al-‘Ālamīn* (mankind, jinn and all that exists).” (V.3:97) (*Sahih Al-Bukhārī*, Chapter 1, The Book of *Hajj*).

98. Say: "O people of the Scripture! Why do you reject the *Ayāt* of Allāh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allāh is Witness to what you do?"

قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِآيٰتِ
اللّٰهِ وَاللّٰهِ شَهِيدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿٩٨﴾

99. Say: "O people of the Scripture! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allāh and Islām (Allāh's religion, i.e. to worship none but Him Alone)]? And Allāh is not unaware of what you do."

قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تُصَدِّقُوْنَ عَن
سَبِيلِ اللّٰهِ مَنۡ ءَامَنَ تَبَغُّوْهَا عِوَجًا وَّأَنْتُمْ
شٰهَدَآءُ وَمَا اللّٰهُ بِغَفِلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٩﴾

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

يٰٓأَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تُطِيعُوْا فَرِيقًا مِّنَ
الَّذِيْنَ اٰتُوْا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ
كَفْرِيْنَ ﴿١٠٠﴾

101. And how would you disbelieve, while to you are recited the Verses of Allāh, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allāh, (i.e. practically follows Islām — Allāh's religion, and obeys all that Allāh has ordered), then he is indeed guided to a Right Path.

وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ ءَايٰتُ
اللّٰهِ وَفِيْكُمْ رَّسُوْلُهُ وَمَنۡ يَعْصِمْ بِاللّٰهِ فَقَدْ
هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٠١﴾

102. O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islām [as Muslims (with complete submission to Allāh)].

يٰٓأَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِۦ وَلَا
تَمُوْنۡ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿١٠٢﴾

103. And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves,^[1] and remember

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا
وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءَ

b) Islām demolishes all the previous evil deeds and so do migration (for Allāh's sake) and *Hajj* (pilgrimage to Makkah) (*Al-Lū'lū' wal-Marjān*, Vol.1, Chapter 52) (*Sahih Muslim*, Vol 1, Chapter 52).

^[1] (V.3:103) It has been narrated by Abu Hurairah ؓ in the *Hadīth* Books (*At-Tirmidhi*, *Ibn Mājah* and *Abu Dāwūd*) that the Prophet ﷺ said: "The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects — all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur'ān=

Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islām), enjoining *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

107. And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of Allāh. We recite them to you (O Muhammad ﷺ) in truth, and Allāh wills no injustice to the *Ālamīn* (mankind, jinn and all that exists).

109. And to Allāh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh.

110. You (true believers in Islāmic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of

قَالَفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُم
مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ ﴿١٠٤﴾

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ
عَظِيمٌ ﴿١٠٦﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ
أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٧﴾

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ
هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾

تِلْكَ آيَاتُ اللَّهِ تَنْلَوْهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ
يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٩﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١١٠﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ

peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islām has forbidden), and you believe in Allāh.^[1] And had the people of the Scripture believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fāsiqūn* (disobedient to Allāh and rebellious against Allāh's Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the Wrath of Allāh, and destitution is put over them. This is because they disbelieved in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh's disobedience, crimes and sins).

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer.

وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلَ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ
وَآكَرَهُمُ الْفَاسِقُونَ ﴿١١٣﴾

لَنْ يَضُرَّكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ
يُؤْلَوْكُمْ بِالْأَذْبَارِ ثُمَّ لَا يَصُرُونَ ﴿١١٤﴾

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَفْتَوُوا إِلَّا بِحَبْلِ
مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَوَاءُو بِغَضَبٍ مِّنَ
اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ
بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا
عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٥﴾

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ
قَّائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ
يَسْجُدُونَ ﴿١١٦﴾

[1] (V.3:110)

A) Narrated Abu Hurairah ؓ : The Verse:

"You (true believers in Islāmic Monotheism and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind" means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islām (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). [*Sahih Al-Bukhārī*, 6/4557 (O.P.80)].

B) CHAPTER 144. The prisoners of war in chains.

Narrated Abū Hurairah ؓ : The Prophet ﷺ said, "Allāh wonders at those people who will enter Paradise in chains." [*Sahih Al-Bukhārī*, 4/3010 (O.P.254)].*

* The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So, it is as if their chains were the means of winning Paradise.

114. They believe in Allāh and the Last Day; they enjoin *Al-Ma'rūf* (Islāmic Monotheism, and following Prophet Muhammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ
الصَّالِحِينَ ﴿١١٤﴾

115. And whatever good they do, nothing will be rejected of them; for Allāh knows well those who are *Al-Muttaqūn* (the pious. See V.2:2).

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ
عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

116. Surely, those who reject Faith (disbelieve in Allāh and in Muhammad ﷺ as being Allāh's Messenger and in all that which he ﷺ has brought from Allāh), neither their properties nor their offspring will avail them aught against Allāh. They are the dwellers of the Fire, therein they will abide.^[1] (*Tafsir At-Tabarī*)

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allāh, including the Christ ﷺ and Muhammad ﷺ). Allāh wronged them not, but they wronged themselves.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ
اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾

118. O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayāt* (proofs, verses, evidences) if you understand.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ
دُونِكُمْ لَا يَأْمُرُكُمْ بِحَالٍ وَلَا وَدٍّ وَمَا عِنْتُمْ قَدْ
بَدَتْ الْأَبْغَضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ
كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurāt

هَآأَنَّهُمْ أَوْلَاءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ
بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا

^[1] (V.3:116) See the footnote of (V.3:85) and also see (V.4:47) and its footnotes.

(Torah) and the Injil (Gospel), while they disbelieve in your Book, the Qur'ān]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."

120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqūn* (the pious. See V.2:2), not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.

121. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allāh is All-Hearer, All-Knower.

122. When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). And in Allāh should the believers put their trust.

123. And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much^[1] that you may be grateful.

124. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?"

125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.

حَلَوْا عَصُوا عَلَيْكُمْ لَأَنَّا مِلَ مِنَ الْغَيْطِ قُلْ مُوتُوا يَعِظُكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

(١١٩)

إِنْ تَمَسَّكُمْ حَسَنَةٌ سَوْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

(١٢٠)

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعَدًا لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

(١٢١)

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(١٢٢)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

(١٢٣)

إِذْ يَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُنَادِيَكُمْ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ

(١٢٤)

مُزَلِّينَ بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُدْخِلُكُمْ رَبُّكُمْ بِخَمْسَةِ أَلْفٍ مِنَ

(١٢٥)

الْمَلَائِكَةِ مُسَوِّمِينَ وَمَا جَعَلَ اللَّهُ إِلَّا بَشْرًا لَكُمْ وَلِيَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

(١٢٦)

الْعَزِيزُ الْحَكِيمُ

[1] (V.3:123) i.e., abstain from all kinds of sins and evil deeds which He has forbidden and love Allāh much, perform all kinds of good deeds which He has ordained.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ
فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

128. Not for you (O Muhammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zālimūn* (polytheists, wrongdoers and the disobedients).

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَفُورٌ
رَّحِيمٌ ﴿١٢٩﴾

130. O you who believe! Eat not *Ribā* (usury)^[1] doubled and multiplied, but fear Allāh that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٣٠﴾

131. And fear the Fire, which is prepared for the disbelievers.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

132. And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy.^[2]

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٣٢﴾

133. And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqūn* (the pious. See V.2:2).

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

134. Those who spend (in Allāh's Cause) in prosperity and in adversity,^[3] who repress

الَّذِينَ يُفْقُونَ فِي الضَّرَاءِ وَالصَّرَاءِ

[1] (V.3:130) a) *Ribā*: See (V.2:275) and its footnote.

b) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Avoid the seven great destructive sins." The people enquired, "O Allāh's Messenger! What are they?" He said, "(1) To join others in worship along with Allāh, (2) to practise sorcery, (3) to kill a person which Allāh has forbidden except for a just cause (according to Islāmic law), (4) to eat up *Ribā*,* (5) to eat up an orphan's wealth, (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, and (7) to accuse chaste women, who never even think of anything touching their chastity and are true believers." [Sahih Al-Bukhārī, 4/2766 (O.P.28)].

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

* *Ribā*: See the glossary.

[2] (V.3:132) See the footnote of (V.3:85).

[3] (V.3:134) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Charity is obligatory=

anger,^[1] and who pardon men; verily, Allāh loves *Al-Muhsinūn*^[2] (the good-doers).

135. And those who, when they have committed *Fāhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; — and none can forgive sins but Allāh — and do not persist in what (wrong) they have done, while they know.^[3]

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allāh, and disobeyed Him and His Messengers).

138. This (the Qur'ān) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqūn* (the pious. See V.2:2).

139. So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ

النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا

أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا

عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتُ

نَجْوَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

وَقِعَمَ أَجْرِ الْعَمِلِينَ ﴿١٣٧﴾

فَدَخَلْتَ مِنْ قَبْلِكَ مِثْلُ قَوْمِ الْأَرْضِ

فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٨﴾

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ

لِلْمُتَّقِينَ ﴿١٣٩﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا أَنْتُمْ الْأَعْلَوْنَ إِنْ

كُنْتُمْ مُؤْمِنِينَ ﴿١٤٠﴾

=everyday on every joint of a human being.* If one helps a person in matters concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity.” [Sahih Al-Bukhārī, 4/2891 (O.P.141)].

* To show gratitude to Allāh for keeping your body safe and sound, you should give in charity or do charitable deeds.

^[1] (V.3:134) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.” [Sahih Al-Bukhārī, 8/6114 (O.P.135)]

^[2] (V.3:134) *Al-Muhsinūn*: Doers of good, those who perform good deeds totally for Allāh's sake only without any show-off or to gain praise or fame, and they do them in accordance with the *Sunnah* (legal ways) of Allāh's Messenger, Muhammad ﷺ.

^[3] (V.3:135) See the footnote of (V.42:25).

140. If a wound (or killing) has touched you, be assured a similar wound (or killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zālimūn* (polytheists and wrongdoers).

141. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.

142. Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sābirūn* (the patient)?

143. And you had indeed longed for death (*Ash-Shahādah* — martyrdom) before you met it. Now you have seen it openly with your own eyes.

144. And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.

145. And no person can ever die except by Allāh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirūn* (the patient).

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet

إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ
مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا يَبِئْسَ
وَلَيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ
شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

وَلَيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ
الْكَافِرِينَ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ
فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ﴿١٤٣﴾

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ
وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَبْصُرَ اللَّهَ سَبِيحًا
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كَتَبْنَا مُوَدَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا
نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ
نُؤْتِيهِ مِنْهَا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

وَكَانَ مِنْ نَبِيِّ قَتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا
وَهَمُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا أَسْتَكْنَوْا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
دُؤُنَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا

firmly, and give us victory over the disbelieving folk.”

148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinūn* (the good-doers. See the footnote of V.3:134 and of V.9:120).

149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.^[1]

150. Nay, Allāh is your *Maulā* (Patron, Lord, Helper, Protector), and He is the Best of helpers.

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zālimūn* (polytheists and wrongdoers).

152. And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.

وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

فَأَلَنَّهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ
الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا

الَّذِينَ كَفَرُوا يَكُونُوا يَرُدُّكُمْ عَلَى

أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا

الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ

يُنْزَلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ

وَيَسْأَلُ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

وَلَقَدْ مَدَدْنَا لَكُمُ اللَّهَ وَعَدُهُ إِذْ

تَحْسَبُونَهُمْ بِأَذْنِهِ كَقَتِّ إِذَا فَشِلْتُمْ

وَتَنَزَّعْتُمْ فِي الْأُمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ

مَا أَرْسَلَكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ

يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ

الْآخِرَةَ ثُمَّ مَرَرْنَا عَنْهُمْ لِيَبْتَلِيَكُمْ

وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى

الْمُؤْمِنِينَ ﴿١٥٢﴾

[1] (V.3:149) What is said about residence (staying) in the land of *Ash-Shirk* (polytheism, i.e. the land where polytheism is practised). Narrated Sumurah bin Jundūb ؓ: Allāh's Messenger ﷺ said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allāh) and agrees to his ways, opinions and (enjoys) his living with him (*Mushrik*) then he (that Muslim) is like him (*Mushrik*).” (This *Hadīth* indicates that a Muslim should not stay in a non-Muslim country, or a place where he cannot perform Allāh's Islamic obligations, he must emigrate to a Muslim country, where Islām is practised.) [The Book of *Jihād*, *Abu Dāwūd*]

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in the rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.

154. Then after the distress, He sent down security upon you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad ﷺ): "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify^[1] that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they

إِذْ تُصْعِدُونَ وَلَا تَكُونُ عَلَىٰ
أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَانِكُمْ فَأَتْبَبَكُمْ عَمَّا يَكُونُ
لَكُمْ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٥٣﴾

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنًا نَّعَاسًا
يَغْشَىٰ طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ
أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ
ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِنْ
شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِم
مَا لَا يَبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ
الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي
يُتُوبِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ
مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١٥٤﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ
إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا
كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ
حَلِيمٌ ﴿١٥٥﴾

يَتَّبِعُهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا
وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ
كَانُوا غُرَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

^[1] (V.3:154) The Arabic word *Yumahhis* has three meanings: (1) To test, (2) to purify, and (3) to get rid of. (*Tafsir Al-Qurtubi*)

would not have died or been killed,” so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.

لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۖ وَاللَّهُ يُخَيِّئُ وَيُمَيِّتُ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths).

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَعَفْفَةً ۖ مِنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

158. And whether you die or are killed, verily, to Allāh you shall be gathered.

وَلَيْنَ مِتُّم أَوْ قُتِلْتُمْ إِلَّا إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

159. And by the Mercy of Allāh, you (Muhammad ﷺ) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِنْ لَمْ يَأْتِ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُم مِّنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

161. It is not for any Prophet to take illegally a part of the booty (*Ghulul*),^[1] and whosoever

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا

[1] (V.3:161) *Al-Ghulul*: (Stealing from the war booty before its distribution), and the Statement of Allāh ﷻ: “And whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally).”

Narrated Abu Hurairah ؓ: The Prophet ﷺ got up amongst us and mentioned *Al-Ghulul*, emphasized its magnitude and declared that it was a great sin saying, “Don’t commit *Ghulul* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: ‘O Allāh’s Messenger! Intercede with Allāh for me,’ and I will reply, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’ Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me,’ and I will say, ‘I can’t help you for I have conveyed Allāh’s Message to you’; or one carrying over his neck gold and silver and saying, ‘O Allāh’s Messenger! Intercede with Allāh for me.’ And I will say, ‘I can’t help you, for I have conveyed Allāh’s Message to you; or one carrying clothes that will be fluttering, and the man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me.’ And I will say, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’” [*Sahih Al-Bukhārī*, 4/3073 (O.P.307)]

deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

عَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

162. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst indeed is that destination!

أَفَمَنْ أَتَّبَعَ رِضْوَانُ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do.

هُمْ دَرَجَاتٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

164. Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur'ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ān) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet ﷺ (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error.^[1]

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَزَكَّيَهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

^[1] (V.3:164) Following the *Sunnah* (legal ways) of the Prophet ﷺ. And the Statement of Allāh ﷻ - "And make us leaders of the *Muttaqūn* (the pious)." (V.25:74).

Mujahid said, "(Make us) a community that follows the *Muttaqūn* (the pious) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this *Sunnah* (the legal ways of the Prophet ﷺ) which they should learn and ask about; the Qur'ān which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (*Sahih Al-Bukhārī*, Vol. 9, Chap. 2).

A) Narrated Hudhaifah: Allāh's Messenger ﷺ said to us, "Certainly *Al-Amānah* (the trust or the moral responsibility or honesty, and all the duties which Allāh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ān was revealed and the people read the Qur'ān, (and learnt *Al-Amānah* from it) and also learnt it from the *Sunnah*. [Both the Qur'ān and *As-Sunnah* strengthened their (the faithful believers') *Amānah*]." [*Sahih Al-Bukhārī*, 9/7276 (O.P.381)]

B) Narrated Abu Hurairah : Allāh's Messenger ﷺ said, "All my followers will enter Paradise except those who refuse." They said, "O Allāh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." [*Sahih Al-Bukhārī*, 9/7280 (O.P.384)].

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things.

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allāh, in order that He might test the believers.

167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.

أَوَلَمْ أَصْبَحْتُكُمْ مُصِيبَةً قَدْ أَصَبْتُمْ
مِثْلَهَا قُلْتُمْ إِنِّي هَذَا أَقَلُّ هَؤُلَاءِ عِنْدَ أَنْفُسِكُمْ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَا ذِينَ اللَّهِ
وَلْيَعْلَمِ الْمُؤْمِنِينَ ﴿١٦٦﴾

وَلْيَعْلَمِ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي
سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا
لَأَتَيْنَنَّكُمْ هُمْ لِلْكَفْرِ يَوْمِيذٍ أَقْرَبُ
مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

C) Narrated Jābir bin 'Abdullāh ؓ: Some angels came to Prophet Muhammad ﷺ while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad ﷺ and whoever obeys Muhammad ﷺ, obeys Allāh; and whoever disobeys Muhammad ﷺ, disobeys Allāh. Muhammad ﷺ separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers)." [Sahih Al-Bukhārī, 9/7281 (O.P.385)].

D) Narrated Abu Mūsā ؓ : The Prophet ﷺ said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'ān and the Sunnah), and the example of the one who disobeys me and disbelieves the truth I have brought." [Sahih Al-Bukhārī, 9/7283 (O.P.387)].

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."

169. Think not of those who are killed in the way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers.

172. Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.

173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."^[1]

174. So, they returned with grace and bounty

^[1] (V.3:173) Allāh's Statement:- "Those (i.e. believers) to whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.'"

a) Narrated Ibn 'Abbās ؓ: (The saying:) "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrāhīm (Abraham) ؑ when he was thrown into the fire; and it was said by Muhammad ﷺ when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) [Sahih Al-Bukhārī, 6/4563 (O.P.86)].

b) Narrated Ibn 'Abbās ؓ: The last statement of Ibrāhīm (Abraham) ؑ when he was thrown into the fire, was: "Allāh (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." [Sahih Al-Bukhārī, 6/4564 (O.P.87)].

from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty.

سَوْءٌ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

175. It is only *Shaitān* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allāh and in His Messenger, Muhammad ﷺ)]; so fear them not, but fear Me, if you are (true) believers.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

176. And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's Will to give them no portion in the Hereafter. For them there is a great torment.

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنَبَضْرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allāh. For them, there is a painful torment.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنَبْضُرُوا اللَّهَ شَيْئًا وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا تُلَيْ لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا تُلَيْ لَهُمْ لِيَزْدَادُوا إِثْمًا وَهُمْ عَذَابٌ مُهِينٌ ﴿١٧٨﴾

179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the *Ghaib* (Unseen), but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

180. And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنْهَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَاللَّهُ مِيرِثُ السَّمَكُوتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ

Resurrection.^[1] And to Allāh belongs the heritage of the heavens and the earth; and Allāh is Well-Acquainted with all that you do.

181. Indeed, Allāh has heard the statement of those who say: “Truly, Allāh is poor and we are rich!” We shall record what they have said and their killing of the Prophets unjustly, and We shall say: “Taste you the torment of the burning (Fire).”

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَتَكْتُبُ مَا قَالُوا
وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ
دُوفُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

182. This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves.

ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٨٢﴾

183. Those who said: “Verily, Allāh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour.” Say: “Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?”

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا لَآ
تُؤْمِنَ رِسُولٌ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ النَّارُ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ
قَبْلِي بِالْبَيِّنَاتِ وَالَّذِي قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

184. Then if they deny you (O Muhammad ﷺ), so were Messengers denied before you, who came with *Al-Baiyyināt* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ
جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ
الْمُنِيرِ ﴿١٨٤﴾

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ
أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَن زُحِرَ عَن

[1] (V.3:180) “And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty ... shall be tied to their necks like a collar.”

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “Anyone whom Allāh has given wealth but he does not pay its *Zakāt* (obligatory charity); then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands* in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, ‘I am your wealth; I am your treasure.’” Then the Prophet ﷺ recited this Divine Verse: “And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty.” (V.3:180). [*Sahih Al-Bukhārī*, 6/4565 (O.P.88)]

**Fath Al-Bārī*. Vol.4, pages 11-13.

from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh; but if you persevere patiently, and become *Al-Muttaqūn* (the pious. See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

187. (And remember) when Allāh took a covenant from those who were given the Scripture to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.

190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

النَّارِ وَأَدْخِلَ الْجَنَّةَ فَرَادًا وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْمُرُورِ ﴿١٨٥﴾

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ
وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا
أَذَى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا
فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ
لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ
ظُهُورِهِمْ وَأَشْرَوْا بِهِ مَتًى قَلِيلًا فَبُئْسَ مَا
يَشْتَرُونَ ﴿١٨٧﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَوْفُوا وَيُحِبُّونَ أَنْ
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ
مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ﴿١٩٠﴾

191. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zālimūn* (polytheists and wrongdoers) find any helpers.

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾

193. "Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrār* (the pious believers of Islamic Monotheism).

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

رَبَّنَا وَءَايَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْوَعَادَ ﴿١٩٤﴾

195. So, their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be they male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِلُّ عَمَلٍ عَمِلَ مِنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا أَوْ قَتِلُوا لَا أَكْفِرُنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَدْخِلُهُمْ جَنَّةٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ الثَّوَابِ ﴿١٩٥﴾

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾

197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.

مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell for ever, an entertainment from Allāh; and that which is with Allāh is the best for *Al-Abrār* (the pious believers of Islamic Monotheism).

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزُلُ أَعْنَادٌ مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

199. And there are, certainly, among the people of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is Swift in account.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

Sūrat An-Nisā' (The Women) 4

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ النِّسَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwā (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).^[1] Surely, Allāh is Ever an All-Watcher over you.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

2. And give to the orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.^[2]

وَأَنِِئُوا لِلْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْأَطْيَبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

3. And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتًى وَثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ أَلَّا تَعْمَلُوا ﴿٣﴾

4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allāh has made it lawful).

وَأَنِِئُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيًا ﴿٤﴾

5. And give not to the foolish your property which Allāh has made a means of support for you,^[3] but feed and clothe them therewith, and speak to them words of kindness and justice.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

^[1] (V.4:1) See the footnote of (V.2:27).

^[2] (V.4:2). See the footnote of (V.3:130).

^[3] (V.4:5) Narrated Al-Mughīrah bin Shu'bah ؓ : The Prophet ﷺ said, "Allāh has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. *Zakāt*, charity) and (4) to beg of men (i.e. begging). And Allāh has hated for you: (1) Sinful and useless talk like backbiting, =

6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allāh is All-Sufficient in taking account.

وَابْتَلُوا الْيَتَامَى حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ
ءَانَسْتُمْ مِّنْهُمْ رُّشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا وَمَن كَانَ
عَوِيًّا فَلْيَسْعِفْهُ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ
بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
فَشَهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large — a legal share.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ﴿٧﴾

8. And when the relatives and the orphans and *Al-Masākīn* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ
قَوْلًا مَّعْرُوفًا ﴿٨﴾

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them fear Allāh and speak right words.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ
ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَسْقُوا اللَّهَ
وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ غُلًّا
لِّأَنفُسِهِمْ يَكُونُونَ فِي بَطْنٍ مِنْ نَّارٍ وَسَّعَصَعُونَ
سَعِيرًا ﴿١٠﴾

11. Allāh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) women (only daughters), two or more, their share is two-thirds of the inheritance; if only one (daughter), her share is a half. For parents, a sixth share of inheritance to each if the

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ
حَظِّ الْإُنثَىٰ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ
فَلَهُنَّ ثُلُثُ مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا
النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا

=or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." [Sahih Al-Bukhari, 3/2408 (O.P.591)].

deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debt. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.

الْأَسْدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ وَلَوْ أَنَّ لَكَ
يَكُنْ لَهُ وَلَدٌ وَوَرِثَةٌ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ
وَصِيَّتِهِ يَوْصِي بِهَا أَوْ دِينٍ ؕ ءَابَاؤُكُمْ
وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا
فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا
حَكِيمًا ﴿١١﴾

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debt. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debt. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debt, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ
إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ
وَلَدٌ فَلَكُمْ الرُّبُعُ مِمَّا تَرَكَنَّ مِنْ
بَعْدِ وَصِيَّتِهِ يَوْصِي بِهَا أَوْ دِينٍ
وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ
يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ
وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ
وَصِيَّتِهِ نُصُوصٌ بِهَا أَوْ دِينٍ وَإِنْ
كَانَ رَجُلٌ يُورِثُ كَلَالَةً أَوْ امْرَأَةً
وَلَهُ أَوْ أَحْ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا
الْأَسْدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ
فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ
وَصِيَّتِهِ يَوْصِي بِهَا أَوْ دِينٍ غَيْرِ مُضَاعَرٍ
وَصِيَّةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

13. These are the limits (set by) Allāh (or ordainments as regards laws of inheritance), and whosoever obeys Allāh and His Messenger (Muhammad ﷺ), will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾
وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ

14. And whosoever disobeys Allāh and His

Messenger (Muhammad ﷺ), and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way.^[1]

حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٥﴾

وَالَّذِي يَأْتِيكَ الْفُجْحَةُ مِنْ نِسَائِكَ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

(١٥)

16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both.^[2] And if they repent (promise Allāh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allāh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.

وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e., afterwards); it is they whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent," nor of those who die while they are disbelievers. For them We have prepared a painful torment.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ أَفَنُ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

19. O you who believe! You are forbidden to inherit women against their will; and you should

يَتَّخِذُهَا الذَّلِيلِينَ ءَامِنُوا لَا يَحِلُّ لَكُمْ أَنْ

^[1] (V.4:15) The provision of this Verse has been abrogated by the Verse of *Sūrat An-Nur* (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

^[2] (V.4:16) See (V.24:2).

not treat them with harshness, that you may take away part of the *Mahr*^[1] you have given them, unless they commit open *Fahishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing through which Allāh brings a great deal of good.

تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَقْضُوا لَهُنَّ
إِذَا هَبُوا بَعْضُ مَا عَاتَمْتُمُوهُنَّ إِلَّا أَنْ
يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ
بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا ﴿١٩﴾

20. But if you intend to replace a wife by another and you have given one of them a *Qintār* (of gold, i.e. a great amount as *Mahr*), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَاتٍ
زَوْجٍ وَءَاتَيْتُمْ إِحَدَهُنَّ قِنْطَارًا فَلَا
تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا
وَإِنَّمَا مُبِينًا ﴿٢٠﴾

21. And how could you take it (back) while you have gone in to each other, and they have taken from you a firm and strong covenant?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى
بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾
وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنْ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّكُمْ كَانُمْ
فَلِحِشَةٍ وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأَخِ وَالْمُتَّحَنَاتُ الَّتِي
أَرْضَعْتُمْ وَأَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ
وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ الَّتِي فِي
حُجُورِكُمْ مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ
بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ أَبَائِكُمُ
الَّذِينَ مِنْ أَوْلَادِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone into them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.

[1] (V.4:19) *Mahr*: Bridal-money given by the husband to his wife at the time of marriage.

الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّكَ اللَّهُ كَانَ

عَفُورًا رَحِيمًا ﴿١٣﴾

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ

أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَحْلَ لَكُمْ مَا

وَرَأَءَ ذَلِكَُمْ أَنْ تَتَفَوَّ بِأَمْوَالِكُمْ

مُحْصَنَاتٍ غَيْرَ مُسْفَحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ

مِنْهُنَّ فَتَأْتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا

جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ

الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٤﴾

25. And whoever of you has not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allāh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit adultery, their punishment is half of that for free (unmarried) women.^[1] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allāh is Oft-Forgiving, Most Merciful.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ

الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ

أَيْمَانُكُمْ مِنْ فِتْيَانِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ

أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ

فَانْكَحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَهُنَّ

أَجُورُهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ

مُسْفَحَاتٍ وَلَا مُنْجَذَبَاتٍ أَحْدَانٍ فَإِذَا

أُحْصِينَ فَإِنْ أَتَيْتُمْ بِفَحِشَةٍ فَعَلَيْهِنَّ

نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ

ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ

تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٥﴾

26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise.

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي

كُنْتُمْ تُكْسِبُونَ وَيُنَظِّرَ كَلِمَاتِهِ لَكُمْ

وَلَا تُجَادِلُوا فِي الْكَلِمَاتِ وَلَا تَتَّبِعُوا

الَّذِينَ يَتَّبِعُونَ أَهْوَاءَهُمْ وَلَا تَتَّبِعُوا

الَّذِينَ يَتَّبِعُونَ أَهْوَاءَهُمْ وَلَا تَتَّبِعُوا

[1] (V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path).

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ
الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يَمِيلُوا
مِيلًا عَظِيمًا ﴿٢٧﴾

28. Allāh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ
ضَعِيفًا ﴿٢٨﴾

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you.^[1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا
أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ
تِجَارَةً عَنْ رَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.

وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا وَظَلَمًا فَسَوْفَ
نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٣٠﴾

31. If you avoid the great sins^[2] which you are forbidden to do, We shall expiate from you your

إِنْ تَحْتَسِبُوا كِبَاءَ مَا تُثْهَوْنَ عَنْهُ
نُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ

^[1] (V.4:29) What is said about committing suicide.

Narrated Thābit bin Ad-Dahhak ؓ: The Prophet ﷺ said, "Whoever intentionally swears falsely by a religion other than Islām, then he is what he had said (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire." [Sahih Al-Bukhārī, 2/1363 (O.P.445)]

Narrated Jundub: The Prophet ﷺ said, "A man was inflicted with wounds and he committed suicide, and so Allāh said: 'My slave has caused death on himself hurriedly, so I forbid Paradise for him.'" [Sahih Al-Bukhārī, 2/1364 (O.P.445)]

Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "He who commits suicide by throttling, shall keep on throttling himself in the Hell-fire; and he who commits suicide by stabbing himself, shall keep on stabbing himself in the Hell-fire (forever)." [Sahih Al-Bukhārī, 2/1365 (O.P.446)].

^[2] (V.4:31) Narrated Abu Hurairah ؓ: The Prophet ﷺ said: "Avoid the seven great destructive sins." They (the people) asked, "O Allāh's Messenger! What are they?" He said, "(1) To join partners in worship with Allāh, (2) to practise sorcery; (3) to kill a person which Allāh has forbidden except for a just cause (according to Islāmic law); (4) to eat up Ribā*; (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." [Sahih Al-Bukhārī, 8/6857 (O.P.840)].

* Ribā: See (V.2:275) and its footnote.

(small) sins, and admit you to a Noble Entrance (i.e. Paradise).

32. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything.

33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiya* – will).^[1] Truly, Allāh is Ever a Witness over all things.

34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity and their husband's property). As to those women on whose part you see ill conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things.

36. Worship Allāh and join none with Him (in

مُدْخَلًا كَرِيمًا ﴿٣١﴾

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

وَلِكُلٍّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْفَلْجَتْ قَتِينَتْ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَفْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

[1] (V.4:33) See for details [Sahih Al-Bukhari, 3/2292 (O.P.489)].

worship); and do good to parents, kinsfolk, orphans, *Al-Masākīn* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ
لَأَعْلَمُ بِمَا تَعْمَلُونَ ﴿٣٦﴾

37. Those who are miserly and enjoin miserliness on other men and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment.^[1]

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ
فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا
مُهِينًا ﴿٣٧﴾

38. And (also) those who spend of their substance to be seen of men, and believe not in Allāh and the Last Day [they are the friends of *Shaitān* (Satan)], and whoever takes *Shaitān* (Satan) as an intimate; then what a dreadful intimate he has!

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِشَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ
يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has provided them? And Allāh is Ever All-Knower of them.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ
عَلِيمًا ﴿٣٩﴾

40. Surely, Allāh wrongs not even of the weight of an atom (or a small ant),^[2] but if there is

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ

[1] (V.4:37) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Everyday two angels come down from heaven and one of them says, 'O Allāh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'" [Sahih Al-Bukhārī, 2/1442 (O.P.522)]

[2] (V.4:40)

(A) Narrated Abu Sa'īd Al-Khudrī ؓ: During the lifetime of the Prophet ﷺ some people said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet ﷺ said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a fullmoon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet ﷺ said, "(Similarly) you will have no difficulty in seeing Allāh (ﷻ) on the Day of Resurrection, as you have no difficulty in seeing either of them." On the Day of Resurrection, a call-maker will announce: "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than=

any good (done), He doubles it, and gives from Him a great reward.

حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا

عَظِيمًا ﴿٤١﴾

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤٢﴾

42. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.^[1]

يَوْمَ يَذُودُ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ

لَوْ سُوِّيَ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

﴿٤٣﴾

43. O you who believe! Approach not *As-Salāt* (the prayers) when you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of *Janāba* (i.e. in a state of sexual impurity and have not yet taken a bath), except while travelling on the road

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ

وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا

جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ

كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ

=Allāh like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allāh, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Uzair (Ezra), the son of Allāh." It will be said to them, "You are liars, for Allāh has never taken anyone as a wife or a son. What do you want now?" They will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed and addressed thus, "Will you drink" whereupon they will be gathered to Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Īsā (Jesus), the son of Allāh." It will be said to them, "You are liars, for Allāh has never taken anyone as a wife or a son." Then it will be said to them, "What do you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allāh [Alone; the real Lord of the 'Ālamīn (mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allāh, [the Lord of the 'Ālamīn (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allāh will say, "I am your Lord." They will say twice or thrice, "We do not worship anything besides Allāh." [Sahih Al-Bukhārī, 6/4581 (O.P.105)].

(B) Please also see the footnote (C) of V.68:42.

^[1] (V.4:42) See footnote of (V.3:85).

(without enough water, or just passing through a mosque), until you wash your whole body (*Ghusl*). And if you are ill, or on a journey, or one of you comes from the *Ghā'it* (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*).^[1] Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.

44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the Right Path.

45. Allāh has full knowledge of your enemies, and Allāh is Sufficient as a *Walī* (Protector), and Allāh is Sufficient as a Helper.

46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And *Rā'ina*^[2] with a twist of their tongues and as a mockery of the religion (Islām). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.

47. O you who have been given the Scripture! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth and eyes) and turn them hindwards, or curse them as We cursed the Sabbath-

مِنْكُمْ مِنَ الْعَاطِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَدَعَا لِيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمِعْ وَأَنْظُرْ لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

[1] (V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called *Tayammum*.

[2] (V.4:46) *Rā'ina*: means in Arabic "Be careful, listen to us, and we listen to you", whereas in Hebrew, it means "an insult".

breakers.^[1] And the Commandment of Allāh is always executed.^[2]

48. Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.^[3]

49. Have you not seen those^[4] who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatīlā* (a scallish thread in the long slit of a date stone).

50. Look, how they invent a lie against Allāh, and enough is that as a manifest sin.

51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *At-Tāghūt*^[5] and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

52. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِلَّهِ يُزَكِّي مَنِ يَشَاءُ وَلَا يَظْلُمُونَ فِتْيَلًا ﴿٤٩﴾

أَنْظِرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾

^[1] (V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allāh's Messenger Muhammad ﷺ and in his Message of Islāmic Monotheism and in this Qur'ān.

^[2] (V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.7:163-166), (V.8:39 and its footnote)

^[3] (V.4:48) Narrated Anas ؓ: The Prophet ﷺ said, "Allāh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes'. Then Allāh will say, 'While you were in the backbone of Adam, I asked you much less than this (i.e. not to worship others besides Me), but you insisted on worshipping others besides Me.'" [Sahih Al-Bukhārī, 4/3334 (O.P.551)].

^[4] (V.4:49) See *Tafsir Ibn Kathir*.

^[5] (V.4:51) The words "*Jibt* and *Tāghūt*" cover wide meanings: They mean anything worshipped other than the Real God (Allāh), i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints or any human being. [Please see *Tafsir Ibn Kathir*, and the footnote of (V.2:256)].

53. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naqira* (speck on the back of a date stone).

54. Or do they envy men (Muhammad ﷺ and his followers) for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him (Muhammad ﷺ); and enough is Hell for burning (them).^[1]

56. Surely, those who disbelieved in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise.

57. But those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwājun Mutahharatun*^[2] (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise).^[3]

58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُوَفُّونَ النَّاسَ نَقِيرًا ﴿٥٣﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٤﴾

فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَمَا نُصِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾

[1] (V.4:55). See the footnote of (V.3:85).

[2] (V.4:57) Having no menses, stools and urine. See (V.2:25) and (V.3:15) and also see *Tafsir Ibn Kathir*, and also see footnote of (V.29:64).

[3] (V.4:57) Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." [*Sahih Al-Bukhārī*, 4/3251 (O.P.474)].

59. O you who believe! Obey Allāh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ﷺ), if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tāghūt*^[1] (false judges) while they have been ordered to reject them. But *Shaitān* (Satan) wishes to lead them far astray.^[2]

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا
بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ
أَنْ يَتَّحَكُمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
ضَلَالًا بَعِيدًا ﴿٦٠﴾

61. And when it is said to them: "Come to what Allāh has sent down and to the Messenger (Muhammad ﷺ)," you (Muhammad ﷺ) see the hypocrites turn away from you (Muhammad ﷺ) with aversion.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ
وَالرَّسُولَ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ حَمَلُوا
فَدَمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يُحْلِفُونَ بِاللَّهِ
إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾

63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allāh, worship Him, obey Him, and be afraid of Him) to reach their inner selves.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ
لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

64. We sent no Messenger, but to be obeyed by Allāh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allāh's forgiveness, and the Messenger (ﷺ) had

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ
بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ

[1] (V.4:60) *Tāghūt*: See the footnote of (V.2:256).

[2] (V.4:60) This Verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad ﷺ) for judgement. For details, see *Tafsir At-Tabari*.

begged forgiveness for them, indeed, they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

وَأَسْتَغْفِرَ لَهُمْ رَسُولُ لَوْجَدُوا اللَّهَ
تَوَابًا رَحِيمًا ﴿٦٤﴾

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ
فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْ
أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
سَلِيمًا ﴿٦٥﴾

66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ
أَوْ أَخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ
مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ
خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾

67. And indeed We should then have bestowed upon them a great reward from Ourselves.

وَإِذَا لَا تَأْتِنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾

68. And indeed We should have guided them to the Straight Way.

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٨﴾

69. And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqūn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq ؓ), the martyrs, and the righteous. And how excellent these companions are!

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ
أَنعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ
رَفِيقًا ﴿٦٩﴾

70. Such is the bounty from Allāh, and Allāh is Sufficient as All-Knower.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ
عَلِيمًا ﴿٧٠﴾

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ
فَإِنْفِرُوا نِبَاطٍ أَوْ أُنْفِرُوا جَمِيعًا ﴿٧١﴾

72. There is certainly among you he who would linger behind (from fighting in Allāh's Cause). If a misfortune befalls you, he says, "Indeed Allāh has favoured me in that I was not present among them."

وَإِنْ مِنْكُمْ لَمَنْ لَّيْبُطُنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ
قَالَ قَدْ أَنعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ
شَهِيدًا ﴿٧٢﴾

73. But if a bounty (victory and booty) comes to you from Allāh, he would surely say — as if there had never been ties of affection between you and him — “Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty).”

وَلِنْ أَصَبَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِسْ بَيْنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allāh; and whoso fights in the Cause of Allāh, and is killed or gets victory, We shall bestow on him a great reward.

﴿٧٤﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ يُمِيتْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

75. And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: “Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.”

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَلْ لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾

76. Those who believe, fight in the Cause of Allāh, and those who disbelieve, fight in the cause of *Tāghūt* (Satan).^[1] So fight you against the friends of *Shaitān* (Satan); ever feeble indeed is the plot of *Shaitān* (Satan).

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: “Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?” Say: “Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the *Fatilā* (a scallish thread in the long slit of a date stone).

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعَ اللَّهُ دَنِيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

[1] (V.4:76) *Tāghūt*: See the footnote of (V.2:256).

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you (O Muhammad ﷺ)." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?

أَيَنَّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي
بُيُوتٍ مُّسَيَّدَةٍ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا
هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا
هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ قُلْ
هَؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allāh is Sufficient as a Witness.^[1]

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ
سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا
وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allāh, but he who turns away, then We have not sent you (O Muhammad ﷺ) as a watcher over them.^[2]

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spends all night in planning other than what you say. But Allāh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ
بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ
يَكْتُبُ مَا يُنِيشُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

82. Do they not then consider the Qur'ān (Allāh's Book) carefully? Had it been from other than Allāh, they would surely have found therein much contradiction.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ
اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (ﷺ) or to those

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ
أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى
أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يَسْتَنبِطُونَهُ

[1] (V.4:79) See the footnote (A) of the (V.2:252).

[2] (V.4:80)

(A) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "Whoever obeys me, he obeys Allāh; and whoever disobeys me, he disobeys Allāh; and whoever obeys the ruler I appoint, he obeys me; and whoever disobeys him, he disobeys me." [Sahih Al-Bukhārī, 9/1713 (O.P.251)].

(B) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "All my followers will enter Paradise except those who refuse." They said, "O Allāh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." [Sahih Al-Bukhārī, 9/7280 (O.P.384)].

charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allāh upon you, you would have followed *Shaitān* (Satan), except a few of you.

84. Then fight (O Muhammad ﷺ) in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything.

86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things.^[1]

87. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?

مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ
وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِكَ بَاسَ
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَاسًا وَأَشَدُّ
تَنْكِيلًا ﴿٨٤﴾

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ
مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ
مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِينًا ﴿٨٥﴾

وَإِذَا حُيِّيتُمْ بِحَيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ
رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ
الْفِئِمَّةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ
حَدِيثًا ﴿٨٧﴾

^[1] (V.4:86) How the *Salām* (greeting) began.

Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Allāh created Adam in His Image,* sixty cubits (about 30 metres) in height. When He created him, He said (to him), 'Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Adam (went and) said, '*As-Salāmu 'Alaikum* (peace be upon you).' They replied, '*As-Salāmu 'Alaikum wa Rahmatullah* (Peace and Allāh's Mercy be on you).' So they increased '*wa Rahmatullah*.'" The Prophet ﷺ added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation (of Adam's offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." [*Sahih Al-Bukhārī*, 8/6227 (O.P.246)]

* "His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing and understanding, but the features of Adam are different from those of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allāh says in the Qur'an: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11). Allāh does not eat or sleep, while Adam used to eat and sleep. (For details see *Fath Al-Bārī*)

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him any way (of guidance).

89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliya'* (protectors or friends) from them, till they emigrate in the way of Allāh (to Muhammad ﷺ). But if they turn back (from Islām), take (hold of) them and kill them wherever you find them, and take neither *Auliya'* (protectors or friends) nor helpers from them.

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allāh has opened no way for you against them.

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ
أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا
مَنْ أَضَلَّ اللَّهُ وَمَنْ يَضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ
سَبِيلًا ﴿٨٨﴾

وَدُّوا أَنْ تُكْفِرُوا كَمَا كَفَرُوا فَكَفَرُوا سَوَاءٌ
فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهْجُرُوا فِي
سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ
حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا
وَلَا نَصِيرًا ﴿٨٩﴾

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِيثَاقٌ أَوْ جَاءَكُمْ حَصْرَتٌ صُدُّوهُمْ أَنْ
يُقَاتِلُوكُمْ أَوْ يَقْبَلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ
لَسَاطَهُمْ عَلَيْكُمْ فَلقَتَلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ
فَلَمْ يَقْبَلُواكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ
اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

سَتَجِدُونَ عَٰخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ
وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَىٰ الْفِتْنَةِ
أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ
السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ
وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُهُمْ وَأُولَٰئِكَ
جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

وَمَا كَانَ لِلْمُؤْمِنِ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا
خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ

compensation (blood money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money — *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him.^[1]

94. O you who believe! When you go (to fight) in the Cause of Allāh, verify (the truth), and say not to anyone who greets you (by embracing Islām): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favours (i.e. guided you to Islām), therefore, be cautious in discrimination. Allāh is Ever Well-Acquainted with what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who

إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ
عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ
مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا
فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَعُذِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ
عَذَابًا عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ
اللَّهِ فَتَيَبْنَا وَلَا نَقُولُوا لِمَنْ أَلْفَىٰ
إِلَيْكُمْ أَلَسَلَّمْ لَسْتُ مُؤْمِنًا
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا
فَعِنْدَ اللَّهِ مَغَائِمٌ كَثِيرَةٌ كَذَلِكَ
كُنْتُمْ مِنْ قَبْلُ فَمَنْ بَرَّ اللَّهُ
عَلَيْكُمْ فَتَيَبْنَا إِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسَوَىٰ الْفُقَرَاءُ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَىٰ
الضَّرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ

^[1] (V.4:93):

A) Narrated Ibn 'Umar رضي الله عنه: Allāh's Messenger ﷺ said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." [Sahih Al-Bukhārī, 9/6862 (O.P.2)]

B) See the footnotes of (V.5:27, 32, 45 & 50).

strive hard and fight in the Cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.

97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — what an evil destination!^[1]

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

99. These are they whom Allāh is likely to forgive, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.

100. He who emigrates (from his home) in the Cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allāh and His Messenger (ﷺ), and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salāt* (the prayers) if you fear that the

وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ عَلَى الْقَاعِلِينَ دَرَجَةً ۚ وَلَا وَعَدَ اللَّهُ
الْحُسْنَ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِلِينَ
أَجْرًا عَظِيمًا ﴿٩٥﴾

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا ﴿٩٦﴾

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ
قَالُوا لِمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعِفِينَ فِي الْأَرْضِ
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا
قَالُوا لَيْكَ مَاؤُنْهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ
لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

قَالُوا لَيْكَ عَسَى اللَّهُ أَنْ يَغْفُو عَنْهُمْ ۚ وَكَانَ اللَّهُ
غَفُورًا غَفُورًا ﴿٩٩﴾

وَمَنْ هَاجَرَ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
مَرْغَمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ هَاجِرًا
إِلَى اللَّهِ وَرَسُولِهِ ۖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ
أَجْرُهُ عَلَى اللَّهِ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾

وَإِذَا صَرْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمْ الَّذِينَ

^[1] (V.4:97) See the footnote of (V.3:149).

disbelievers may put you in trial (attack you), verily, the disbelievers are ever to you open enemies.

102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salāt* (the prayers), let one party of them stand up [in *Salāt* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.^[1]

كُفِّرُوا ۖ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا

مُيِّنًا ﴿١٠١﴾

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلِتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا

مُهِينًا ﴿١٠٢﴾

103. When you have finished *As-Salāt* (the congregational prayer), remember Allāh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salāt* (the prayers). Verily, *As-Salāt* (the prayer) is enjoined on the believers at fixed hours.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَفَعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى

الْمُؤْمِنِينَ كِتَابًا مَوْفُورًا ﴿١٠٣﴾

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنْ تَكُونُوا تَأْلُمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth that you might judge between men by that

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ ۚ وَلَا تَكُنْ

^[1] (V.4:102) See the footnote of (V.2:239).

which Allāh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.

106. And seek the forgiveness of Allāh,^[1] certainly, Allāh is Ever Oft-Forgiving, Most Merciful.

107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner.

108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.

111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allāh and His Mercy been upon you (O Muhammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their ownelves, and no harm can they do to you in the least. Allāh has sent down to you the Book (the Qur'ān), and

الْحَايِنِينَ خَصِيمًا ﴿١٥٥﴾

وَأَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا

رَحِيمًا ﴿١٥٦﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٥٧﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ

اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ

الْقَوْلِ وَكَانَ اللَّهُ يَمَامًا يَعْمَلُونَ مُحِيطًا ﴿١٥٨﴾

هَآأَنْتُمْ هَآؤَ لَا جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ

الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ

الْقِيَامَةِ أَمَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٥٩﴾

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ

اللَّهُ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١٦٠﴾

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُ عَلَىٰ

نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٦١﴾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرُوهُ

بَرِيًّا فَقَدْ آحْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١٦٢﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ

طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا

يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ

مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ

^[1] (V.4:106) The Prophet's seeking of Allāh's forgiveness by daytime and at night.

Narrated Abu Hurairah ؓ: I heard Allāh's Messenger ﷺ saying: "By Allāh! I seek Allāh's forgiveness and turn to Him in repentance for more than seventy times a day." [Sahih Al-Bukhārī, 8/6307 (O.P.319)].

Al-Hikmah (Islāmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allāh to you (O Muhammad ﷺ).

114. There is no good in most of their secret talks except (in) him who orders *Sadaqah* (charity in Allāh's Cause), or *Ma'rūf* (Islāmic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!^[1]

116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.

117. They (all those who worship others than Allāh) invoke nothing but female deities besides Him (Allāh), and they invoke nothing but *Shaitān* (Satan), a persistent rebel!

118. Allāh cursed him. And he [*Shaitān* (Satan)] said: "I will take an appointed portion of your slaves.

119. "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes *Shaitān* (Satan) as a *Walī* (protector or helper) instead of Allāh, has surely suffered a manifest loss.^[2]

وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

﴿١١٤﴾ لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ
أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
النَّاسِ وَمَن يَعْمَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ فَسَوْفَ نؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٥﴾

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا بَيَّنَّ لَهُ
الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ مَا
تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٦﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا
دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٧﴾

إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثًا وَإِن
يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٨﴾

لَعَنَهُ اللَّهُ وَقَالَ لَا تَخُذَنَّ مِنَّ عِبَادِكَ
نَصِيبًا مَّفْرُوضًا ﴿١١٩﴾

وَلَا أُصِلُّهُمْ وَلَا أُمَيِّنُهُمْ وَلَا أُمِرَّتْهُمْ
فَلْيَبْكِكْنَ إِذَا كُنَّ الْأَنْعَامُ وَلَا أُمِرَّتْهُمْ
فَلْيَعْبِرْكُنَّ خَلْقَ اللَّهِ وَمَن يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ
خَسِرَ خُسْرًا مُّبِينًا ﴿١٢٠﴾

^[1] (V.4:115) See the footnote of (V.3:85).

^[2] (V.4:119) See the footnote of (V.59:7).

120. He [*Shaitān* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitān*'s (Satan) promises are nothing but deceptions.

يَعِدُّهُمْ وَيُمَيِّتُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

أُولَئِكَ مَا وَلَّهُمْ جَهَنَّمُ وَلَا يَخْدُونَهَا بِحَيْصٍ ﴿١٢١﴾

122. But those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's Promise is the Truth; and whose words can be truer than those of Allāh? (Of course, none.)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh.

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزِيهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a *Naqira* (speck on the back of a date-stone), will be done to them.

وَمَنْ يَعْمَلِ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

125. And who can be better in religion than one who submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism); and he is a *Muhsin* (a good-doer. See V.2:112). And follows the religion of Ibrāhīm^[1] (Abraham) *Hanīf* (Islāmic Monotheism — to worship none but Allāh Alone). And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend)!

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا ﴿١٢٦﴾

[1] (V.4:125) See the footnote of (V.2:135), the narration of Zaid bin 'Amr bin Nufail.

127. They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allāh is Ever All-Knower of it.

وَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوُلَدِ وَأَن تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ

بِهِ عَلِيمًا ﴿١٢٧﴾

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do.

وَإِن أَمْرُهُ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عِيمًا

تَعْمَلُونَ خَيْرًا ﴿١٢٨﴾

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh (by keeping away from all that is wrong), then Allāh is Ever Oft-Forgiving, Most Merciful.

وَلَنْ تَسْتَطِيعُوا أَن تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوا كَالْمِخْلَقَةِ وَإِن تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

﴿١٢٩﴾

130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.

وَإِن يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him. But if you disbelieve, then to Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى
بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ
بِخَاصِرَةٍ ۚ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾

134. Whoever desires a reward in this life of the world, then with Allāh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allāh is Ever All-Hearer, All-Seer.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا
بَصِيرًا ﴿١٣٤﴾

135. O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do.^[1]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ
بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ
الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ عَيْنًا أَوْ
فَقِيرًا فَلِلَّهِ أُولَىٰ ۚ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ
تَعْدِلُوا ۚ وَإِنْ تَلَوْا أَوْ نَعَضُوا فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

136. O you who believe! Believe in Allāh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ
وَالْكِتَابِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (right) way.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ
كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا ثُمَّ يَكُنُ اللَّهُ لِيَغْفِرَ
لَهُمْ وَلَا يَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

^[1] (V.4:135) Narrated Anas ؓ: The Prophet ﷺ was asked about the great sins. He said, "They are:

a) To join others in worship with Allāh.

b) To be undutiful to one's parents.

c) To kill a person (which Allāh has forbidden to be killed, i.e., to commit the crime of murdering).

d) And to give a false witness." [Sahih Al-Bukhāri, 3/2653 (O.P.821)]

138. Give to the hypocrites the tidings that there is for them a painful torment.^[1]

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allāh belongs all honour, power and glory.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئْذٍ تُبَغُّونَ عَنْهُمْ الْعِرَّةُ فَإِنَّ الْعِرَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

140. And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers.

الَّذِينَ يَرَبِّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنْ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْكُمْ عَلَيْهِمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them.^[2] And when they stand up for *As-Salāt* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way (to the truth — Islām).

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

[1] (V.4:138) See "Hypocrisy" — Appendix 2.

[2] (V.4:142) See (V.57:12-15).

144. O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَن
يَجْعَلُوا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ﴿١٤٤﴾

145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.^[1]

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshipping none but Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا
بِاللّٰهِ وَأَخْلَصُوا دِينَهُمْ لِلّٰهِ فَأُولَٰئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِينَ
أَجْرًا عَظِيمًا ﴿١٤٦﴾

147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللّٰهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

^[1] (V.4:145)

a) Narrated 'Abdullāh bin 'Amr ؓ: The Prophet ﷺ said: "Whoever has the following four (characteristics), will be a pure hypocrite and whoever has one of the following four characteristics, will have one characteristic of hypocrisy unless and until he gives it up:

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

[*Sahih Al-Bukhāri*, 1/34 (O.P.33)].

b) See the footnote of (V.9:54).

c) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "The worst people before Allāh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face." [*Sahih Al-Bukhāri*, 8/6058 (O.P.84)].

148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower.

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, Allāh is Ever Oft-Pardoning, All-Powerful.

150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Oft-Forgiving, Most Merciful.

153. The people of the Scripture ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us Allāh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mūsā (Moses) a clear proof of authority.

154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنُكَفِّرُ
بَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ
سَبِيلًا ﴿١٥٠﴾

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعَدْنَا
لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا
بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ
أُجُورُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾
يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تَنَزِّلَ عَلَيْهِمْ
كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ
مِنْ ذَلِكَ فَقَالُوا ارْأِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ
الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ
بَعْدِ مَا جَاءَتْهُمْ أَلْبَيْنَتْ فَعَفَوْنَا عَنْ ذَلِكَ
وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا ﴿١٥٣﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ
ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي
السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

We took from them a firm covenant.^[1]

155. Because of their breaking the covenant, and of their rejecting the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" — nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their disbelief and uttering against Maryam (Mary ﷺ) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed Messiah 'Īsā (Jesus), son of Maryam (Mary), the Messenger of Allāh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Īsā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. 'Īsā (Jesus), son of Maryam (Mary) ﷺ]:

158. But Allāh raised him ['Īsā (Jesus)] up (with his body and soul) to Himself (and he ﷺ is in the heavens). And Allāh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture but must believe in him ['Īsā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being]^[2] before his ['Īsā

فِيمَا نَقَضُوا مِيثَقَهُمْ وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَعَنَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْبَاءُ الظَّالِمِينَ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

[1] (V.4:154) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "It was said to Banī Isrā'el, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: 'Repentance', but they changed the word and entered the town crawling on their buttocks and said: 'A wheat grain in the hair'." [Sahih Al-Bukhārī, 4/3403 (O.P.615)].

* They said so just to ridicule Allāh's Order as they were disobedient to Him. So Allāh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague. (See *Tafsir At-Tabari*).

[2] (V.4:159) See the footnote of (V.3:55).

(Jesus) ﷺ or a Jew's or a Christian's] death^[1] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [ʿĪsā (Jesus)] will be a witness against them.

160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allāh's way;

فَيُظَاهِرُ مِنَ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ
طَيِّبَاتٍ أَجَلَتْ لَهُمْ وَبَصَدَهُمْ عَنْ سَبِيلِ
اللَّهِ كَثِيرًا ﴿١٦٠﴾

161. And their taking of *Ribā* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلَهُمْ آمُولَ
النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ
عَذَابًا أَلِيمًا ﴿١٦١﴾

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad ﷺ) and what was sent down before you; and those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward.

لَنَكِينِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ
يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ
وَالْمُفِصِّينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

163. Verily, We have sent the Revelation to you (O Muhammad ﷺ)^[2] as We sent the

﴿١٦٣﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ

[1] (V.4:159) — “Before his death,” has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christian's death, at the time of the appearance of the Angel of Death when he will realize that ʿĪsā (Jesus) was only a Messenger of Allāh, and had no share in Divinity.

[2] (V.4:163) Ash-Shaikh Al-Imām Al-Hāfiz Abu ʿAbdullāh Muhammad bin Ismaʿīl bin Ibrāhīm bin Al-Mughīrah Al-Bukhārī (may Allāh ﷻ be Merciful to him) said: How the Divine Revelation started to be revealed to Allāh's Messenger ﷺ. And the Statement of Allāh ﷻ: “Verily, We have sent the Revelation to you (O Muhammad ﷺ) as We sent the Revelation to Nūh (Noah) and the Prophets after him.” (V.4:163). Narrated ʿUmar bin Al-Khattāb ؓ: I heard Allāh's Messenger ﷺ saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.” [Sahih Al-Bukhārī, 1/1 (O.P.1)].

Narrated ʿĀishah, the Mother of the faithful believers ؓ: Al-Hārith bin Hishām ؓ asked Allāh's Messenger ﷺ: “O Allāh's Messenger! How is the Divine Revelation revealed to you?” Allāh's Messenger ﷺ replied, “Sometimes it is (revealed) like the ringing of a bell, this form of Revelation is the hardest of all and then this state passes off after I have grasped what is revealed. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.” ʿĀishah ؓ added: “Verily, I saw=

Revelation to Nūh (Noah) and the Prophets after him; We (also) sent the Revelation to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and *Al-Asbāt* [the offspring of the twelve sons of Ya'qūb (Jacob)], 'Īsā (Jesus), Ayyub (Job), Yūnus (Jonah), Hārūn (Aaron), and Sulaimān (Solomon); and to Dāwūd (David) We gave the Zabūr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mūsā (Moses) Allāh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.

166. But Allāh bears witness to that which He has sent down (the Qur'ān) to you (O Muhammad ﷺ); He has sent it down with His Knowledge, and the angels bear witness. And Allāh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islāmic Monotheism written in the Taurāt (Torah) and the Injil (Gospel) with them] and prevent (mankind) from the path of Allāh (Islāmic Monotheism); they have certainly strayed far away. (*Tafsir Al-Qurtubī*)

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islāmic Monotheism written in the Taurāt (Torah) and the Injil (Gospel) with them]; Allāh will not forgive them, nor will He guide them to any way — (*Tafsir Al-Qurtubī*).

وَالَّذِينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَىٰ وَيُؤُسَ وَهَارُونَ وَسُلَيْمَانَ
وَأَنبَيَا دَاوُدَ وَزَكَرِيَّا

وَرُسُلًا قَدْ فَصَّصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَفْصِّصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ
مُوسَىٰ تَكْلِيمًا

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا

لَٰكِنَ اللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ أَنزَلَهُ
بِعِلْمِهِ ۖ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَىٰ
بِاللَّهِ شَهِيدًا

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ
لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا

=the Prophet ﷺ being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the Revelation was over." [*Sahih Al-Bukhari*, 1/2 (O.P.2)]

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allāh.^[1]

ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

170. O mankind! Verily, there has come to you the Messenger (Muhammad ﷺ) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah 'Isā (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (Rūh)^[2] created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One *Ilāh* (God), Glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.^[3]

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَمْ يَلَمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

[1] (V.4:169) See the footnote of (V.3:85).

[2] (V.4:171) *Rūh-ullāh*: According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allāh, and the other is a person or a thing, e.g. Allāh's House (*Bait-ullāh*); Allāh's Messenger (*Rasūl-ullāh*); and Allāh's slave (*'Abdullāh*); Allāh's spirit (*Rūh-ullāh*), the rule for the above words is that the second noun, e.g., house, messenger, slave or spirit is created by Allāh and is honourable in His Sight, and similarly, Allāh's spirit may be understood as the spirit of Allāh, in fact it is a soul created by Allāh, i.e. 'Isā (Jesus). And it was His Word: "Be!"- and he was [i.e. 'Isā (Jesus) was created like Adam].

b) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a Quality of Allāh, e.g. Allāh's Knowledge (*'Ilm-ullāh*); Allāh's Life (*Hayāt-ullāh*); Allāh's Statement (*Kalām-ullāh*); and Allāh's Self (*Dhat-ullāh*).

[3] (V.4:171) Narrated 'Ubadah ؓ. The Prophet ﷺ said, "If anyone testifies that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no partners, and that Muhammad ﷺ is His slave and His Messenger, and that Jesus ؑ is Allāh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Mary and a spirit (*Rūh*) created by Him, and that Paradise is the truth, =

172. The Messiah will never be proud to reject to be a slave of Allāh, nor the angels who are the near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself.

لَنْ يَسْتَكْبِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا
لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ
يَسْتَكْبِفْ عَنْ عِبَادَتِهِ، يَسْتَكْبِرْ

فَسَيَجْزِيهِمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

173. So, as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did deeds of righteousness, He will give them their (due) rewards — and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوَفِّيهِمْ أَجْرَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ
وَأَمَّا الَّذِينَ اسْتَنَكَفُوا فَاسْتَكَرُوا
فَيُعَذِّبُهُمْ عَذَابٌ أَلِيمًا وَلَا يَجِدُونَ لَهُمْ
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad ﷺ) from your Lord; and We sent down to you a manifest light (this Qur'ān).

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾

175. So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعَصَمُوا بِهِ
فَسُدِّدْنَاهُمْ فِي رَحْمَةِ رَبِّهِمْ وَفَضَّلْنَاهُمْ
إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾

176. They ask you for a legal verdict. Say: "Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything."

يَسْأَلُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ
إِنْ أَمَرْتُ هَلْكَ لَيْسَ لَكُمْ وَلَدٌ وَلَهُ أُخْتٌ
فَلَهَا بِضْعُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ
يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا
الْثُلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا
وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حِظِّ الْأُنثِيَيْنِ يُبَيِّنُ
اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٧٦﴾

=and Hell is the truth — Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "Ubādah added: 'Such a person can enter Paradise through any of its eight gates he likes.'") [Sahih Al-Bukhārī, 4/3435 (O.P.644)]

Sūrat Al-Mā'idah
(The Table spread with Food) 5

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām*^[1] for *Hajj* or 'Umrah (pilgrimage). Verily, Allāh commands that which He wills.

2. O you who believe! Violate not the sanctity of the Symbols of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals,^[2] nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harām* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ
أَحَلَّتْ لَكُمْ بَيْمَتُ الْأَعْتَرِ إِلَّا مَا بَيْنَ
عَلَيْكُمْ عَهْدُ بَحِي الْأَصِيدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ
يَعْلَمُ مَا يُرِيدُ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا
الْقَلَائِدَ وَلَا أَمْثِلَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ
فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ
فَأَصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ
صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ
تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَىٰ وَلَا
تَعَاوَنُوا عَلَى الْإِنْتِزِ وَالْعُدُونِ وَأَتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ
وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ وَالْمَنْخِيقَةُ وَالْمَوْفُودَةُ
وَالْمُتَرَدِّيةُ وَالنَّطِيجَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَمِ ذَلِكُمْ فَسُقِ الْيَوْمَ بَيْسَ الَّذِينَ
كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ

[1] (V.5:1) *Ihrām*: See the glossary.

[2] (V.5:2) Marked by the garlands on their necks made from the outer part of the tree stems (of Makkah) for their security.

goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) — and that which is sacrificed (slaughtered) on *An-Nusub*^[1] (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: "Lawful to you are *At-Tayyibāt* [all kinds of *Halāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and fear Allāh. Verily, Allāh is Swift in reckoning."

5. Made lawful to you this day are *At-Tayyibāt* [all kinds of *Halāl* (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ
أَضْطَرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيمٍ
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ
الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ
تَعْلُمُونَهَا مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ
عَلَيْكُمْ وَادْكُرُوا لَاسْمِ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

الْيَوْمَ أَحَلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ
أَوْثُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلٌّ
لَّهُمْ وَالْحَصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أَوْثُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ
مُسَفِّحِينَ وَلَا مَسْخِذِي أَخْدَانٍ وَمَنْ
يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ

[1] (V.5:3) See the footnotes of (V.2:135) and (V.5:90).

given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allāh and in all the other Articles of Faith, i.e. His (Allāh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

فِي الْأَخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥٠﴾

6. O you who believe! When you intend to offer *As-Salāt* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.^[1] If you are in a state of *Janāba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghā'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands.^[2] Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ

^[1] (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muhajjalūn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah ؓ. He performed ablution and said, "I heard the Prophet ﷺ saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalun* from the traces of ablution and whoever can increase the area of his radiance* should do so (by performing ablution in the most perfect manner).'" [*Sahih Al-Bukhārī*, 1/136 (O.P.138)].

* The Prophet ﷺ did not increase the area more than what is washed of the body parts while doing ablution as Allāh ordered to be washed in the Qur'ān. [For details about *Wudu* (ablution), see *Sahih Al-Bukhārī*, (The Book of Ablution)]

^[2] (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*.

لِيُظْهِرْكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

7. And remember Allāh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allāh. Verily, Allāh is All-Knower of that which is in the (secrets of your) breasts.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ
الَّذِي وَاتَّفَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الْصُّدُورِ ﴿٧﴾

8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ
قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٨﴾

9. Allāh has promised those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

10. And those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

11. O you who believe! Remember the Favour of Allāh to you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوا
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ
عَنكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١١﴾

12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and believe in My Messengers; honour and assist them, and lend a good loan to Allāh, verily, I

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي
إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ
نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ
أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ الزَّكَاةَ

will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path.”

وَمَا أَمْنُمْ بِرُسُلِي وَعَزَّرْنَاهُمْ وَأَقْرَضْنَاهُمْ
اللَّهُ قَرْضًا حَسَنًا لَّا أَكْفِرَنَّ عَنْكُمْ
سَيِّئَاتِكُمْ وَلَا دَخَلْنَكُمْ جَنَّتِ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ
ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءً

السَّبِيلِ ﴿١٣﴾

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them.^[1] And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves *Al-Muhsinūn* (good-doers. See V.2:112).

فِيمَا نَقَضَهُمْ مِيثَقَهُمْ لَعْنَهُمْ وَجَعَلْنَا
قُلُوبَهُمْ قَلَسِيَةً يُحَرِّفُونَ
الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا
مِمَّا ذُكِّرُوا بِهِ وَلَا نَزَالُ نَطْلُعُ عَلَى خَائِنَةٍ
مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَأَصْفَحْ
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them.^[2] So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience); and Allāh will inform them of what they used to do.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِيَّةَ
أَحَدًا مِيثَقَهُمْ فَنَسُوا حَظًّا مِمَّا
ذُكِّرُوا بِهِ فَأَعَزَّنَا فِيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ
يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٥﴾

15. O people of the Scripture! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا يَبَيِّنُ لَكُمْ كَثِيرًا مِمَّا

^[1] (V.5:13)

a) i.e. the Jews were ordered in the Taurāt (Torah) to follow Prophet Muhammad ﷺ when he would come as a Messenger of Allāh to all mankind. [See (V.7:157) and its footnote]

b) See the footnote of (V.41:46).

^[2] (V.5:14)

a) The Christians were ordered in the Injil (Gospel) to follow Prophet Muhammad ﷺ when he would come as a Messenger of Allāh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46).

to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān).

16. Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a straight way (Islāmic Monotheism).

17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary).^[1] Say (O Muhammad ﷺ): "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things.

18. And (both) the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

19. O people of the Scripture! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner."^[2] But now has come to you a bringer of glad tidings and a warner. And Allāh is Able to do

كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْفُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ
مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ
مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ
الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ
فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ
مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ
وَأَحِبُّهُمْ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ
أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
عَلَى قَفَرٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن
بَشِيرٍ وَلَا نَذِيرٍ قَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

^[1] (V.5:17) See the footnotes of (V.4:171).

^[2] (V.5:19)

a) See the footnote of (V.3:85) and see (V.3:116).

b) See the footnote (B) of (V.2:252).

all things.

20. And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the Favour of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamīn (mankind and jinn of your time-period, in the past)."

21. "O my people! Enter the holy land (Palestine) which Allāh has assigned to you and turn not back (in fight); for then you will be returned as losers."

22. They said: "O Mūsā (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were Yūsha' and Kālab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are believers indeed."

24. They said: "O Mūsā (Moses)! We shall never enter it as long as they are there. So, go you and your Lord and fight you two, we are sitting right here."

25. He [Mūsā (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)!"

26. (Allāh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)."

27. And (O Muhammad ﷺ) recite to them the story of the two sons of Adam (Hābil and Qābil — Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ اذْكُرُوا
نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ
وَجَعَلَ لَكُم مَّلُوكًا وَإِنَّكُمْ مَأَلَمُ تَوْتُمْ أَحَدًا
مِّنَ الْعَالَمِينَ ﴿٢٠﴾

يُقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي
كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلَىٰ آذَانِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنَ
نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنهَا فَإِن
يَخْرُجُوا مِنهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ
عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا
دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِنَ وَ عَلَىٰ اللَّهِ
فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾

قَالُوا يَمُوسَىٰ إِنَّا لَنَ نَدْخُلُهَا أَبَدًا مَا دَامُوا
فِيهَا فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَتَلَا إِنَّا
هَهُنَا فَعُدُّوهُ ﴿٢٤﴾

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي
فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
يَتِيهِمْ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى
الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

وَأَقْلَمَ عَلَيْهِمُ بَنَىٰ أَبْنَىٰ آدَمَ بِالْحَقِّ إِذْ
قَرَأَ قُرْبَانَ فَنُفِثَ لِمَنْ أَحَدُهُمَا وَلَمْ يُنْقَبَلْ

one but not from the other. The latter said to the former: "I will surely, kill you."^[1] The former said: "Verily, Allāh accepts only from those who are *Al-Muttaqūn* (the pious. See V.2:2)." مِنَ الْآخِرِ قَالَ لَا قَتْلَكَ قَالَ إِنَّمَا يَقْبَلُ

اللَّهُ مِنَ الْمُتَّقِينَ ﴿٧٧﴾

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)." لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ

يَدِي إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ

الْعَالَمِينَ ﴿٧٨﴾

29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zālimūn* (wrongdoers)." إِنِّي أُرِيدُ أَنْ تَمُوتَ بِإِثْمِي وَإِنَّكَ فَتَكُونُ مِنْ

أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٧٩﴾

30. So, the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ

فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٨٠﴾

31. Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted. فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِيُرِيَهُ

كَيْفَ يُورِي سَوْءَ أَخِيهِ قَالَ يُؤَيِّلَتْ

أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوْرِي

سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٨١﴾

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ

أَنْتُمْ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ

فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ

جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا

النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا

بِالْبَيِّنَاتِ ثُمَّ إِنَّمَا كَثَرُوا مِنْهُمْ بَعْدَ

ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٨٢﴾

[1] (V.5:27) a) Narrated 'Abdullāh ﷺ: The Prophet ﷺ said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qābil — Cain)." [Sahih Al-Bukhāri, 9/6867 (O.P.6)]

b) Narrated 'Abdullāh bin 'Umar ﷺ: The Prophet ﷺ said, "After me (i.e., after my death) do not become disbelievers by striking (cutting) the necks of one another." [Sahih Al-Bukhāri, 9/6868 (O.P.7)].

oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!^[1]

33. The recompense of those who wage war against Allāh and His Messenger (ﷺ) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

إِنَّمَا جَزَاءُ الَّذِينَ يُجَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ
يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ
الْأَرْضِ ذَلِكَ لَهُمْ جِزَاءٌ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدُرُوا
عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٣٤﴾

35. O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.^[2]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.^[3]

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا
بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ
بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٧﴾

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا
جِزَاءً بِمَا كَسَبَا نَكَلًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ

^[1] (V.5:32) Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, "The biggest of *Al-Kabā'ir* (the great sins) are: (1) To join others as partners in worship with Allāh, (2) to murder a human being, (3) to be undutiful to one's parents, and (4) to make a false statement," or said, "to give a false witness." [*Sahih Al-Bukhāri*, 9/6871 (O.P.10)].

^[2] (V.5:35) See the footnote of (V.2:186).

^[3] (V.5:36) See the footnote of (V.3:91).

committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.

39. But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful.

40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allāh is Able to do all things.

41. O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allāh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.

43. But how do they come to you for decision

حَكِيمٌ ٣٨

فَن تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٣٩

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٤٠

يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسْكِرُونَ فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا وَاسْتَعْمَرُوا لِلْكَذِبِ سَمْعُهُمْ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يَحْفَرُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتُهُ فَلَنْ تَمْلِكَ لَهُ مِنْ أَلْفٍ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَهْدِهِمْ فَلْيُوْهُمْ هُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ٤١

سَمِعُوا لِلْكَذِبِ أَكْثَرُونَ لِلسَّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرَّكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٤٢

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا

while they have the Taurāt (Torah), in which is the (plain) Decision of Allāh; yet even after that, they turn away. For they are not (really) believers.

44. Verily, We did send down the Taurāt (Torah) [to Mūsā (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests [also judged for the Jews by the Taurāt (Torah) after those Prophets], for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn* (i.e. disbelievers — of a lesser degree as they do not act on Allāh's Laws).^[1]

45. And We ordained therein for them: Life for life,^[2] eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the *Zālimūn* (polytheists and wrongdoers — of a lesser degree).

46. And in their footsteps, We sent 'Isā (Jesus), son of Maryam (Mary),^[3] confirming the

حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ
وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ
بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ
كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوْنَ النَّكَاسَ وَأَخْسَوْنَ وَلَا تَتَشَرَّوْا
بِعَاقِبَتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَالْيَسْنَ بِالْيَسَنِ
وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ
فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا

^[1] (V.5:44) For different degrees of *Kufr* (Disbelief) see Appendix 2, "Polytheism and Disbelief".

^[2] (V.5:45) Narrated 'Abdullāh ﷺ: Allāh's Messenger ﷺ said, "The blood of a Muslim who confesses that *Lā ilaha illallāh* (none has the right to be worshipped but Allāh) and that I am the Messenger of Allāh, cannot be shed except in three cases:

1) Life for life in case of intentional murder without right [i.e. in *Qisās* (Law of Equality in punishment)].

2) A married person who commits illegal sexual intercourse.

3) The one who reverts from Islām (apostates) and leaves the group of Muslims (by innovating heresy, new ideas, new things, in the Islāmic Religion)." (See *Fath Al-Bari* for details). [*Sahih Al-Bukhārī*, 9/6878 (O.P.17)]

^[3] (V.5:46) Narrated Abu Hurairah ﷺ: I heard Allāh's Messenger ﷺ saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are

Taurāt (Torah) that had come before him, and We gave him the Injil (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqūn* (the pious. See V.2:2).

47. Let the people of the Injil (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed (then) such (people) are the *Fāsiqūn* [the rebellious i.e. disobedient (of a lesser degree) to Allāh].

48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth, confirming the Scripture (Books) that came before it and *Muhaiminan* (trustworthy in highness and a witness) over it (old Scriptures).^[1] So judge among them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.

49. And so judge (you O Muhammad ﷺ) among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's Will is to punish them for some sins of theirs. And truly, most of men are *Fāsiqūn* (rebellious and disobedient to Allāh).

لَمَّا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَإِنِّي أَنزَلْتُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ

التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٧﴾

وَلِيَحْكُمَ أَهْلَ الْإِنْجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ

الْفَاسِقُونَ ﴿٤٨﴾

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ

فَأَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ

أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا

مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ

لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا

ءَاتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ

مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ

تَخْلِفُونَ ﴿٤٩﴾

وَأَن أَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ

أَهْوَاءَهُمْ وَأَعْدِرْهُمْ أَن يَفْتِنُوكَ عَنْ

بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا

يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِن كَثِيرًا

مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾

paternal brothers, and there has been no Prophet between me and him [i.e., 'Īsā (Jesus)]." [Sahih Al-Bukhārī, 4/3442 (O.P.651)]

[1] (V.5:48) *Muhaiminan*: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

50. Do they then seek the judgement of (the days of) Ignorance?^[1] And who is better in judgement than Allāh for a people who have firm Faith.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely, he is one of them. Verily, Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers and unjust).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فإِنَّهُمْ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

فَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشَى أَنْ تُصِيبَنَا آيَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ تَدْمِينًا ﴿٥٢﴾

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ أَنْهُمْ لَمَعَكُمْ حَبِطَتِ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾

54. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fear the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

يَتَّخِذُ الَّذِينَ آمَنُوا مَنْ رَدَّدَ مِنْكُمْ عَنْ دِينِهِمْ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

55. Verily, your *Wali* (Protector or Helper) is none other than Allāh, His Messenger (ﷺ), and

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ

[1] (V.5:50): Narrated Ibn 'Abbās ؓ: The Prophet ﷺ said, "The most hated persons to Allāh are three: (1) A person who deviates from the right conduct, i.e., an evildoer, in the *Haram* (sanctuaries) of Makkah and Al-Madinah; (2) a person who wants that the traditions of the pre-Islāmic period of Ignorance should remain in Islām; and (3) a person who seeks to shed somebody's blood without any right." [Sahih Al-Bukhārī, 9/ 6882 (O.P.21)]

the believers, — those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and they are *Rāki'ūn*^[1] (those who bow down or submit themselves with obedience to Allāh in prayer).

يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

56. And whosoever takes Allāh, His Messenger (ﷺ), and those who have believed, as Protectors, then the party of Allāh will be the victorious.^[2]

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

57. O you who believe! Take not as *Auliya'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allāh if you indeed are true believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أُولِيَاءَ وَانْقَرُوا لِلَّهِ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٥٧﴾

58. And when you proclaim the call for *As-Salāt* [call for the prayer (*Adhān*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.^[3]

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾

59. Say: "O people of the Scripture! Do you criticize us for no other reason than that we believe in Allāh, and in (the Revelation) which has been sent down to us and in that which has

قُلْ يَهْتَلِ الْكِتَابُ هَلْ تَقْتُمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلَ وَأَنْ أَكْثَرُكُمْ فَاسِقُونَ ﴿٥٩﴾

[1] (V.5:55) See the footnote of (V.2:43).

[2] (V.5:56) See the footnotes (A) and (B) of (V.27:59).

[3] (V.5:58) How the *Adhān* (the call to prayer)* for the prayer was started. And the Statement of Allāh ﷻ:

"And when you proclaim the call to prayer (*Adhān*) they take it (but) as a mockery and fun, that is because they are a people who understand not." (V.5:58)

And also the Statement of Allāh ﷻ: "When the call (*Adhān*) for the prayer is proclaimed on the day of Friday." (V.62:9)

Narrated Anas ؓ: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilāl was ordered to pronounce *Adhān* for the prayer by saying its wordings twice (in doubles), and for the *Iqāmah* (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (*Iqāmah* is pronounced when the people are ready for the prayer). [Sahih Al-Bukhārī, 1/603 (O.P.577)]

*The wording of *Adhān*: Allāhu-Akbar, Allāhu-Akbar, Allāhu-Akbar, Allāhu-Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammad-ar-Rasūl-Ullāh, Ash-hadu anna Muhammad-ar-Rasūl-Ullāh; Haiya 'alas-Salāh, Haiya 'alas-Salāh; Haiya 'alal-Falāh, Haiya 'alal-Falāh; Allāhu-Akbar, Allāhu-Akbar; Lā ilāha illallāh.

been sent down before (us), and that most of you are *Fāsiqūn* [rebellious and disobedient (to Allāh)]?"

60. Say (O Muhammad ﷺ to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allāh: those who incurred the Curse of Allāh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tāghūt*^[1] (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَعَظِمَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿١٦﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding.

وَإِذَا جَاءَهُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿١٧﴾

62. And you see many of them hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribā* (usury)]. Evil indeed is that which they have been doing.

وَرَأَى كَثِيرًا مِنْهُمْ يَسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْثِهِمُ الشُّحْتُ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿١٨﴾

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّوتُ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ الشُّحْتَ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿١٩﴾

64. The Jews say: "Allāh's Hand is tied up (i.e. He does not give and spend of His bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands^[2] are widely outstretched. He spends (of His bounty)

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ

[1] (V.5:60) *Tāghūt*: See the footnote of (V.2:256).

[2] (V.5:64) *Sifāt-ullāh* صفات الله عز وجل (Qualities of Allāh): [See the footnote of (V.3:73)].

Narrated Ibn 'Umar: ﷺ Allāh's Messenger said, "On the Day of Resurrection, Allāh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King.'"

Abu Hurairah said, "Allāh's Messenger ﷺ said, 'Allāh will grasp the (planet of) earth...' " [*Sahih Al-Bukhārī*, 9/7412,7413 (O.P.509)].

as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the *Mufsidūn* (mischief-makers).

رَبِّكَ طَغَيْنَا وَكُفَرْنَا وَلَقَيْنَا بِهِمُ الْعَذَابَ
وَالْبَعْضَاءَ إِلَى يَوْمِ الْفَيْمَةِ كُلَّمَا أَوْقَدُوا نَارًا
لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿١٦﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allāh) and had become *Al-Muttaqūn* (the pious. See V.2:2), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَدْخَلْنَاهُمْ
جَنَّاتِ النَّعِيمِ ﴿١٧﴾

66. And if only they had acted according to the Taurāt (Torah), the Injil (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad ﷺ as 'Abdullāh bin Salām^[1] ﷺ), but many of them do evil deeds.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ
إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكُونُوا مِنْ فَوقِهِمْ وَمِنْ
تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ
مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿١٨﴾

^[1] (V.5:66) Narrated Anas ؓ: When the news of the arrival of the Prophet ﷺ at Al-Madinah reached 'Abdullāh bin Salām, he went to him (i.e. the Prophet ﷺ) to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet ﷺ replied, "Jibrāil (Gabriel) has just now informed me of that." Ibn Salām said, "He [i.e. Jibrāil (Gabriel)] is the enemy of the Jews from amongst the angels." The Prophet ﷺ said, "As for the first sign of the Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullāh bin Salām said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that you are the Messenger of Allāh", and added, "O Allāh's Messenger! Jews make such lies as make one astonished, so please ask them

67. O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

68. Say: (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injil (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

قُلْ يٰٓأَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيُزِيدَكُمْ كَيْدًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَيْنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

69. Surely, those who believe (in the Oneness of Allāh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allāh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.^[1]

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا كُلَّمَا جَاءَهُمْ

about me before they know about my conversion to Islām." The Jews came and the Prophet ﷺ said, "What kind of man is 'Abdullāh bin Salām among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullāh bin Salām should embrace Islām?" They said, "May Allāh protect him from that." The Prophet ﷺ repeated his question and they gave the same answer, then 'Abdullāh came out to them and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and that Muhammad ﷺ is the Messenger of Allāh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullāh bin Salām) said, "It is this that I was afraid of, O Allāh's Messenger." [Sahih Al-Bukhārī, 5/3938 (O.P.275)]

^[1] (V.5:69) This Verse (V.5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn 'Abbās (Tafsir At-Tabarī, Vol. 1) that the provision of this Verse was abrogated by the (V.3:85). And after the coming of Prophet Muhammad ﷺ, no other religion except Islām will be accepted from anyone.

with what they themselves desired not, — a group of them they called liars, and others among them they killed.

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allāh is the Messiah [*ʿĪsā* (Jesus)], son of Maryam (Mary)." But the Messiah [*ʿĪsā* (Jesus)] said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode.^[1] And for the *Zālimūn* (polytheists and wrongdoers) there are no helpers.

73. Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no *Ilāh* (god) (none who has the right to be worshipped) but One *Ilāh* (God — Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.^[2]

75. The Messiah [*ʿĪsā* (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the Words of Allāh and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We

رَسُولٌ يَمَّا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

وَحَسِبُوا أَنَّا لَنَكُونُ فِتْنَةً فَعَمُوا وَصَمُّوا ثُمَّ
تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ
مِّنْهُمْ وَاللَّهُ بِصِيرٍ يَّمَّا يَعْمَلُونَ ﴿٧١﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي
إِسْرَءِيلَ عِبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّكُمْ مَن
يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا وَدَّ
النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ
ثَلَاثَةٍ وَمَا مِنْ إِلَهِ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ
يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ اللَّهَ
عَفْوَ رَحِيمٌ ﴿٧٤﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ
خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ
كَانَا يَأْكُلَانِ الطَّعَامَ أُنْظُرْ
كَيْفَ بُيِّنَ لَهُمُ الْآيَاتِ ثُمَّ
أُنْظُرْ أَنَّ يُوَفَّقُونَ ﴿٧٥﴾

[1] (V.5:72): See the footnote of the (V.2:165).

[2] (V.5:74) Narrated Anas bin Mālik ؓ: Allāh's Messenger ﷺ said, "Allāh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." [Sahih Al-Bukhārī, 8/6309 (O.P.321)]

make the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

76. Say (O Muhammad ﷺ to mankind): "How do you worship besides Allāh something which has no power either to harm or benefit you? But it is Allāh Who is the All-Hearer, the All-Knower."

قُلْ أَعْبُدُوا مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۚ وَمَا أَتَىٰ اللَّهُ مِنَ الْحُكْمِ فَاعْلَمُوا ۚ

77. Say (O Muhammad ﷺ): "O people of the Scripture! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

قُلْ يٰٓأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

78. Those among the Children of Israel^[1] who

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَءِيلَ

^[1] (V.5:78) The tale of a leper, a bald man and a blind man:

Narrated Abu Hurairah ؓ that he heard Allāh's Messenger ﷺ saying, "Allāh willed to test three Isrā'elis who were a leper, a blind man and a bald-headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allāh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied 'Cows.' The angel gave him a pregnant cow and said, 'May Allāh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allāh may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allāh gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allāh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allāh gave you (all this property).' He replied, '(This is all wrong.) I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allāh make you as you were before.' Then the angel, disguised in the shape and appearance=

disbelieved were cursed by the tongue of Dawūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from *Al-Munkar* (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide.

81. And had they believed in Allāh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).

82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikūn*,^[1] and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٩﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٠﴾

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨١﴾

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ
وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ ﴿٨٢﴾

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ
ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا
الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ ذَٰلِكَ بِأَنَّ
مِنْهُمْ قَسْبِيسِينَ وَرُهْبَانًا وَأَنْتَهُمْ لَا
يَسْتَكْبِرُونَ ﴿٨٣﴾

=of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allāh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allāh gave me back my eyesight; I was poor and Allāh made me rich; so take anything you wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allāh is pleased with you and is angry with your two companions.'" [Sahih Al-Bukhārī, 4/3464 (O.P.670)].

^[1] (V.5:82) *Al-Mushrikūn*: idolaters, polytheists, pagans, disbelievers in the Oneness of Allāh.

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ رَأَىٰ أَعْيُنُهُمْ
تَفِيضٌ مِّنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ
يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

(٨٣)

84. "And why should we not believe in Allāh and in that which has come to us of the truth (Islāmic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ)."

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَنْ يَدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ
الصَّالِحِينَ

(٨٤)

85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinūn* (the good-doers. See the footnote of V.9:120).

فَأَنبَاهَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ
الْمُحْسِنِينَ

(٨٥)

86. But those who disbelieved and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ

(٨٦)

87. O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا
أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا
يُحِبُّ الْمُعْتَدِينَ

(٨٧)

88. And eat of the things which Allāh has provided for you, lawful and good, and fear Allāh in Whom you believe.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا
اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

(٨٨)

89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.^[1] And protect your oaths (i.e. do

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغُلُوبِ فِي أَيْمَانِكُمْ وَلَكِنْ
يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفِّرْهُ
إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا
طَعَمْتُمْ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ
رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ
كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا

[1] (V.5:89) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "We (Muslims) are the=

not swear much).^[1] Thus Allāh makes clear to you His *Ayāt* (evidences, proofs, verses, lessons, signs, revelations, etc.) that you may be grateful.

أَيْمَنْتُمْ كَذَلِكَ يَٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansāb*,^[2] and *Al-Azlām* (arrows for seeking luck or decision) are abominations of *Shaitān*'s (Satan's) handiwork. So avoid (strictly all) that (abominations) in order that you may be successful.^[3]

يَٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

91. *Shaitān* (Satan) wants only to excite enmity and hatred between you with intoxicants

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ

=last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allāh's Messenger ﷺ also said, "By Allāh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allāh's consideration than that of dissolving his oath and making its expiation with that which Allāh has commanded." [*Sahih Al-Bukhārī*, 6624, 6625 (O.P.621)]

^[1] (V.5:89) It is better not to take oaths, but if you have taken it, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

^[2] (V.5:90) Animals that are sacrificed (slaughtered) on *An-Nusub** and for the idols. Narrated 'Abdullāh ؓ: Allāh's Messenger ﷺ said that he met Zaid bin 'Amr bin Nufail at a place near Baldah and this had happened before Allāh's Messenger ﷺ received the Divine Revelation. Allāh's Messenger ﷺ presented a dish of meat (that had been offered to him by the pagans) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Ansāb*) nor do I eat except that on which Allāh's Name has been mentioned on slaughtering." [*Sahih Al-Bukhārī*, 7/5499 (O.P.407)]. [See also the footnote of (V.2:135)].

* *An-Nusub* were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.

^[3] (V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Āmir or Abu Mālik Al-Ash'ari that he heard the Prophet ﷺ saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." [*Sahih Al-Bukhārī*, 7/5590 (O.P.494B)]

(alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *As-Salāt* (the prayer). So, will you not then abstain?

92. And obey Allāh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansāb*, or *Al-Azlām*) and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from things forbidden by Him), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with *Ihsān* (perfection). And Allāh loves the good-doers.

94. O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

95. O you who believe! Kill not the game while you are in a state of *Ihrām* [for *Hajj* or *Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masākīn* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution.

96. Lawful to you is (the pursuit of) water game and its use for food — for the benefit of yourselves and those who travel, but forbidden

اللَّهُ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوْنَ ﴿٩١﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَى رَسُولِنَا الْبَلْغُ

الْمَعِينُ ﴿٩٢﴾

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا

وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

بَيِّنَاتٍ لِّلَّذِينَ ءَامَنُوا لِيَلْوَنَكُمُ اللَّهُ بِشَيْءٍ مِّنَ

الصَّيْدِ تَنَازَلَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن

يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ

عَذَابٌ أَلِيمٌ ﴿٩٤﴾

بَيِّنَاتٍ لِّلَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

وَمَنْ قَتَلَهُ مِنْكُمْ مُّتَعِدًّا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ

النَّعَمِ بِحَكْمِ رَبِّهِ ذُو عَدْلٍ مِنْكُمْ هَدْيًا بَلَغَ

الْكَعْبَةِ أَوْ كَفَرَةً طَعَامًا مِّسْكِينَ أَوْ عَدَلَ

ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا

سَلَفَ وَمَنْ عَادَ فَيَنْقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ

ذُو أَنْقَامٍ ﴿٩٥﴾

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ

وَاللِّسْيَارَةِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ

is (the pursuit of) land game as long as you are in a state of *Ihrām* (for *Hajj* or '*Umrah*'). And fear Allāh to Whom you shall be gathered back.

حُرْمًا وَأَنْتُمْ وَاللَّهُ الَّذِي إِلَيْهِ تُحْشَرُونَ

٩٦

97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., *Hajj* and '*Umrah*') for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is All-Knower of each and everything.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ

قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ

وَالْقَلِيدَ ذَلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي

السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ

شَيْءٍ عَلِيمٌ

98. Know that Allāh is Severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ

عَفُورٌ رَحِيمٌ

99. The duty of the Messenger [i.e. Our Messenger Muhammad ﷺ whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allāh knows all that you reveal and all that you conceal.

مَا عَلَى الرَّسُولِ إِلَّا أَلْبِغْ وَاللَّهُ يَعْلَمُ مَا

تُبْدُونَ وَمَا تَكْتُمُونَ

100. Say (O Muhammad ﷺ): "Not equal are *Al-Khabūth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabūth* may please you." So fear Allāh,^[1] O men of understanding in order that you may be successful.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ

أَعْجَبَكُمُ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَأْوَلِ

الْأَلْبَسَ لَعَلَّكُمْ تَفْلَحُونَ

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ

إِنْ يُبَدَّلَ لَكُمْ تَسْأَلُهُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ

يُنَزَّلُ الْقُرْءَانُ تُبَدَّلْ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ

عَفُورٌ حَلِيمٌ

^[1] (V.5:100) Fear Allāh: i.e. abstain from all kinds of sins and evil deeds which He has forbidden; and love Allāh, i.e. perform all kinds of good deeds which He has ordained.

102. Before you, a community asked such questions, then on that account they became disbelievers.

103. Allāh has not instituted things like *Bahīrah*^[1] or a *Sā'ibah*^[2] or a *Wasilah*^[3] or a *Hām*^[4] (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islāmic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.

104. And when it is said to them: "Come to what Allāh has revealed and to the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance.

105. O you who believe! Take care of your own selves.^[5] If you follow the (right) guidance [and enjoin what is right (Islāmic Monotheism and all that Islām orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islām has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that which you used to do.

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you don't find) two others from outside, while you are travelling

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَآكَرَهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا تَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنِ انْتَهَى صِرَاطُكُمْ

[1] (V.5:103) *Bahīrah*: A she-camel whose milk was spared for the sake of idols and nobody was allowed to milk it.

[2] (V.5:103) *Sā'ibah*: A she-camel let loose for free pasture for their false gods, e.g. idols, and nothing was allowed to be carried on it.

[3] (V.5:103) *Wasilah*: A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

[4] (V.5:103) *Hām*: A stallion camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.

[5] (V.5:105) Take care of your own selves: i.e., do righteous deeds, fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

through the land and death befalls on you. Detain them both after *As-Salāt* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e., ordained by) Allāh, for then indeed we should be of the sinful."

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers."

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious and disobedient).

109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."

110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Isā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Rūh-ul-Qudus* [Jibrāil (Gabriel)] so that you spoke to the people in the cradle^[1] and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the

الْأَرْضِ فَاصْبِرْ لَكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَيَقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ وَلَا
شْتَرَى بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ
شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٠٧﴾

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَخَارَاجِ
يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ
عَلَيْهِمُ الْأُولَىٰ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدْنَا
أَحَقَّ مِنْ شَهِدْتَهُمَا وَمَا تَعْدَيْنَا إِنَّا إِذَا
لَمِنَ الظَّالِمِينَ ﴿١٠٨﴾

ذَٰلِكَ أَدَّىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ
يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ
وَأَسْمِعُوا لِلَّهِ لَا يَهْدِيَ الْقَوْمَ الْفَاسِقِينَ ﴿١٠٩﴾

﴿١١٠﴾ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا
أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ
الْغُيُوبِ ﴿١١١﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ اذْكُرْ
نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ
بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ
وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ
وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ

^[1] (V.5:110) See the footnote (V.3:46).

Taurāt (Torah) and the Injil (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic."

111. And when I (Allāh) inspired *Al-Hawāriyyūn* [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

112. (Remember) when *Al-Hawāriyyūn* (the disciples) said: "O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Īsā (Jesus) said: "Fear Allāh, if you are indeed believers."

113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

114. 'Īsā (Jesus), son of Maryam (Mary), said: "O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers."

115. Allāh said: "I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamīn (mankind and jinn)."

116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to men:

مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَرِيءُ الْأَكْصَى وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَ وَأَنْتَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

قَالَ اللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

وَإِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنُ مَرْيَمَ مَا أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ

'Worship me and my mother as two gods besides Allāh?' " He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَْلَمُ الْغُيُوبِ ﴿١١٦﴾

117. "Never did I say to them aught except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا إِلَهًا رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.^[1] "

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

119. Allāh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise).^[2]

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

[1] (V.5:118) Narrated Ibn 'Abbās ؓ: The Prophet ﷺ said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave ['Isā (Jesus)] said: 'And I was a witness over them while I dwelt amongst them ... the All-Mighty, the All-Wise.'" (V.5:117,118) [Sahih Al-Bukhārī, 6/4626 (O.P.150)]

[2] (V.5:119) See the footnotes of (V.2:116), (V.4:40) and (V.68:42).

Sūrat Al-An‘ām (The Cattle) 6

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All praise and thanks are Allāh's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ يَبْغُلُونَ ﴿١﴾

2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا
وَأَجَلَ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾

3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

4. And never an *Ayah* (sign) comes to them from the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا
كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

5. Indeed, they rejected the truth (the Qur‘ān and Muhammad ﷺ)^[1] when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ
أَنْبَأُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ
فِي الْأَرْضِ مَا لَمْ لَمْ يَكُنْ لَهُمْ لُكْمٌ وَأَرْسَلْنَا السَّمَاءَ
عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ
تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ ﴿٦﴾

7. And even if We had sent down to you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كِتَابٍ فِي قُرْطَابٍ فَلَمَسُوهُ
بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ
مُبِينٌ ﴿٧﴾

^[1] (V.6:5) See the footnote of (V.3:85) and also see (V.3:116).

8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكًا
لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾

9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad ﷺ).

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا
وَلَلَبِسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴿٩﴾

10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

وَلَقَدْ أَسْتَهْزِئُ رُسُلًا مِّن قَبْلِكَ فَحَاقَ
بِالَّذِينَ سَجَرُوا مِنْهُمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿١٠﴾

11. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those who rejected truth."

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾

12. Say (O Muhammad ﷺ): "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh. He has prescribed Mercy for Himself.^[1] Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allāh as being the only *Ilāh* (God), and Muhammad ﷺ as being one of His Messengers, and in Resurrection].

قُلْ لِمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ
كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَكُمْ إِلَى
يَوْمِ الْبَيْعَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

14. Say (O Muhammad ﷺ): "Shall I take as a *Walī* (Helper, Protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is

قُلْ أَعْرِضْ عَنْهُ أَتَأْخُذُ رَبًّا فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يَطْعَمُ قُلْ إِنِّي أُمِرْتُ

[1] (V.6:12) A) Narrated Abu Hurairah ؓ: I heard Allāh's Messenger ﷺ saying, "Allāh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." [Sahih Al-Bukhārī, 8/6000 (O.P.29)].

B) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "When Allāh completed the creation, He wrote in His Book which is with Him on His Throne: 'Verily, My Mercy has overcome My Anger.'" [Sahih Al-Bukhārī, 4/3194 (O.P.416)]

not fed.” Say: “Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims).” And be not you (O Muhammad ﷺ) of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh). (*Tafsir Al-Qurtubi*)

15. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.”

16. Who is averted from (such a torment) on that Day, (Allāh) has surely, been Merciful to him. And that would be the obvious success.

17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.

18. And He is the Irresistible (Supreme), above His slaves, and He is the All-Wise, the Well-Acquainted (with all things).

19. Say (O Muhammad ﷺ): “What thing is the most great as witness?” Say: “Allāh (the Most Great!) is Witness between me and you; this Qur’ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily, bear witness that besides Allāh there are other *alihā* (gods)?” Say: “I bear no (such) witness!” Say: “But in truth He (Allāh) is the only one *Ilāh* (God). And truly, I am innocent of what you join in worship with Him.”

20. Those to whom We have given the Scripture (Jews and Christians) recognize him [i.e. Muhammad ﷺ as a Messenger of Allāh, and they also know that there is no *Ilah* (God) but Allāh and Islām is Allāh’s religion], as they recognize their own sons. Those who have lost (destroyed) themselves will not believe.^[1] (*Tafsir At-Tabarī*)

أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونُ
مِنَ الْمُشْرِكِينَ ﴿٧﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ ﴿٨﴾

مَنْ يَصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ
الْقُورُ الْمَعِينُ ﴿٩﴾

وَإِنْ يَمَسَّكَ اللَّهُ يَضْرِبْ فَلَا كَاشِفَ لَهُ
إِلَّا هُوَ وَإِنْ يَمَسَّكَ بَخْرٌ فَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٠﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ
الْخَبِيرُ ﴿١١﴾

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدُ بَيْنِي
وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ أَنْ لَأُنْذِرَكُمْ بِهِ
وَمَنْ بَلَغَ أَتَيْنَكُمْ لَتُشْهَدُونَ أَنْتُمْ مَعَ اللَّهِ إِلَهَهُ
أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي
بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٢﴾

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ
لَا يُؤْمِنُونَ ﴿١٣﴾

^[1] (V.6:20) See the footnote of (V.3:85).

21. And who does more aggression and wrong than he who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the *Zālimūn* (polytheists and wrongdoers) shall never be successful.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُمْ لَا يُفْلِحُ الظَّالِمُونَ ﴿٦١﴾

22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?"

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ لِلَّذِينَ أَشْرَكُوا آيَنُ شُرَكَائِهِمْ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."

ثُمَّ لَوْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٦٣﴾

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٦٤﴾

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٥﴾

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their own selves, yet they perceive (it) not.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْعَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٦﴾

27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

وَلَوْ تَرَى إِذْ دُفِعُوا عَلَى النَّارِ فَمَا قَالُوا يَلَيْسَ لَنَا رَدُّ وَلَا نَكْذِبُ بِآيَاتِنَا رَبَّنَا وَكُنْ مِنَ الْمُؤْمِنِينَ ﴿٦٧﴾

28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would

بَلْ بَدَأْتُمْ بِهِمْ مَا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ وَلَوْ رَدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾

certainly revert to that which they were forbidden. And indeed they are liars.

29. And they said: “There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).”

30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.”

31. They indeed are losers who denied their Meeting with Allāh,^[1] until all of a sudden, the Hour (signs of death) is on them, and they say: “Alas for us that we gave no thought to it,” while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqūn* (the pious. See V.2:2). Will you not then understand?

33. We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur‘ān) of Allāh that the *Zālimūn* (polytheists and wrongdoers) deny.

34. Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you).

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

وَلَوْ تَرَىٰ إِذْ ذُقُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾

فَدَخَلَ خَيْرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَحْشَرْنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْبَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣١﴾

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلَدَارٌ ۚ وَالْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

فَدَعَلَمَ إِنَّمَا لِحِزْنِكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِبَآئِنَاتِ اللَّهِ يَحْجِدُونَ ﴿٣٣﴾

وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوَدُّوا حَتَّىٰ أَنَّهُمْ نَصَرُوا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَإِیِّ الْمُرْسَلِينَ ﴿٣٤﴾

[1] (V.6:31) Narrated Abu Mūsā: ﷺ The Prophet ﷺ said, “Whoever loves the Meeting with Allāh, Allāh too loves the Meeting with him; and whoever hates the Meeting with Allāh, Allāh too hates the Meeting with him.” [Sahih Al-Bukhārī, 8/6508 (O.P.515)].

35. If their aversion (from you, O Muhammad ﷺ, and from that with which you have been sent) is hard for you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allāh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jāhilūn* (the ignorant).

36. It is only those who listen (to the Message of Prophet Muhammad ﷺ) will respond (benefit from it), but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense).

37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly Able to send down a sign, but most of them know not."

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered.

39. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allāh sends astray whom He wills and He guides on a Straight Path whom He wills.

40. Say (O Muhammad ﷺ): "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!

42. Verily, We sent (Messengers) to many

وَأِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ
أَسْتَطَعْتَ أَنْ تَبْنِيَ نَفَقًا فِي الْأَرْضِ أَوْ
سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ
اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ
الْجَاهِلِينَ ﴿٣٥﴾

﴿٣٦﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى
يَعْبُدُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

وَقَالُوا لَوْلَا نَزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ
اللَّهَ قَادِرٌ عَلَى أَنْ نَزِلَ آيَةٌ وَلَكِنْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ
إِلَّا أُمٌّ مِثْلُكُمْ مَافَرَقْنَا فِي الْكِتَابِ مِنْ شَيْءٍ
ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي
الْظُلُمَاتِ مَنْ يَشَأْ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ
يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾
قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوْ
أَنْتُمْ السَّاعَةُ أَغَيَّرَ اللَّهُ دَعْوَانِ
كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ إِلَٰهٌ دَعْوَانِ فَيَكْشِفُ مَا تَدْعُونَ إِلَٰهَ إِنْ
شَاءَ وَتَنْسَوْنَ مَا كُنْتُمْ تَدْعُونَ ﴿٤١﴾

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَآخَذْنَاهُمْ

nations before you (O Muhammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility).

43. When Our torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitān* (Satan) made fair-seeming to them that which they used to do.

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.

45. So the root of the people who did wrong was cut off. And all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn, and all that exists).

46. Say (to the disbelievers): "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilāh* (a god) other than Allāh who could restore them to you?" See how variously We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

47. Say: "Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zālimūn* (polytheists and wrongdoing) people?"

48. And We send not the Messengers but as givers of glad tidings and as warners. So, whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

49. But those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their

بِأَسَاسٍ وَالضَّرَّاءَ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾

فَلَوْلَا إِذَا جَاءَهُمْ بِأُسْنَاهَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فُجِّوا بِمَا آوَوْا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَصْرُفُ الْآيَاتِ ثُمَّ هُمْ يَصْذَقُونَ ﴿٤٦﴾

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٧﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

disbelief^[1] (and for their belying the Message of Muhammad ﷺ). (*Tafsir Al-Qurtubī*)

50. Say (O Muhammad ﷺ): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا تَعْبُدُونَ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

51. And warn therewith (the Qur'ān) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْعَلُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ ﴿٥١﴾

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are not accountable for them in anything, and they are not accountable for you in anything, that you may turn them away, and thus become of the *Zālimūn* (unjust).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allāh has favoured from amongst us?" Does not Allāh know best those who are grateful?

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّقُولُوا أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِن بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

54. When those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salāmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

55. And thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimūn* (criminals, polytheists, sinners) may become manifest.

وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ لَّا يُعْتَرِفُونَ بِالْمُجْرِمِينَ ﴿٥٥﴾

^[1] (V.6:49) See the footnote of (V.3:85).

56. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِيكُمْ بِهِمْ قَدْ ضَلَكْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

57. Say (O Muhammad ﷺ): "I am on clear proof from my Lord (Islāmic Monotheism), but you deny it (the truth that has come to me from Allāh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allāh, He declares the truth, and He is the Best of judges."

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ أَلْحَمَكُم إِلَّا اللَّهُ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allāh knows best the *Zālimūn* (polytheists and wrongdoers)."

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

61. He is the Irresistible (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you,^[1] until when death approaches one

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾

[1] (V.6:61)

a) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbās ؓ: The Prophet ﷺ narrating about his Lord ﷻ said, "Allāh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good=

of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

62. Then they are returned to Allāh, their True *Maulā* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمْ الْحَقُّ ۖ لَا لَهُ الْحَكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

63. Say (O Muhammad ﷺ): “Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger), we shall truly, be grateful.”

قُلْ مَنْ يَنْجِيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَلَنَا مِنْ هَٰذِهِ لَنَكُوْنَنَّ مِنَ الشَّاكِرِيْنَ ﴿٦٣﴾

64. Say (O Muhammad ﷺ): “Allāh rescues you from this and from all (other) distresses, and yet you worship others besides Allāh.”

قُلْ اللَّهُ يَنْجِيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُوْنَ ﴿٦٤﴾

65. Say: “He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيَذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ تُصْرَفُ الْآيَاتُ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

66. But your people (O Muhammad ﷺ) have denied it (the Qur‘ān) though it is the truth. Say: “I am not a *Wakil* (guardian) over you.”

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيْلٍ ﴿٦٦﴾

=deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allāh will write one bad deed (in his account).” [Sahih Al-Bukhāri, 8/6491 (O.P.498)]

b) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “Angels come (to you) in succession by night and day, and all of them get together at the time of *Fajr* and ‘*Asr* prayers. Then those who have stayed with you overnight, ascend to Allāh Who asks them (and He knows the answer better than they): “How have you left My slaves?” They reply, “We left them while they were praying and we came to them while they were praying.” The Prophet ﷺ added: “If anyone of you says *Amīn* (during the prayer at the end of the recitation of *Sūrat Al-Fātiḥah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” [Sahih Al-Bukhāri, 4/3223 (O.P.446)]

67. For every news there is a reality^[1] and you will come to know.

68. And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if *Shaitān* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zālimūn* (polytheists and wrongdoers).

69. Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allāh (and refrain from mocking at the Qur'ān). [The provision of this Verse was abrogated by the Verse 4:140]

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ān) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor can harm us, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? — like one whom the *Shayātīn* (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allāh's Guidance is the only guidance, and we

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ جِسْمِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرِثَهُمُ الْحَيٰوةُ الدُّنْيَا وَذَكَرَ بِهِمْ أَن تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا سَفِيْعٌ وَإِنْ تَعَدَّلْ كُلٌّ عَدَلٌ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيْطَانُ فِي الْأَرْضِ خَرَّانَ لَهُ أَصْحَابٌ يَدْعُوْنَهُ إِلَى الْهُدَىٰ أُتِيَ قُلٌ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأَمْرُنَا لِنَسْلِمَ رَبِّ الْمَالِغِينَ ﴿٧١﴾

[1] (V.6:67) For every news there is a reality: i.e., for everything there is an appointed term and for every deed there is a recompense.

have been commanded to submit (ourselves) to the Lord of the ‘Ālamīn (mankind, jinn and all that exists);

72. And to perform *As-Salāt* (the prayers), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered.

وَأَنْ أَقِمْوْا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي

إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: “Be!” — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ

وَالْأَرْضِ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ

فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ

يُنْفَخُ فِي الصُّورِ عَنِلِمُ الْغَيْبِ وَالشَّهَادَةِ

وَهُوَ الْحَكِيمُ الْحَبِيرُ ﴿٧٣﴾

74. And (remember) when Ibrāhīm (Abraham) said to his father Āzar: “Do you take idols as *ālihā* (gods)? Verily, I see you and your people in manifest error.”^[1] ”

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ اتَّخَذَ

أَصْنَامًا ۖ وَاللَّهُ إِلَهُيَ أَرَأَيْتَ فِي صُلْبِكَ

مُشِينٍ ﴿٧٤﴾

75. Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ

وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

76. When the night covered him over with darkness he saw a star. He said: “This is my lord.” But when it set, he said: “I like not those that set.”

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي

فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾

77. When he saw the moon rising up, he said: “This is my lord.” But when it set, he said: “Unless my Lord guides me, I shall surely be among the people who went astray.”

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ

قَالَ لَنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ

الضَّالِّينَ ﴿٧٧﴾

[1] (V.6:74) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “On the Day of Resurrection, Ibrāhīm (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrāhīm will say (to him): ‘Didn’t I tell you not to disobey me?’ His father will reply: ‘Today I will not disobey you.’ Ibrāhīm will say: ‘O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?’ Then Allāh ﷻ will say (to him): ‘I have forbidden Paradise for the disbelievers.’ Then he will be addressed, ‘O Ibrāhīm! Look! What is underneath your feet?’ He will look and there he will see a *Dhikh* (an animal — male hyena), blood-stained, which will be caught by the legs and thrown in the (Hell) Fire.” [Sahih Al-Bukhārī, 4/3350 (O.P.569)]

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allāh).

79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanīfa* (Islāmic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn*." (See V.2:105).

80. His people disputed with him. He said: "Do you dispute with me concerning Allāh while He has guided me, and I fear not those whom you associate with Him (Allāh) in worship. (Nothing can happen to me) except when my Lord (Allāh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

81. "And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

82. It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their Belief with *Zulm* (wrong, i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided.^[1]

83. And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

84. And We bestowed upon him Ishāq (Isaac) and Ya'qūb (Jacob), each of them We guided, and before him, We guided Nūh (Noah), and

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفُورُ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْجُونَنِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

وَبَلَدِكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن شَاءَ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن

[1] (V.6:82) See the footnote (C) of (V.27:59).

among his progeny Dāwūd (David), Sulaimān (Solomon), Ayyub (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward *Al-Muhsinūn* (the good-doers. See the footnote of V.9:120).

85. And Zakariyyā (Zechariah), and Yahyā (John) and 'Īsā (Jesus) and Ilyās (Elias), each one of them was of the righteous.

86. And Ismā'il (Ishmael) and Al-Yasaa' (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred to the '*Ālamīn* [mankind and jinn (of their times)].

87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.

88. This is the Guidance of Allāh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ) who are not disbelievers therein.

90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the '*Ālamīn* (mankind and jinn)."

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by Revelation)." Say (O Muhammad ﷺ): "Who then sent down the Book which Mūsā (Moses) brought, a light and a guidance to mankind which you have made into (separate) paper sheets, disclosing (some of it) and concealing (much). And you (believers

ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ

يُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي

الْمُحْسِنِينَ ﴿٨٥﴾

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ

الصَّالِحِينَ ﴿٨٦﴾

وَأِسْمَاعِيلَ وَإِسْحَاقَ وَيُوشُفَ وَلُوطًا

وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٧﴾

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ

وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٨﴾

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنَ

عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمْ مَا كَانُوا

يَعْمَلُونَ ﴿٨٩﴾

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ

وَالنَّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكُنَّا بِهَا قَوْمًا

لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٩٠﴾

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدَتْهُ

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا

ذِكْرٌ لِّلْعَالَمِينَ ﴿٩١﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ

عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي

جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ لِيَجْزِيَهُمُ

فَر_اطِسَ يُدْوتَهَا وَتُحْفُونَ كَثِيرًا وَعِلمْتُم

مَا لَمْ تَعْمَلُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ لَمْ

يَرْسُلْ فِي خَوَافِهِمْ لِيَعْبُونَ ﴿٩٢﴾

in Allāh and His Messenger Muhammad ﷺ were taught (through the Qur'ān) that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them to play in their vain discussions. (*Tafsir Al-Qurtubī*)

92. And this (the Qur'ān) is a blessed Book which We have sent down, confirming (the Revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ān), and they are constant in guarding their *Salāt* (prayers).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ مُصَدِّقُ الَّذِي
بَيْنَ يَدَيْهِ وَلِنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ
عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

93. And who can be more unjust than he who invents a lie against Allāh, or says: "A revelation has come to me" whereas no Revelation has come to him in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the *Zālimūn* (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"^[1] "

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ
أُرْسِيَ إِلَيَّ وَلَمْ يُوْحَ إِلَيَّ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي
غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ
الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾

[1] (V.6:93) A. What is said regarding the punishment in the grave. And the Statement of Allāh ﷻ :

"If you could but see when the *Zālimūn* (polytheists and wrongdoers) are in the agonies of death while the angels are stretching forth their hands (saying): 'Deliver your souls! This day you shall be recompensed with the torment of degradation...' " (V.6:93)

And also the Statement of Allāh ﷻ: "We shall punish them twice and thereafter, they shall be brought back to a great (horrible) torment." (V.9:101).

And also the Statement of Allāh ﷻ:

"While an evil torment encompassed Fir'aun's (Pharaoh's) people; the Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun's people to enter the severest torment.' " (V.40:45,46).

Narrated Al-Barā' bin 'Āzib ؓ: The Prophet ﷺ said, "When a faithful believer is =

94. And truly, you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

وَلَقَدْ جِئْتُمُونَا فَرَادَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ
وَتَرَكْتُمْ مَا خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
مَعَكُمْ شُفْعَاءَ كُفٍّ الَّذِينَ رَعِمْتُمْ أَنَّهُمْ فِيكُمْ
شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾

95. Verily, it is Allāh Who causes the seed grain and the fruit stone (like date stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ
فَإِنَّ تَوْفَاقَكُمْ ﴿٩٥﴾

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا
وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

97. It is He Who has set the stars^[1] for you, so

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي

=made to sit in his grave, then (the angels) come to him and he testifies that *Lā ilāha illallāh wa Anna Muhammad-ur-Rasūl-Allāh* (none has the right to be worshipped but Allāh and Muhammad ﷺ is the Messenger of Allāh). And that corresponds to Allāh's Statement: 'Allāh will keep firm those who believe with the word that stands firm.' (V.14:27)." [*Sahih Al-Bukhārī*, 2/1369 (O.P.450)].

B. Narrated Anas ؓ: The Prophet ﷺ said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad (ﷺ)?' He will say: 'I testify that he is Allāh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-fire. Allāh has changed for you a place in Paradise instead of it.'" The Prophet ﷺ added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'ān).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever near to him except human beings and jinn." [*Sahih Al-Bukhārī*, 2/1338 (O.P.422)]

^[1] (V.6:97) (About the) Stars. Abu Qatādah mentioned Allāh's Statement: "And indeed We have adorned the nearest heaven with lamps," (V.67:5) and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (*Sahih Al-Bukhārī*, The Book of the Beginning of Creation, Chap.3)

that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who know.

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our Revelations (this Qur'an) for a people who understand.

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

100. Yet, they join the jinn as partners in worship with Allāh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.^[1]

102. Such is Allāh, your Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakīl* (Trustee, Disposer of affairs or Guardian) over all things.

طَلَمْتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾

وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ مُمْسَقَرٌ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ يَنْبُطُ طَلْعُهَا قِوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْإِنِّ وَخَلَقَهُمْ وَخَرَقُوا لَهُم بَيْنَ وَبَيْنَ يَغْيِرُ عَلَيْهِمْ سُبْحَكَنَهُمْ وَتَعَلَّى عَمَّا يُصِفُونَ ﴿١٠٠﴾

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

^[1] (V.6:101) See the footnote of (V.2:116)

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latīf* (the Most Subtle and Courteous), the Well-Acquainted (with all things).

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad ﷺ) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ān from that)" and that We may make the matter clear for a people who have knowledge.

106. Follow what has been revealed to you (O Muhammad ﷺ) from your Lord, *Lā ilāha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikūn*.^[1]

107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakīl* (disposer of affairs, guardian or trustee) over them.

108. And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.^[2]

لَا تَدْرِيكَهُ الْآبْصَرُ وَهُوَ يُدْرِكُ
الْآبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

لَقَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ
فَلَِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ
بَحَفِيظٍ ﴿١٠٤﴾

وَكَذَلِكَ نَضْرِفُ الْآيَاتِ وَلِيَقُولُوا
دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا
هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ
حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

[1] (V.6:106). *Al-Mushrikūn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ.

[2] (V.6:108) The Tale of the Cave:

Narrated Ibn 'Umār ؓ: Allāh's Messenger ﷺ said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, 'O You! Nothing can save you except the truth, so each of you should ask Allāh's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allāh's Pleasure).' So one of them said, 'O Allāh! You know that I had a labourer who worked for me for one *Faraq* (i.e. three *Sa'*) of rice, but he departed, leaving it (i.e. his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his=

109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allāh and what would make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?"

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ
آيَةٌ لَيُؤْمِنَنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا
يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا
بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١١٠﴾

=wages, I said (to him): Go to those cows and drive them away. He said to me: But you have to pay me only a *Faraq* of rice. I said to him: Go to those cows and take them, for they are the product of that *Faraq* (of rice). So he drove them. O Allāh! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allāh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allāh! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allāh! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one hundred Dinārs (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said: Be afraid of Allāh, and do not deflower me but legally. I got up and left the hundred Dinārs (for her). O Allāh! If You consider that I did that for fear of You then please remove the rock.' So Allāh released them (removed the rock) and they came out (of the cave)." [This *Hadith* indicates that one can only ask Allāh for help directly or through his performed good deeds. But to ask Allāh through dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islām and it is a kind of polytheism]. [*Sahih Al-Bukhārī*, 4/3465 (O.P.671)]

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.

﴿وَلَوْ أَنَّا زَلَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ
وَكَلَّمُهُمُ الْمَوْتُ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا
مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ
أَكْثَرَهُمْ يَجْهَلُونَ﴾

112. And so We have appointed for every Prophet enemies — *Shayātīn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (*Tafsir Qurtubi*)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ
الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ
زُخْرَفَ الْقَوْلِ عَزَّوَجَلَّ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرِهِمْ وَمَا يَفْعَلُونَ ﴿١١٢﴾

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).

وَلِيَصْغِيَ إِلَيْهِ أَفْعَادُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ وَلِيَقْرِضُوهُ وَلِيَقْرِضُوا مَا هُمْ
مُقَرَّرُونَ ﴿١١٣﴾

114. [Say (O Muhammad ﷺ):] “Shall I seek a judge other than Allāh while it is He Who has sent down to you the Book (the Qur’ān), explained in detail.” Those to whom We gave the Scripture [the Taurāt (Torah) and the Injil (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

أَفَعَيِّرَ اللَّهُ أَتَّبِعِي حُكْمًا وَهُوَ الَّذِي أَنْزَلَ
إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ
مَاتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ
رَبِّكَ بِالْحَقِّ فَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ
لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And if you obey most of those on the earth, they will mislead you far away from Allāh’s path. They follow nothing but conjectures, and they do nothing but lie.

وَأِنْ تَطِيعْ أَكْثَرَهُمْ فِي الْأَرْضِ
يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

118. So eat of that (meat) on which Allāh’s

فَكُلُوا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ

Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

بِأَيْدِيهِمْ مُؤْمِنِينَ ﴿١١٩﴾

119. And why should you not eat of that (meat) on which Allāh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ أَسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ

بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

وَذَرُوا ظَاهِرَ الْآثِمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢١﴾

121. Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allāh). And certainly, the *Shayātīn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them^[1] [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikūn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allāh is polytheism].

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ أَسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجْدِلُواكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٢﴾

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي

[1] (V.6:121) Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir: Once while Allāh's Messenger ﷺ was reciting the Verse (9:31) 'Adī bin Hātim said, "O Allāh's Messenger! They do not worship them (i.e., rabbis and monks)." Allāh's Messenger ﷺ said: "They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them." (*Tafsir At-Tabari*, Vol.10)

light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

124. And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

125. And whomever Allāh wills to guide, He opens his breast to Islām; and whomever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not.^[1]

126. And this is the path of your Lord (the Qur'ān and Islām) leading straight. We have detailed Our Revelations for a people who take heed.

أَكْمَلْتُ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ
زَيْنٌ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٣﴾

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا
مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا
يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٤﴾

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى
مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ
يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ
أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ
بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٥﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ
لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ
صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَقُ فِي
السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ

عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٦﴾
وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ ﴿١٢٧﴾

^[1] (V.6:125) If Allāh ﷻ wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ān and the *Sunnah* (legal ways) of the Prophet ﷺ].

Narrated Mu'āwiyah ؓ in a *Khutbah* (religious talk): I heard Allāh's Messenger ﷺ saying, "If Allāh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ān and the *Sunnah* (legal ways) of the Prophet ﷺ]. I am just a distributor, but the grant is from Allāh. (And remember) that this nation (true Muslims, real followers of Islāmic Monotheism) will remain obedient to Allāh's Orders [i.e., following strictly Allāh's Book (the Qur'ān) and the Prophet's *Sunnah* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allāh's Order (Day of Judgement) is established." [Sahih Al-Bukhāri, 1/71 (O.P.71)]

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Walī* (Helper and Protector) because of what they used to do.

128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliya'* (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."

129. And thus We do make the *Zālimūn* (polytheists and wrongdoers) *Auliya'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.

130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the Meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allāh) while their people were unaware (so the Messengers were sent).

132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ
بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

وَيَوْمَ يُجْشِرُهُمْ جَمِيعًا يَمَعْشَرُ الْجِنِّ قَدِ
اسْتَكْبَرْتُمْ مِنَ الْإِنسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ
الْإِنسِ رَبَّنَا اسْمَعْ بَعْضُنَا بِبَعْضٍ
وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ
مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ
رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

وَكَذَلِكَ نُوْثِي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا
يَكْسِبُونَ ﴿١٢٩﴾

يَمَعْشَرُ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ
مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ مَا يَنبَغِي
وَيُنذِرُونَكَ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا
عَلَى أَنْفُسِنَا وَعَرَّهَتْهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا
عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

ذَٰلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ
وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءَ
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا
يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَةِ قَوِّمٍ
ءَاخَرِينَ ﴿١٣٣﴾

134. Surely, that which you are promised, will verily come to pass, and you cannot escape (from the punishment of Allāh).

إِنَّ مَا تَعُودُونَ لَأَتِي وَمَا أَنْتُمْ

بِمُعْجِزِينَ ﴿١٣٤﴾

135. Say (O Muhammad ﷺ): “O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zālimūn* (polytheists and wrongdoers) will not be successful.”

قُلْ يَتُوبُوا أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ
فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُمْ عَاقِبَةُ

الْأَدَارِ إِنَّهُمْ لَا يَفْلَحُ الظَّالِمُونَ ﴿١٣٥﴾

136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: “This is for Allāh” according to their claim, “and this is for our (Allāh’s so-called) partners.” But the share of their (Allāh’s so-called) “partners” reaches not Allāh, while the share of Allāh reaches their (Allāh’s so-called) “partners”! Evil is the way they judge!

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ

وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ

بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا

كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى

اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ

شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

137. And so to many of the *Mushrikūn* (polytheists — see V.2:105) their (Allāh’s so-called) “partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications.

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِنَ

الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ

لِيُرَدُّوهُمْ وَلِيَلْسِنُوا عَلَيْهِمْ دِينَهُمْ

وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا

يَفْتَرُونَ ﴿١٣٧﴾

138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying against Him (Allāh). He will recompense them for what they used to fabricate.

وَقَالُوا هَٰذِهِ أَنْعَامٌ وَحَرْثٌ حَبَرٌ لَا

يَطْعُمُهَا إِلَّا مَنْ نَشَاءُ بِرَعْمِهِمْ وَأَنْعَامٌ

حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ أَسْمَ

اللَّهِ عَلَيْهَا أَفِرَاءَ عَلَيْهِ سَجَرُ بِهِمْ بِمَا

كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

139. And they say: “What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein.” He will punish them for

وَقَالُوا مَا فِي بُطُونِ هَٰذِهِ الْأَنْعَامِ

خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ

أُنثَانَا وَإِنْ يَكُن مَيِّتَةً فَهُمْ فِيهِ

their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower. (*Tafsir At-Tabarī*)

140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakāt*, according to Allāh's Orders, 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance.^[1] Verily, He likes not *Al-Musrifūn* (those who waste by extravagance),

142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allāh has provided for you, and follow not the footsteps of *Shaitān* (Satan). Surely, he is to you an open enemy.

143. Eight mates: of the sheep two (male and female),^[2] and of the goats two (male and

شُرَكَاءَ سَيَبْرِبُهُمْ وَصَفَّهُمْ إِنَّهُ
حَكِيمٌ عَلِيمٌ ﴿١٤٠﴾

فَدَّ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا
بَغْيٍ عَلَيْهِمْ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً
عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا
مُهْتَدِينَ ﴿١٤١﴾

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ
وَعَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أُكْلُهُمْ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا
وَعَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا
أَتَمَرُوا وَأَنْتُمْ حَافِظُونَ حَصَادِهِ وَلَا
تُسْرِفُوا إِنَّكُمْ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤٢﴾

وَمِنْ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٣﴾

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الْإِبْطَارِ اثْنَيْنِ

^[1] (V.6:141): See the footnote of (V.4:5).

^[2] (V.6:143) Narrated Abu Hurairah ؓ: I heard Allāh's Messenger ﷺ saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd'". And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.' The people said, "Glorified is Allāh." The Prophet ﷺ said, "But I believe in it and so do Abu Bakr and 'Umar (ؓ)." [*Sahih Al-Bukhārī*, 5/3663 (O.P.15)]

* It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madinah, as narrated in *Musnad Imam Ahmad in the Musnad of Abu Sa'īd Al-Khudri* ؓ (Vol. 3): Narrated Abu Sa'īd Al-Khudri ؓ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the=

female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."

وَمِنَ الْمَعْزِ أَثْنَيْنِ قُلْ ءَالَّذِينَ
حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَا اسْتَمَلَّتْ
عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ يُضَوِّي بَعْلِهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers)."

وَمِنَ الْإِبِلِ أَثْنَيْنِ وَمِنَ الْبَقَرِ
أَثْنَيْنِ قُلْ ءَالَّذِينَ حَرَّمَ أَمِ
الْأُنثَيَيْنِ أَمَا اسْتَمَلَّتْ عَلَيْهِ أَرْحَامُ
الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ
وَصَّيَكُمُ اللَّهُ يَهْدَىٰ فَمَنْ أَظْلَمُ
مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ
النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

145. Say (O Muḥammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely, is impure or impious (unlawful) meat

قُلْ لَا أَجِدُ مِمَّا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ
يَطْعُمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُوحًا أَوْ لَحْمَ خَازِيرٍ فَإِنَّهُ رَجَسٌ أَوْ
فَسَقًا أَهْلَ لَغْوٍ اللَّهُ بِهِ فَمَنْ اضْطَرَّ غَيْرُ

=shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad ﷺ the Messenger of Allāh in Yathrib (Al-Madinah) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allāh's Messenger (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ﷺ ordered for the proclamation of a congregational *Salāt* (صلاة جامعة), then he ﷺ came out and asked the shepherd to inform the people (about the story), and he informed them. Then Allāh's Messenger ﷺ said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hand my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the tip of his lash and the shoelaces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

(of an animal) which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, or on which Allāh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.”

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus, We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribā* (usury)]. And verily, We are Truthful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

147. If they deny you (Muhammad ﷺ) say: “Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimūn* (criminals, polytheists or sinners).”

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

148. Those who took partners (in worship) with Allāh will say: “If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).” Likewise denied those who were before them, (they argued falsely with Allāh's Messengers), till they tasted Our Wrath. Say: “Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but conjecture and you do nothing but lie.”

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

149. Say: “With Allāh is the perfect proof and argument, (i.e. the Oneness of Allāh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.”

قُلْ فِيهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾

150. Say: "Bring forward your witnesses, who can testify that Allāh has forbidden this." Then if they testify, testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

151. Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty" — We provide sustenance for you and for them — "Come not near to *Al-Fawāhish* (great sins and illegal sexual intercourse)^[1] whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand."

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice" — We burden not any person, but that which he can bear — "And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you, that you may remember."^[2]

153. "And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He

قُلْ هَلْ مِنْ شُهَدَاءَ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُوا مَعَهُمْ وَلَا تَتَّبِعِ أَهْوَاءَ الَّذِينَ كَذَبُوا بَيِّنَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

قُلْ تَعَالَوْا أَنْتَ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِنَّهُمْ لَا يَرْزُقُونَ أَوْلَادَكُمْ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَا تَكْفُفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

^[1] (V.6:151) See (V.29:45) and its footnote.

^[2] (V.6:152) See the footnotes of (V.3:130) and (V.4:135).

has ordained for you that you may become *Al-Muttaqūn* (the pious. See V.2:2).”

154. Then, We gave Mūsā (Moses) the Book [the Taurāt (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّعَالَمٍ يُقَاتِلُهُمْ لِقَاءَ رَبِّهِمْ يَوْمَئِذٍ لَّعَنُوا

155. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and fear Allāh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

156. Lest you (pagan Arabs) should say: “The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied.”

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

157. Or lest you (pagan Arabs) should say: “If only the Book had been sent down to us, we would surely have been better guided than they.” So, now has come to you a clear proof (the Qur'ān) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and turns away therefrom? We shall requite those who turn away from Our *Ayāt* with an evil torment, because of their turning away (from them). (*Tafsir At-Tabari*)

أَوْ تَقُولُوا لَوْلَا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ يَعَانِيَتِ اللَّهُ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: “Wait

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنْتَ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ أَنْظَرُوا إِنَّا مُنْظَرُونَ

you! we (too) are waiting.”^[1]

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects),^[2] you (O Muhammad ﷺ) have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

160. Whoever brings a good deed (Islāmic Monotheism and deeds of obedience to Allāh and His Messenger ﷺ) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allāh and His Messenger ﷺ) shall have only the recompense

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالْسَيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

^[1] (V.6:158)

A) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have Faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) [*Sahih Al-Bukhārī*, 6/4635 (O.P.159)]

B) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "When the following three signs appear, no good will it do to a person to believe then if he believed not before:

1) Rising of the sun from the west.

2) (The coming of *Al-Masīh*) *Ad-Dajjal*.

3) (The coming out of the) *Dābbat-ul-Ard* (i.e. a beast from the earth)." (*Sahih Muslim*, The Book of *Fitan*, The Signs of the coming of the Hour)

C) Narrated Anas ؓ: The Prophet ﷺ said, "No Prophet was sent but that he warned his followers against the one-eyed liar (*Al-Masīh Ad-Dajjal*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Al-Masīh Ad-Dajjal*'s) eyes (the word) *Kāfir* (i.e., disbeliever)." [This *Hadīth* is also quoted by Abu Hurairah and Ibn 'Abbās. [*Sahih Al-Bukhārī*, 9/7131 (O.P.245)]

^[2] (V.6:159) It is said that the Prophet ﷺ recited this Verse and said: "These people are those who invent new things (*Bid'ah*) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allāh." (*Tafsir Al-Qurtubī*)

[It has been narrated in the *Hadīth* Books (*At-Tirmidhi*, *Ibn Mājah* and *Abu Dāwūd*) that the Prophet ﷺ said: "The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects, all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'ān and the Prophet's *Sunnah* (legal ways, orders, acts of worship, statements)."]

of the like thereof, and they will not be wronged.^[1]

161. Say (O Muhammad ﷺ): “Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm (Abraham), *Hanifa* [i.e. the true Islāmic Monotheism — to believe in One God (Allāh, i.e. to worship none but Allāh, Alone)] and he was not of *Al-Mushrikūn* (See V.2:105).”

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

162. Say (O Muhammad ﷺ): “Verily, my *Salāt* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the *‘Ālamīn* (mankind, jinn and all that exists).”

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

163. “He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

لَا شَرِيكَ لَهٗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

164. Say: “Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing.”

قُلْ غَيْرَ اللَّهِ أَنبِئُ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

وَهُوَ الَّذِي جَعَلَ لَكُم خَلَافَتٍ عَلَى الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

^[1] (V.6:160) See the footnote of (V.6:61).

**Sūrat Al-A'rāf [The Heights
(or The Wall with Elevations)] 7**

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَصَّ ١

1. *Alif-Lām-Mīm-Sād.* [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2. (This is a) Book (the Qur'ān) sent down to you (O Muhammad ﷺ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ

مِّنْهُ لِيُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ٢

3. [Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur'ān and Prophet Muhammad's *Sunnah*), and follow not any *Auliya'* (protectors and helpers who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember!

اتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن

دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ٣

4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا

أَوْ هُمْ قَائِلُونَ ٤

5. No cry did they utter when Our torment came upon them but this: "Verily, we were *Zālimūn* (polytheists and wrongdoers)."

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ

قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٥

6. Then surely We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ

الْمُرْسَلِينَ ٦

7. Then surely We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ٧

8. And the weighing on that day (Day of Resurrection) will be the true (weighing).^[1] So,

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ

^[1] (V.7:8) The Statement of Allāh ﷻ:

"And We shall set up Balances of justice on the Day of Resurrection." (V.21:47).

The deeds and the statement of Adam's offspring will be weighed.

as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

9. And as for those whose Scale will be light, they are those who will lose their ourselves (by entering Hell) because they denied and rejected Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

10. And surely We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam," and they prostrated themselves, except *Iblīs* (Satan), he refused to be of those who prostrated themselves.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾

12. (Allāh) said: "What prevented you (O *Iblīs*) that you did not prostrate yourself, when I commanded you?" *Iblīs* said: "I am better than him (Adam), You created me from fire, and him You created from clay."

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾

13. (Allāh) said: "(O *Iblīs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾

14. (*Iblīs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

15. (Allāh) said: "You are of those respited."

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

16. (*Iblīs*) said: "Because You have sent me

قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَ لَهُمْ صِرَاطَكَ

Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allāh) and very easy for the tongue to say, but very heavy in the Balance. They are: سبحان الله وبحمده - سبحان الله العظيم 'Subhān Allāhi wa bihamdihi — Subhān Allāhil-'Azīm.' " [Sahih Al-Bukhārī, 9/7563 (O.P.652)].

* 'Glorified is Allāh and His is all praise' — 'Glorified is Allāh, the Most Great.' (or I deem Allāh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

astray, surely, I will lie in wait against them (human beings) on Your straight path.

17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

18. (Allāh) said (to *Iblīs*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all."

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrongdoers)."

20. Then *Shaitān* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree except that you should become angels or become of the immortals."

21. And he [*Shaitān* (Satan)] swore by Allāh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitān* (Satan) is an open enemy to you?"

23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

24. (Allāh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwā' (Eve), and *Shaitān* (Satan)]. On earth will be a

الْمُسْتَقِيمَ ﴿١٦﴾

ثُمَّ لَا تَجِدُ فِيهِمْ مَنِ ابْنٍ يَدِينُهُمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ

شُكْرِكُمْ ﴿١٧﴾

قَالَ اخْرُجْ مِنْهَا مَذْهُومًا مُدْحَوْرًا لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ

لَا مَلَأَنَ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

وَبَكَدُمْ أَصْحَابُ الْأَنْجَاءِ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ

الظَّالِمِينَ ﴿١٩﴾

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِئِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنْ

الْعَالَمِينَ ﴿٢٠﴾

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَنَاصِرٌ ﴿٢١﴾

فَلَعَلَّهُمَا يَفْعَرُونَ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ رَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

قَالَ رَبَّنَا ظَنَّمَا أَنْفُسَنَا أَنَّ لَنَا كَفُورًا فَهِيَ خِطَاؤُنَا وَلَكُمُ الْبِرُّ وَتَرَحَّمْنَا لَنَكُونَ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ ﴿٢٤﴾

dwelling place for you and an enjoyment for a time.”

25. He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).”

26. O Children of Adam! We have bestowed raiment upon you to cover your private parts, and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth).^[1]

27. O Children of Adam! Let not *Shaitān* (Satan) deceive you, as he got your parents [Adam and Hawwā' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayātīn* (devils) *Auliya'* (protectors and helpers) for those who believe not.

28. And when they commit a *Fāhisha* (evil deed, going round the Ka'bah in naked state, great sins and unlawful sexual intercourse), they say: “We found our fathers doing it, and Allāh has commanded it on us.” Say: “Nay, Allāh never commands *Fāhisha*. Do you say of Allāh what you know not?”

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allāh and face the *Qiblah*, i.e. the Ka'bah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

يَبْنَیْ ءَادَمَ قَدْ أَرْزَلْنَا عَلَیْكُمْ لِبَاسًا یُؤْرِی سَوَءَ تَعْمَلُمْ وَرِیْثًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَیْرٌ ذَٰلِكَ مِنْ ءَايَاتِ اللّٰهِ لَعَلَّهُمْ یَذْكُرُونَ ﴿٢٦﴾

یَبْنَیْ ءَادَمَ لَا یَفْتِنَنَّکُمُ الشَّیْطٰنُ کَمَا اَخْرَجَ اٰبَآءَیْکُمْ مِنَ الْجَنَّةِ یُبْغِ عَنْهُمْ لِبَاسَهُمَا لَیُرِیَهُمَا سَوَءَهُمَا اِنَّهٗم بِرِیْضَتِکُمْ هُوَ وَفِیْهِمْ مِّنْ حَیْثُ لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّیْطٰنِیْنَ اَوْلِیَآءَ لِلَّذِیْنَ لَا یُؤْمِنُوْنَ ﴿٢٧﴾

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَیْهَا ءَابَآءَنَا وَاللّٰهُ أَمَرَنَا بِهَا قُلْ إِنَّمَا أَمَرَ اللّٰهُ لَا یَأْمُرُ بِالْفَحْشَءِ أَتَقُولُونَ عَلَى اللّٰهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

قُلْ أَمَرَ رَبِّیْ بِالْقِسْطِ وَأَقِمْوْا وُجُوهَکُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ کَمَا بَدَأَکُمْ تَعْدُوْنَ ﴿٢٩﴾

[1] (V.7:26) It is said that the pagan Arabs in the Pre-Islāmic Period of Ignorance used to do *Tawāf* (going round) of the Ka'bah in a naked state. So when Islām became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do *Tawāf* of the Ka'bah in a naked state.

worship any partner with Him and with the intention that you are doing your deeds for Allāh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

30. A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayātīn* (devils) as *Auliya'* (protectors and helpers) instead of Allāh, and think that they are guided.

31. O Children of Adam! Take your adornment (by wearing your clean clothes) while praying^[1] [and going round (the *Tawāf* of) the Ka'bah], and eat and drink but waste not by extravagance, certainly He (Allāh) likes not *Al-Musrifūn* (those who waste by extravagance).

32. Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His slaves, and *At-Tayyibāt* [all kinds of *Halāl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفْصِلُ الْأَبْتِ لِقَوْمٍ يَعْمَلُونَ ﴿٣٢﴾

^[1] (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allāh ﷻ: "Take your adornment [(by wearing your clean clothes) covering completely the *'Aurah* (covering of one's *'Aurah* means: while praying, a male must cover himself with clothes from umbilicus of his abdomen up to his knees, and it is better that his both shoulders should be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered)] while praying [and going round (the *Tawāf* of) the Ka'bah]."

In how many (what sort of) clothes a woman should pray? 'Ikrimah said, "If she can cover all her body with one garment, it is sufficient."*

* It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth, but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (*Abu Dāwūd*).

Narrated 'Aishah ؓ: Allāh's Messenger ﷺ used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him, and then they would return to their homes unrecognized. [*Sahih Al-Bukhārī*, 1/372 (O.P.368)]

Resurrection (the disbelievers will not share them).” Thus We explain the *Ayāt* (Islāmic laws) in detail for a people who have knowledge.

33. Say (O Muhammad ﷺ): “(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.”

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).

35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.

36. But those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

37. Who is more unjust than one who invents a lie against Allāh or rejects His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: “Where are those whom you used to invoke and worship besides Allāh,” they will reply, “They have vanished and deserted us.” And they will bear witness against themselves, that they were disbelievers.

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُزَلِّ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ ﴿٣٤﴾

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ أَتَقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَٰئِكَ يَنْهَكُمُ نَفْسُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُبَيِّنُ لَهُمْ قَالُوا إِنَّمَا مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

38. (Allāh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ
الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ
لَمَنَّتْ أَخْبَهَا حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا
قَالَتْ أَخْرِضْنَاهُمْ لِرَبِّنَا هَؤُلَاءِ أَضَلُّونَا
فَقَاتِلْهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ
ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٢٨﴾

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."

وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ
عَلَيْنَا مِنْ فَضْلٍ فذُقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْسِبُونَ ﴿٢٩﴾

40. Verily, those who deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimūn* (criminals, polytheists, sinners).

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا
لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّى يُلَاحِظَ أَهْلُهَا وَكَذَلِكَ
يَجْزَى الْمُجْرِمِينَ ﴿٣٠﴾

41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zālimūn* (polytheists and wrongdoers).

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ
وَكَذَلِكَ يَجْزَى الظَّالِمِينَ ﴿٣١﴾

42. But those who believed (in the Oneness of Allāh - Islāmic Monotheism), and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا
تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٣٢﴾

43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All praise and thanks are Allāh's, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to

وَرَوَّعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرَى مِنْ
تَحْتِهِمْ أَنْهَرُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا
لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تَتْلُوا
الْجَنَّةَ أَوْرَشُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

them: "This is the Paradise which you have inherited for what you used to do."

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allāh is on the *Zālimūn* (polytheists and wrongdoers)."

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَإِنَّ مَوْزِنَ بَيْنَهُمْ أَنَّ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

45. Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

46. And between them will be a (barrier) screen and on *Al-A'rāf*^[1] (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, "*Salāmun 'Alaikūn*" (peace be on you), and at that time they (men on *Al-A'rāf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zālimūn* (polytheists and wrongdoers)."

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

48. And the men on *Al-A'rāf* (the wall) will call to the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

49. Are they those, of whom you swore that Allāh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."

أَهْتَوَىٰ الَّذِينَ أَقْسَمْتُمْ لَا يَبَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

[1] (V.7:46) *Al-A'rāf*: It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see *Tafsir Al-Qurtubi* (for details).]

50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden to the disbelievers."

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ
أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ
اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى

الْكَافِرِينَ ﴿٥٠﴾

51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our *Ayāt* (proofs, signs, evidences, verses, lessons, revelations, etc.).

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا
وَعَرَّضْتَهُمُ الْحَيَاةَ الدُّنْيَا فَأَلْوِمَ
نَسْنَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا
وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

52. Certainly, We have brought to them a Book (the Qur'ān) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ
هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allāh) has gone away from them.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ
يَقُولُ الَّذِينَ نَسُوا مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ
رَبِّنَا بِالْحَقِّ فَبَلَّغْنَا مِنْ شُفْعَائِهِمْ فَيَسْأَلُونَ
لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ
خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٥٣﴾

54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawā*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)!

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ
بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٥٤﴾

55. Invoke your Lord with humility and in secret. He likes not the aggressors.

الْمُعْتَدِينَ ﴿٥٥﴾

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's Mercy is (ever) near to the good-doers.

قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يُشْكُرُونَ ﴿٥٨﴾

59. Indeed, We sent Nūh (Noah) to his people and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Certainly, I fear for you the torment of a Great Day!"

عَلَيْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿٥٩﴾

60. The leaders of his people said: "Verily, we see you in plain error."

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾

61. [Nūh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"

قَالَ يَفْقَهُمْ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٦١﴾

62. "I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allāh and that you may receive (His) Mercy?"

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

64. But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِ
وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ
كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

65. And to 'Ād (people, We sent) their brother Hūd. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Will you not fear (Allāh)?"

وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٥﴾

66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا
لَنَرُوكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ
الْكَاذِبِينَ ﴿٦٦﴾

67. (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"

قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ
مِّنْ رَبِّ الْعَالَمِينَ ﴿٦٧﴾

68. "I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَتَلْعَبُكُمْ بِرِسَالَتِي وَأَنَا لَكُمْ نَاصِحٌ
أَمِينٌ ﴿٦٨﴾

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nūh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful."

أَوْ عَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَى
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ
جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ
فِي الْخَلْقِ بَصَاطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

70. They said: "Have you come to us that we should worship Allāh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful."

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ
مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأُنِيزْ بِنَا يُعَذِّبُنَا
إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾

71. (Hūd) said: "torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allāh? Then wait, I am with you among those who wait."

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ
وَعَذَابٌ أَلِيمٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا
مِنْ سُلْطَانٍ فَأَنْظِرُوا إِنِّي مَعَكُمْ مِنَ
الْمُنتَظِرِينَ ﴿٧١﴾

72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

فَأَجْنَحْنَاهُ وَالدَّيْنِ مَعَهُ رَحْمَتًا مِنَّا
وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بآيَاتِنَا وَمَا
كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

73. And to Thamūd (people, We sent) their brother Sālih. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allāh is a sign to you; so you leave her to graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you.

وَالِیْ تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمُ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهٍ غَيْرُهُ قَدْ
جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ
نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ
فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابُ أَلِيمٌ ﴿٧٣﴾

74. And remember when He made you successors after 'Ād (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth."

وَإِذْ كُنَّا فِي الْأَرْضِ خُلَفَاءَ مِن بَعْدِ
عَادٍ وَبَوَّأْنَاكُمْ فِي الْأَرْضِ تَنْحَدِرُونَ مِن
سُهُولِهَا فُصُّوْا وَتَنْحَدِرُوا الْجِبَالُ يَبُوتًا
فَإِذْ كُنَّا إِلَاءَ اللَّهِ وَلَا تَعْتَوُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٧٤﴾

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sālih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ
لِلَّذِينَ اسْتَضَعِفُوا لِمَن آمَنَ مِنْهُمْ
تَعْلَمُونَ أَنَّهُ صَالِحًا مُّرْسَلٌ مِّن رَّبِّهِ
قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sālih! Bring about your threats if you are indeed one of the Messengers (of Allāh)."

فَقَرُّوا نَاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا لَا يَنْصَلِحُ اتِّبَاعُنَا بِمَا عَدَّائًا إِن
كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

78. So the earthquake seized them, and they lay (dead), prostrate in their homes.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جَاثِمِينَ ﴿٧٨﴾

79. Then he (Sālih) turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."

80. And (remember) Lūt (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Ālamīn (mankind and jinn)?"

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."

82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"

83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimūn* (criminals, polytheists and sinners).

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh).] Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers."

86. "And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidūn* (mischief-makers, corrupters, liars).

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا
تُحِبُّونَ النَّصِيحَ ﴿٧٩﴾

وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا
سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ
يُطْهَرُونَ ﴿٨٢﴾

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ
الْغَابِرِينَ ﴿٨٣﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ قَدْ
جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ

فَأَوْفُوا الْكَيْلَ وَالْإِيزَانَ وَلَا تَبْخُسُوا
النَّاسَ أَمْشِيَاءَ هُمْ وَلَا تُفْسِدُوا فِي
الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ
لَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٨٥﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ
بِهِ وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ
كُنْتُمْ قَلِيلًا فَكَثَرْتُكُمْ وَأَنْظُرُوا

كَيْفَ كَانَ عَقِبَةُ الْمُفْسِدِينَ ﴿٨٧﴾

87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allāh judges between us, and He is the Best of judges."^[1]

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ، وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ

الْحَاكِمِينَ ﴿٨٧﴾

^[1] (V.7:87)

A) Narrated 'Abdullāh bin 'Umar ؓ: Allāh's Messenger ﷺ said, "Surely, everyone of you is a guardian and is responsible for his charges: The *Imām* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." [*Sahih Al-Bukhārī*, 9/7138 (O.P.252)]

B) Narrated Tarīf Abū Tamīmah: I saw Safwān and Jundub and Safwān's companions when Jundub was advising. They said, "Did you hear something from Allāh's Messenger ﷺ?" Jundub said, "I heard him saying, 'Whoever does a good deed in order to show-off, Allāh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allāh will put him into difficulties on the Day of Resurrection.'" The people said (to Jundub), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Halāl* and earned lawfully) should do so, and he who does as much as he can that nothing intervenes between him and Paradise by not shedding even a handful of blood (i.e. murdering), should do so." [*Sahih Al-Bukhārī*, 9/7152 (O.P.266)]

C) Narrated Anas bin Mālik ؓ: While the Prophet ﷺ and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allāh's Messenger! When will be the Hour?" The Prophet ﷺ asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allāh's Messenger! I haven't prepared for it much of *Saum* (fasts), *Salāt* (prayers) or charitable gifts but I love Allāh and His Messenger." The Prophet ﷺ said, "You will be with the one whom you love." [*Sahih Al-Bukhārī*, 9/7153 (O.P.267)]

D) Narrated Abu Dhar ؓ: Once I went to him (the Prophet ﷺ) and he said, "By Allāh in Whose Hand my soul is (or probably said, "By Allāh, except whom none has the right to be worshipped)" whoever had camels or cows or sheep and did not pay their *Zakāt* (charity), those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns (and those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allāh has finished the judgements amongst the people." [*Sahih Al-Bukhārī*, 2/1460 (O.P.539)]

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?"

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَوْمِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَرِهِينَ﴾ (٨٨)

89. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgement."

﴿قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ جَنَّاهُ اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاضِلِينَ﴾ (٨٩)

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"

﴿وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَيْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ﴾ (٩٠)

91. So the earthquake seized them and they lay (dead), prostrate in their homes.

﴿فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاسِمِينَ﴾ (٩١)

92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers.

﴿الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرُونَ﴾ (٩٢)

93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

﴿فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِي ربي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمٍ كَافِرِينَ﴾ (٩٣)

94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humble themselves (and repent to Allāh).

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ﴾ (٩٤)

95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So, We seized them all of a sudden while they were unaware.

﴿ثُمَّ بَدَّلْنَا مَا كَانِ السَّيِّئَةَ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾ (٩٥)

96. And if the people of the towns had believed and had the *Taqwā* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So, We took them (with punishment) for what they used to earn (polytheism and crimes).

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٧﴾

98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

99. Did they then feel secure against the Plan of Allāh? None feels secure from the Plan of Allāh except the people who are the losers.

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ شَاءَ أَصْبَنَهُم بِذُنُوبِهِمْ وَنَطَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾

101. Those were the towns whose story We relate to you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allāh does seal up the hearts of the disbelievers (from every kind of religious guidance).

بَلَاءَ الْقُرَىٰ نَفْثَ عَلَيْكَ مِنْ أَنبِيَآهَا وَقَدْ جَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن قَبْلُ كَذَٰلِكَ يَطْعُمُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

102. And most of them We found not true to their covenant, but most of them We found indeed *Fāsiqūn* (rebellious, disobedient to Allāh).

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِن عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

103. Then after them We sent Mūsā (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So, see how was the end of the *Mufsidūn* (mischiefmakers, corrupters).

ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

104. And Mūsā (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾

105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me."

حَقِيقٌ عَلَىَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."

قَالَ إِنْ كُنْتَ حَسِبْتَ بِتَايَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

107. Then [Mūsā (Moses)] threw his stick and behold! it was a serpent, manifest!

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٠٨﴾

109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا السَّحَرُ عَلِيمٌ ﴿١٠٩﴾

110. "He wants to get you out of your land, so what do you advise?"

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect —

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾

112. "That they bring to you all well-versed sorcerers."

يَأْتُوكَ بِكُلِّ سَحَرٍ عَلِيمٍ ﴿١١٢﴾

113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

115. They said: "O Mūsā (Moses)! Either you throw (first), or shall we have the (first) throw?"

قَالُوا يَمْوَسَّىٰ إِنَّمَا أَنْتَ مُلْقٍ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

116. He [Mūsā (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾

117. And We revealed to Mūsā (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

118. Thus truth was confirmed, and all that they did was made of no effect.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

119. So they were defeated there and returned disgraced.

فَغْلِبُوا هُنَا لِكَ وَانْقَلَبُوا صَاحِرِينَ ﴿١١٩﴾

120. And the sorcerers fell down prostrate.

وَأَلْقَى السَّحَرَةُ سِحْجِدِينَ ﴿١٢٠﴾

121. They said: "We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists).

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

122. "The Lord of Mūsā (Moses) and Hārūn (Aaron)."

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

123. Fir'aun (Pharaoh) said: "You have believed in him [Mūsā (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَٰذَا لَمَكْرٌ مَكْرَتُمُوهُ فِي الْمَدِينَةِ لِخُجُرِهَا مِنْهَا أَهْلُهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

لَأُفْطِنَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافَتَيْكُمْ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

125. They said: "Verily, we are returning to our Lord.

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُقْبِلُونَ ﴿١٢٥﴾

126. "And you take vengeance on us only because we believed in the *Ayāt* (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

وَمَا نَنْقُمُ مِنْكَ إِلَّا أَنْتَ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mūsā (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُسُ مَوْسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرُكَ وَءَالِهَتَكَ قَالَ سَنُقْبِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾

128. Mūsā (Moses) said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqūn* (the pious. See V.2:2)."

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and

قَالُوا أَوَإِذَا مَنَّا قَبْلَ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِهَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ

make you successors on the earth, so that He may see how you act?"

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā (Moses) and those with him. Be informed! Verily, their evil omens are with Allāh but most of them know not.

132. They said [to Mūsā (Moses)]: "Whatever *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimūn* (criminals, polytheists and sinners).

134. And when the punishment fell on them, they said: "O Mūsā (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."

135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!

136. So We took retribution from them. We drowned them in the sea, because they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your

كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ

مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣٠﴾

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ

تُصِبْهُمْ سَيِّئَةٌ يَطْرِبُوا يُمُوسَى وَمَنْ مَعَهُ

أَلَّا إِنَّمَا طَرِفُهُمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ

لَا يَعْلَمُونَ ﴿١٣١﴾

وَقَالُوا مَا هَآؤُنَا بِهَذَا مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا

نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ

وَالضَّفَادِعَ وَالْذَّمَاءَ إِنِّي مَفْضَلَةٌ فَاسْتَكْبَرُوا

وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمُوسَى أَدْعُ

لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيُنْزِلَ عَلَيْنَا

مِنَ الرِّجْزِ لَنُؤْمِنَ لَكَ وَلَنُرْسِلَنَّ

مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ

هُمْ بَلَغُوهُ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾

فَأَنقَضْنَا مِنْهُمْ فَاغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ

كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ

مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا

فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي

Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.

إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا
يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا
يَعْرِشُونَ ﴿١٣٧﴾

138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mūsā (Moses)! Make for us an *ilāh*^[1] (a god) as they have *ālihah* (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allāh and what is obligatory upon you, i.e. to worship none but Allāh Alone, the One and the Only God of all that exists)."

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى
قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا
يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ
قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ ﴿١٣٨﴾

139. [Mūsā (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain."

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَبَطِلُ مَا كَانُوا
يَعْمَلُونَ ﴿١٣٩﴾

140. He said: "Shall I seek for you an *ilāh* (a god) other than Allāh, while He has given you superiority over the *Ālamūn* (mankind and jinn of your time)."

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ
فَضْلُكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

وَإِذْ أَبْعَدْنَاكُمْ مِنْ آلِ فِرْعَوْنَ
يُسْؤُونَكُمْ سَوْءَ الْعَذَابِ يَقْتُلُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ
مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

142. And We appointed for Mūsā (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mūsā (Moses) said to his brother Hārūn (Aaron): "Replace me among my people, act in the right way (by ordering the people to obey Allāh and to worship Him Alone) and follow not the way of the *Mufsidūn* (mischief-makers)."

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً
وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ
هَارُونَ أَخْلِفْ فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ
سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

[1] (V.7:138) *ilāh*: Who has all the right to be worshipped.

143. And when Mūsā (Moses) came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain,^[1] He made it collapse to dust, and Mūsā (Moses) fell down unconscious. Then when he recovered his senses he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."

144. (Allāh) said: "O Mūsā (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold to these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fāsiqūn* (the rebellious, disobedient to Allāh)."

146. I shall turn away from My *Ayāt* (Verses of the Qur'ān) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ
رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن نَرِيكَ وَلَكِن
نُظْهِرُكَ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ
فَسَوْفَ نَرِيكَ فَلَمَّا بَلَغَ رُءُوسَ الْبَجَلِ
جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا
أَفَاقَ قَالَ سُبْحَنكَ ثُبَّتْ إِلَيْكَ وَأَنَا أَوَّلُ
الْمُؤْمِنِينَ ﴿١٤٣﴾

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ
بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ
مِنَ الشَّاكِرِينَ ﴿١٤٤﴾

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ
مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخَذَهَا
يَقْوَمٌ وَأَمَرَ قَوْمَهُ بِأَخْذِهَا بِحَسَنَةٍ
سَاءَ لِمَن كَذَّبَ عَنِ الْفَسِيقِينَ ﴿١٤٥﴾

سَاءَ صِرْفٌ عَنِ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ
لَّا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لَا
يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ الْعِزِّ
يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا
بِعَايَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

وَالَّذِينَ كَذَّبُوا بِعَايَاتِنَا وَلِقَاءِ الْآخِرَةِ

^[1] (V.7:143) The appearance of Allāh ﷻ to the mountain was very little of Him. It was approximately equal to the tip of one's little finger as explained by the Prophet ﷺ when he recited this Verse. (This *Hadith* is quoted by *At-Tirmidhi*)

evidences, verses, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection), vain are their deeds. Are they requited with anything except what they used to do?

148. And the people of Mūsā (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zālimūn* (wrongdoers).

149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

150. And when Mūsā (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hārūn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zālimūn* (wrongdoers)."

151. Mūsā (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.

153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

حَظَّتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ عَجَلًا جِئَسَ اللَّهُ خَوَارُ الْأَمْرِ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

وَلَمَّا سَقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضَبَ عَلَيْهِمْ قَالُوا بَسْمًا خَلَقْتُنِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَالْقَى الْأَلْوَابُ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْعِزْ بِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا غَفُورٌ رَحِيمٌ ﴿١٥٣﴾

154. And when the anger of Mūsā (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ
الْأَلْوَابَ فِي سُخْرِيهَا هُدًى وَرَحْمَةً لِلَّذِينَ
هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And Mūsā (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our *Walī* (Protector), so forgive us and have mercy on us: for You are the Best of those who forgive.

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِّيمِيقُنَا
فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ
أَهْلَكْتَهُمْ مِنْ قَبْلِ وَائِي أَتَهْلِكُنَا بِمَا فَعَلَ
السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ
تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا
وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqūn* (the pious. See V.2:2), and give *Zakāt* (obligatory charity); and those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs and revelations, etc.);

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ إِنَّا هَذَا إِلَيْكَ قَالِ عَذَابِي أُصِيبُ
بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ
شَيْءٍ فَسَاكُنْهَا لِلَّذِينَ يَنْقُونَ وَيُؤْتُونَ
الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Taurāt (Torah) (Deut, xviii 15) and the Injīl (Gospel) (John, xiv 16) with them,^[1] — he commands them for *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful *At-Tayyibāt* (i.e. all good and lawful as regards things, deeds, beliefs, persons and

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ
الَّذِي يَتْلُو آيَاتِهِ مَكْنُوبًا عَنْهُمْ فِي
التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ
وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي
كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ

[1] (V.7:157) There exists in the Taurāt (Torah) and the Injīl (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad ﷺ, e.g. Deut. 18:18; 21:21; Psalms 118:22-23; Isaiah 42:1-13; Habakkuk 3:3-4; Matthew 21:42-43; John 14:12-17, 26-28; 16:7-14.

foods), and prohibits them as unlawful *Al-Khabā'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods^[1]), he releases them from their heavy burdens (of Allāh's Covenant with the Children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'ān) which has been sent down with him, it is they who will be the successful.^[2]

158. Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh — to Whom belongs the dominion of the heavens and the earth. *Lā ilāha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allāh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allāh and His Words [(this Qur'ān), the Taurāt (Torah) and the Injil (Gospel) and also Allāh's Word: "Be!" — and he was, i.e. 'Isā (Jesus) son of Maryam (Mary), ﷺ], and follow him so that you may be guided.^[3]"

159. And of the people of Mūsā (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā (Moses) when his people asked him for water

وَعَزَّزُوهُ وَنَصَرُوهُ وَأَتَّبِعُوا النُّورَ الَّذِي
أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ
السَّمٰوٰتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ
وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ
وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَنَهُ

^[1] (V.7:157) *Al-Khabā'ith* (All evil unlawful forbidden things). It also includes habitual eating and drinking of narcotic drugs like morphine, heroin, cannabis, etc., and tobacco smoking that spoils one's health and even may lead to one's death.

^[2] (V.7:157)

(A) "O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allāh is always executed." (V.4:47).

(B) See (V.57:28) and its footnote.

^[3] (V.7:158) See the footnote (A) of (V.2:252).

(saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna*^[1] and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

قَوْمَهُ أَنْ أَضْرِبَ بِعَصَاكَ الْحَجَرَ
فَانْجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ
كُلُّ أَنَاسٍ مَشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ
الْغَمَمَ وَأَنزَلْنَا عَلَيْهِمُ الْمَرُّ وَالسَّلْوَى
كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿١٦٦﴾

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ
وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا
حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ
لَكُمْ خَطِيئَتَكُمْ سَيَزِيدُ الْمُحْسِنِينَ ﴿١٦٧﴾

162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.^[2]

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي
قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ
السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٨﴾

163. And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allāh's Command (disobey Allāh) [see the Qur'an: V.4:154 and its footnote].

وَسَأَلْنَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ
إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ
شُرْعًا وَيَوْمَ لَا تَأْتِيهِمْ إِلَّا تَابِيهِمْ
كَذَلِكَ بَلَّوْنَهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٩﴾

164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ
مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا
مُعَذِّرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٧٠﴾

^[1] (V.7:160) See the footnote of (V.2:57).

^[2] (V.7:162): See (V.2:59) and its footnote.

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong because they used to rebel against Allāh's Command (disobey Allāh).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَجْبَنَّا إِلَيْهِمْ
يَتَّبِعُونَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected."^[1]

فَلَمَّا عَتَوْا عَنْ مَنَاهُوعَاتِهِ قُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allāh's forgiveness).

وَإِذْ تَأَذَّتْ رُءُوكَ لَيَّبَعْنَنَّ عَلَيْهِمْ إِلَى يَوْمِ
الْفَيْصَةِ مَنْ يُسْأَلُهُمْ سُوءَ الْعَذَابِ إِنَّ
رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ
رَحِيمٌ ﴿١٦٧﴾

168. And We have broken them up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh's obedience).

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِنْهُمْ
الضَّالِّينَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ
بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqūn* (the pious. See V.2:2). Do you not then understand?

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا وَيَقُولُونَ سَيُغْفَرُ لَنَا
وَأَنْ يَأْتِيَهُمْ عَرَضٌ مِثْلُ مَا أَخَذُوا أَلَّا يُؤْخَذَ عَلَيْهِمْ
مِثْلُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا
الْحَقَّ وَدَرَسُوا مَا فِيهِ وَاللَّذَّارِ الْأَخِرَةُ خَيْرٌ
لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

[1] (V.7:166)

A) See the footnote of (V.9:112).

B) It is a severe warning to the mankind that they should not disobey what Allāh commands them to do, and keep far away from what He prohibits them.

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salāt* (the prayers), certainly We shall never waste the reward of those who do righteous deeds.

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا
الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurāt (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."

وَإِذْ نَلَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ
وَضَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا
كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bātil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allāh)?" (*Tafsir At-Tabarī*)

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا
ذُرِّيَّةً مِن بَعْدِهِمْ أَفَنُهَلِكُمَا بِمَا فَعَلَ
الْمُبْطِلُونَ ﴿١٧٣﴾

174. Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth).

وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ
يَرْجِعُونَ ﴿١٧٤﴾

175. And recite (O Muhammad ﷺ) to them the story of him to whom We gave Our *Ayāt* (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaitān* (Satan) followed him up, and he became of those who went astray.

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا
فَأَسْلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ
مِنَ الْغَاوِينَ ﴿١٧٥﴾

176. And had We willed, We would surely, have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى
الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ

him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our *Ayāt* (proofs, verses, evidences, and signs, etc.), and used to wrong their own selves.

178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

180. And (all) the Most Beautiful Names belong to Allāh,^[1] so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

182. Those who reject Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My Plot is strong.

الْكَلْبَ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثُ أَوْ
تَرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾

سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَبُوا بِآيَاتِنَا
وَأَنفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٨﴾

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٩﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ
وَالْإِنسِ هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ
لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا
أُولَٰئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ
الْغَافِلُونَ ﴿١٨٠﴾

وِلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا
يَعْمَلُونَ ﴿١٨١﴾

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَعْلَمُونَ ﴿١٨٢﴾

وَالَّذِينَ كَذَبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ
لَّا يَعْلَمُونَ ﴿١٨٣﴾

وَأُمِّي لَهُمْ إِنِّي كَيْدِي مَتِينٌ ﴿١٨٤﴾

^[1] (V.7:180) Allāh has one hundred minus one Names (i.e. 99).

Narrated Abu Hurairah رضي الله عنه: Allāh has ninety-nine Names, i.e. one hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allāh is *Witr* (One) and loves 'the *Witr*'. [Sahih Al-Bukhārī, 8/6410 (O.P.419)]

184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner.

أَوَلَمْ يَنْفَكُوا مَا بَصَّاحِهِمْ مِنْ جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴿١٨٤﴾

185. Do they not look in the dominion of the heavens and the earth and all things that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ إِلَيْهِمْ هَاجِرُهُمْ يُؤْمِنُونَ ﴿١٨٥﴾

186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.

مَنْ يَضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾

187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."^[1]

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفَهَا إِلَّا هُوَ يُنْقَلِتُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

188. Say (O Muhammad ﷺ): "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe."

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْرَمْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwā' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by Ibn Kathir in his *Tafsir*) had sexual relation with her (the polytheist's

﴿١٨٩﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَفْلَحَ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

[1] (V.7:187): Narrated 'Abdullāh ﷺ: Allāh's Messenger ﷺ said, "The keys of the Unseen are five: Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware." (V.31:34). [*Sahih Al-Bukhārī*, 6/4627 (O.P.151)]

wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allāh, their Lord (saying): "If You give us a *Sālih* (good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them (the polytheist and his wife) a *Sālih* (good in every aspect) child, they ascribed partners to Him (Allāh) in that which He has given to them. High is Allāh, Exalted above all that they ascribe as partners to Him. (*Tafsir Ibn Kathir*)

191. Do they attribute as partners to Allāh those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

194. Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful.

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad ﷺ): "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite!

196. "Verily, my *Walī* (Protector, Supporter, and Helper) is Allāh Who has revealed the Book (the Qur'ān), and He protects (supports and helps) the righteous.

197. "And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves."

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَفَعَلَى اللَّهِ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

أَيْشُرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿١٩١﴾

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْتَجِيبُوا سَوَاءً عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَمِيمُونَ ﴿١٩٣﴾

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَشْكَالُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ

إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

أَلَهُمْ أَزْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ آيْدٌ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا

أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظَرُونَ ﴿١٩٥﴾

إِنْ وَلِيَیَ اللَّهُ الَّذِي نَزَلَ الْكِتَابُ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٧﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ
الْجَاهِلِينَ ﴿١٩٩﴾

200. And if an evil whisper comes to you from *Shaitān* (Satan), then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

201. Verily, those who are *Al-Muttaqūn* (the pious. See V.2:2), when an evil thought comes to them from *Shaitān* (Satan), they remember (Allāh), and (indeed) they then see (aright).

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ
الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

وَأِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا
يُقْصِرُونَ ﴿٢٠٢﴾

203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans) proposal], they say: "Why have you not brought it?"^[1] Say: "I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا
قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا
بَصَائِرَ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٢٠٣﴾

204. So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy [i.e. during the compulsory congregational prayers when the *Imām* (of a mosque) is leading the prayer (except *Sūrat Al-Fātiḥah*), and also when he is delivering the Friday-prayer *Khutbah*]. (*Tafsir At-Tabari*)

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ
وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful.^[2]

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً
وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ
وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.*

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ
عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

^[1] (V.7:203): Narrated Anas ؓ that the Makkan people (Quraish pagans) requested Allāh's Messenger ﷺ to show them a miracle, and so he showed them the splitting of the moon. [*Sahih Al-Bukhārī*, 4/3637 (O.P.831)]

^[2] (V.7:205): See the footnote of (V.13:28).

* (V.7:206) Prostration (see the List of Prostration Places at the end).

Sūrat Al-Anfāl
(The Spoils of War) 8

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allāh and the Messenger (ﷺ)." So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger (Muhammad ﷺ), if you are believers.

2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ān) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);

3. Who perform *As-Salāt* (the prayers) and spend out of that We have provided for them.

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).

5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it,

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

7. And (remember) when Allāh promised you (Muslims) one of the two parties (of the enemy, i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hate it.

سُورَةُ الْاَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْاَنْفَالِ قُلِ الْاَنْفَالُ لِلَّهِ وَالرَّسُولِ

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ

قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ

إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ ﴿٣﴾

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ

رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ

فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُوا

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ كَانَمَا

يُسَافُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٥﴾

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا

لَكُمْ وَتُؤَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ

تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحَقِّقَ الْحَقَّ

بِكَلِمَتِهِ وَيَقْطَعَ دَائِرَ الْكَافِرِينَ ﴿٦﴾

لِيُحَقِّقَ الْحَقَّ وَيُجْلِلَ الْبَاطِلَ وَلَوْ كَرِهَ

الْمُجْرِمُونَ ﴿٧﴾

9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."

10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is All-Mighty, All-Wise.

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby.

12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

13. This is because they defied and disobeyed Allāh and His Messenger (ﷺ). And whoever defies and disobeys Allāh and His Messenger (ﷺ), then verily, Allāh is Severe in punishment.

14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.

15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!^[1]

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

إِذْ يَغْشِيكُمْ الْغَاسُ أَمَنَهُ مِنْهُ وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَالَىٰ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبُ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْاَدْبَارَ ﴿١٥﴾

وَمَن يُولِهِمْ يَوْمَئِذٍ ذُبُرُهُ إِلَّا مَتَحَرِّفًا لِّقَالٍ أَوْ مَتَحِيزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيُسَّ الْمَصِيرُ ﴿١٦﴾

^[1] (V.8:16) See the footnote of (V.4:31).

17. You killed them not, but Allāh killed them. And you (Muhammad ﷺ) threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All-Knower.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.

ذَلِكُمْ وَأَنَّ اللَّهَ مُوْهِنٌ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.

إِنْ تَسْتَفِئُوهُمْ فَدَجَاءُكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُدُّوا نَعْدَ وَلَنْ تَغْنَىٰ عَنْكُمْ فَنُفْتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

20. O you who believe! Obey Allāh and His Messenger (ﷺ), and turn not away from him (i.e. Messenger Muhammad ﷺ) while you are hearing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

21. And be not like those who say: "We have heard," but they hear not.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

22. Verily, the worst of (moving) living creatures with Allāh are the deaf and the dumb, who understand not (i.e. the disbelievers).

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ يُعْرِضُونَ ﴿٢٣﴾

24. O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you^[1] to that which will give you life,^[2] and know that Allāh prevents a person

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَٰهٌ

[1] (V.8:24): See the footnote of (V.1:2).

[2] (V.8:24): i.e., one is alive, — a true believer (of Islāmic Monotheism) who is obedient to Allāh and His Messenger (Muhammad ﷺ) and follows the Qur'an and Prophet's *Sunnah* practically, and he goes out for *Jihād* in Allāh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards Faith), and will be punished in Hell forever (neither alive nor dead).

(to decide anything) between him and his heart. And verily, to Him you shall (all) be gathered.

25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allāh is Severe in punishment.

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.

27. O you who believe! Betray not Allāh and His Messenger (ﷺ), nor betray knowingly your *Amānāt* (the things entrusted to you, and all the duties which Allāh has ordained for you).^[1]

28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.

29. O you who believe! If you obey and fear Allāh, He will grant you *Furqān* [(a criterion to judge between right and wrong), or (*Makhraj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allāh is the Owner of the Great Bounty.

30. And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was planning; and Allāh is the Best of those who plan.

31. And when Our Verses (of the Qur'ān) are recited to them, they say: "We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients."

تَحْشُرُونَ ﴿٢٤﴾

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخْطِفَكُمْ النَّاسُ فَوَاوَدَّكُمْ وَيُضْرِبَ بَصَرَهُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

وَاعْلَمُوا أَنَّكُمْ أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِيينَ ﴿٣٠﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

^[1] (V.8:27) See the footnote (A) of (V.3:164).

32. And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

33. And Allāh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allāh's) forgiveness.

34. And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Harām*, and they are not its guardians? None can be its guardians except *Al-Muttaqūn* (the pious. See V.2:2), but most of them know not.

35. Their *Salāt* (prayer) at the House (of Allāh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell.

37. In order that Allāh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islāmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allāh), and the

وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذِهِ
الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً

مِنْ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾

وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا

كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ

عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا

أُولِيَاءَ لَهُ إِنِ أُولَآئِهِ إِلَّا الْمُتَفَوِّنُونَ وَلَكِنْ

أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا

مُكَاةً وَتَصَدِيَةً فَذُوقُوا الْعَذَابَ بِمَا

كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ

لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ

تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ ﴿٣٦﴾

لِيُمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ

الْخَبِيثَ بَعْضُهُمْ عَلَىٰ بَعْضٍ فَيَرْكُمُهُمْ

جَمِيعًا فَيَجْعَلُهُمْ فِي جَهَنَّمَ أُولَئِكَ هُمْ

الْخَاسِرُونَ ﴿٣٧﴾

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ

لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ

سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ

وَيَكُونَ لِلدِّينِ كُلِّهِ لِلَّهِ فَإِنَّ

religion (worship) will all be for Allāh Alone (in the whole of the world).^[1] But if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do.^[2]

أَتَتْهُوَ فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ



40. And if they turn away, then know that Allāh is your *Maulā* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulā*, and (what) an Excellent Helper!

وَأِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ نَعَمْ



الْمَوْلَى وَيَعَمْ الْبَصِيرُ

^[1] (V.8:39) It is mentioned by some of the Islāmic religious scholars that, that will be at the time when ‘Īsā (Jesus), son of Maryam (Mary) ﷺ, will descend on the earth, and he will not accept any other religion except Islām — the true religion of Allāh — Islāmic Monotheism.

^[2] (V.8:39)

A) See the footnote of (V.2:193).

B) Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “By Him (Allāh) in Whose Hand my soul is, surely, the son of Maryam (Mary) [‘Īsā (Jesus)] ﷺ will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur’ān (as a just ruler), and will break the Cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by ‘Īsā (Jesus) ﷺ and all mankind will be required to embrace Islām with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts.” (See *Fath Al-Bari* for details). [*Sahih Al-Bukhārī*, 3/2222 (O.P.425)]

41. And know that whatever of war booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allāh, and to the Messenger (ﷺ), and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, *Al-Masākin* (the needy) and the wayfarer, if you have believed in Allāh and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allāh is Able to do all things.

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.

43. (And remember) when Allāh showed them to you as few in your (i.e. Muhammad's) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allāh saved (you). Certainly, He is the All-Knower of what is in the breasts.

44. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allāh might accomplish a matter already ordained (in His Knowledge), and to Allāh return all matters (for decision).

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ
خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَلِالسَّبِيلِ
وَالْمَسْكِينِ وَآبِ السَّبِيلِ إِن كُنتُمْ
ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلَ عَلَىٰ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ الْفَتْحِ أَجْمَعِينَ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ
الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ وَلَوْ
تَوَاعَدْتُمْ لَأَخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِن
لَّقَضَىٰ اللَّهُ أَمْرًا كَانَتْ مَفْعُولًا
لِّيَهْلِكَ مَن هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَن
حَيَّ عَن بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ
عَلِيمٌ ﴿٤٢﴾

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ
أَرَأَيْتُمْ كَثِيرًا قَلْبُكُمُتَّ وَلَسْتَ تَزْعُمُ
فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْفَتْحِ يَوْمَ أَغْنَيْكُمْ
قَلِيلًا وَيَقَالُكُمْ فِي أَعْيُنِهِمْ لَقَضَىٰ اللَّهُ
أَمْرًا كَانَتْ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٤٤﴾

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً
فَاتَّبِعُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ

تُفْلِحُونَ ﴿٤٥﴾

46. And obey Allāh and His Messenger (ﷺ), and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with those who are *As-Sābirūn* (the patient).

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا
وَتَذْهَبَ رِجَالُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ

الصَّابِرِينَ ﴿٤٦﴾

47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is *Muhīṭun* (encircling and thoroughly comprehending) all that they do.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ

بَطْرًا وَرِثَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ

اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

48. And (remember) when *Shaitān* (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your *Jār* [protector, helper, neighbour (for every help)]." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is Severe in punishment."

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا

غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي

جَارٌ لَكُمْ فَلَمَّا تَرَأَتِ الْقَوْمَانِ كَكَصَ

عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيٌّ مِنْكُمْ إِنِّي

أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ

الْعِقَابِ ﴿٤٨﴾

49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.

إِذ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي

قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاهُمْ دِينُهُمْ وَمَنْ

يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ ﴿٤٩﴾

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

وَلَوْ تَرَى إِذِ اتَّخَفَى الَّذِينَ كَفَرُوا

الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ

وَأَدْبَارَهُمْ وَدُوفُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

51. "This is because of that which your hands have forwarded. And verily, Allāh is not unjust to His slaves."

ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ

لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ ﴿٥١﴾

52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayāt* (proofs, verses, etc.) of Allāh, so Allāh punished them for their sins. Verily, Allāh is All-Strong, Severe in punishment.

كَذَّابٍ ءَالٍ فِرْعَوْنَ^{٥٢} وَالَّذِينَ مِنْ قَبْلِهِمْ
كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allāh is All-Hearer, All-Knower.

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى
قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٥٣﴾

54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They denied the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zālimūn* (polytheists and wrongdoers).

كَذَّابٍ ءَالٍ فِرْعَوْنَ^{٥٤} وَالَّذِينَ مِنْ قَبْلِهِمْ
كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ
وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَكُلَّ كَاثِبٍ
ظَالِمِينَ ﴿٥٤﴾

55. Verily, the worst of moving (living) creatures before Allāh are those who disbelieve,^[1] — so they shall not believe.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ
لَا يُؤْمِنُونَ ﴿٥٥﴾

56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allāh.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

فَإِمَّا تَنْفِقْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ
خَلْفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ ﴿٥٧﴾

58. If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allāh likes not the treacherous.

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْقِضْ إِلَيْهِمْ
عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

59. And let not those who disbelieve think that they can outstrip (escape from the punishment).

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِيَّاهُمْ لَا

[1] (V.8:55) i.e. disbelieve in their Lord (Allāh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

Verily, they will never be able to save themselves (from Allāh's punishment).

يُعْجِرُونَ ﴿٥٩﴾

60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allāh and your enemy, and others besides them, whom you may not know, (but) whom Allāh does know. And whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

61. But if they incline to peace, you (also) incline to it, and (put your) trust in Allāh. Verily, He is the All-Hearer, the All-Knower.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

62. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِصُرُوهُ وَالْمُؤْمِنِينَ ﴿٦٢﴾

63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

64. O Prophet (Muhammad ﷺ)! Allāh is Sufficient for you and for the believers who follow you.

يَا أَيُّهَا النَّبِيُّ حَسْبَكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

65. O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of

أَلْفَنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

Allāh. And Allāh is with *As-Sābirūn* (the patient).

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.

68. Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.

69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.

70. O Prophet (Muhammad ﷺ)! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."

71. But if they intend to betray you (O Muhammad ﷺ), they indeed betrayed Allāh before. So, He gave (you) power over them. And Allāh is All-Knower, All-Wise.

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate,^[1] but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.

مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَىٰ حَتَّىٰ
يُخْرَجَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ

٧٧

لَوْلَا كَتَبَ مِنْ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا
أَخَذْتُمْ عَذَابٌ عَظِيمٌ

٧٨

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

٧٩

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ
الْأُسْرَىٰ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا
يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ

٨٠

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ
قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

٨١

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ
وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنْ
اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا
عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ يَعْلَمُ
نَعْمَلُونَ بَبَصِيرٍ

٨٢

[1] (V.8:72) See the footnote of (V.3:149).

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allāh's religion of Islāmīc Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and great mischief and corruption (appearance of polytheism).^[1]

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

74. And those who believed, and emigrated and strove hard in the Cause of Allāh (*Al-Jihād*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karīm* (a generous provision, i.e. Paradise).

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allāh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.

وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

[1] (V.8:73) It has been mentioned in *Tafsir At-Tabari* that the best interpretation of this Verse: - "And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block — V.8:73)," is that "If you do not do what We (Allāh) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allāh's religion (Islām) victorious, there will be a great *Fitnah* (polytheism, wars, battles, killing, robbing, a great mischief, corruption and oppression, etc.)." And it is *Fitnah* to have many *Khalifah* (Muslim rulers), as it has been mentioned in *Sahih Muslim* by 'Arfajah, who said: I heard Allāh's Messenger ﷺ saying: "When you all (Muslims) are united (as one block) under a single *Khalifah* (a chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man."

Also there is another narration in *Sahih Muslim*: Narrated Abu Sa'īd Al-Khudrī ؓ: Allāh's Messenger ﷺ said: "If the Muslim world gave the *Bai'ah* (pledge) to two *Khalifah* (chief Muslim rulers), the first one who was given the *Bai'ah* (pledge) first will remain as the *Khalifah*, then kill the latter (the second) one."

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur'ān and the Prophet's statement), that there shall not be more than one *Khalifah* (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great *Fitnah* (mischief and evil) amongst the Muslims, the ultimate results of which will not be worthy of praise.

Sūrat At-Taubah
(The Repentance) 9

سُورَةُ التَّوْبَةِ

1. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh), with whom you made a treaty.

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ
الْمُشْرِكِينَ

2. So travel freely (O *Mushrikūn* — see V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers.

فَيَسِيرُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعِلْمُوا
أَنَّكُمْ عِزٌّ مُعْجِزٌ لِلَّهِ وَأَنَّ اللَّهَ مُخْزٍ
الْكَافِرِينَ

3. And a declaration from Allāh and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah — the 12th month of Islāmic calendar) that Allāh is free from (all) obligations to the *Mushrikūn* (see V.2:105) and so is His Messenger (ﷺ). So if you (*Mushrikūn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allāh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ
الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ
الْمُشْرِكِينَ وَرَسُولُهُ إِنَّا بُنِيتُمْ لَهُ خَيْرٌ
لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عِزٌّ
مُعْجِزٌ لِلَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ
أَلِيمٍ

4. Except those of the *Mushrikūn* (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allāh loves *Al-Muttaqūn* (the pious. See V.2:2).

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ
يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا
فَاتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ إِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ

5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islāmic calendar) have passed, then kill the *Mushrikūn* (see V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism] and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity),

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا
وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.^[1]

6. And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection so that he may hear the Word of Allāh (the Qur'ān) and then escort him to where he can be secure, that is because they are men who know not.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ
حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتْلُغْهُ مَأْمُومٌ ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

7. How can there be a covenant with Allāh and with His Messenger (ﷺ) for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid Al-Harām* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqūn* (the pious. See V.2:2).

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ
اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ
فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fāsiqūn* (rebellious, disobedient to Allāh).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا
يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ
بِأَفْوَاهِهِمْ وَتَأَنَّى قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَاسِقُونَ ﴿٨﴾

9. They have purchased with the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do.

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فُصِّدُوا عَنْ
سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾

[1] (V.9:5)

A) See the footnote of (V.2:193).

B) Narrated Abū Hurairah ؓ : When the Prophet ﷺ died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abu Bakr! How can you fight these people although Allāh's Messenger (ﷺ) said, 'I have been ordered to fight the people till they say: *La ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, Allāh will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allāh?'" Abū Bakr said, "By Allāh! I will fight whoever differentiates between *Salāt* (prayers) and *Zakāt* (charity); as *Zakāt* is the right to be taken from property (according to Allāh's Orders). By Allāh! If they refused to pay me even a kid they used to pay to Allāh's Messenger ﷺ, I would fight with them for withholding it." 'Umar said, "By Allāh! It was nothing, but I noticed that Allāh opened Abu Bakr's chest towards the decision to fight, therefore, I realized that his decision was right." [Sahih Al-Bukhārī, 9/6924-5 (O.P.59)]

10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

لَا يَرْفُقُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً
وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

11. But if they repent [by rejecting *Shirk* (polytheism) and accept Islamic Monotheism], perform *As-Salāt* (the prayers) and give *Zakāt*^[1] (obligatory charity), then they are your brethren in religion. (In this way) We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا
الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَفَصِلَ
الْأَيْبَتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely, their oaths are nothing to them — so that they may stop (evil actions).

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ
وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ
الْكَفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ
يَنْتَهُونَ ﴿١٢﴾

13. Will you not fight a people (pagans of Makkah) who have violated their oaths and intended to expel the Messenger (ﷺ) while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ
وَهَكُمُوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللَّهُ
أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

14. Fight against them so that Allāh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

فَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ
وَيُخْزِيهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيُصِفْ صُدُورَ
قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.

وَيُذِيبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى
مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought and have not taken *Walijah* [(*Biṭānah* — helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allāh and His Messenger (ﷺ), and the believers. Allāh is Well-Acquainted with what you do.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَلَمْ يَسْجُدُوا مِنْ دُونِ اللَّهِ
وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

[1] (V.9:11) See the footnote of (V.9:5).

17. It is not for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) to maintain the mosques of Allāh (i.e. to pray and worship Allāh therein, to look after their cleanliness and their building), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ

خَالِدُونَ ﴿٧﴾

18. The mosques of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and fear none but Allāh. It is they who are on true guidance.

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿٨﴾

19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid Al-Harām* (at Makkah) as equal to the one who believes in Allāh and the Last Day, and strives hard and fights in the Cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the *Zālīmūn* (polytheists and wrongdoers).

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٩﴾

20. Those who believed (in the Oneness of Allāh — Islāmic Monotheism) and emigrated and strove hard and fought in Allāh's Cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful.^[1]

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿١٠﴾

[1] (V.9:20): A) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Whoever believes in Allāh and His Messenger, performs *Salāt* (prayers) and observes *Saum* (fasts) during the month of Ramadan, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh's Cause or remains in the land where he is born."* The people said, "O Allāh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allāh has reserved for the *Mujahidūn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when, you ask Allāh (for something), ask for *Al-Firdaus* which is the middle and highest part of Paradise." [The subnarrator added, "I think the Prophet ﷺ also said, 'Above it (i.e. *Al-Firdaus*) is the Throne of the Most Gracious (i.e. Allāh), and from it gush forth the rivers of Paradise]." [Sahih *Al-Bukhārī*, 4/2790 (O.P.48)]

B) The wish for martyrdom. Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariyya* (army unit) going out for *Jihād* in=

21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ
وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

22. They will dwell therein forever. Verily, with Allāh is a great reward.

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾

23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zālīmūn* (wrongdoers).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ
فَلَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهُمَّ الظَّالِمُونَ ﴿٢٣﴾

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger (ﷺ), and striving hard and fighting in His Cause,^[1] then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh).

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا
وَبُيُوتٌ تَحْسَبُونَ كَسَادَهَا وَمَسْكِنٌ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى
يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٤﴾

25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ
تَغْنِ عَنْكُمْ شَيْئًا وَصَاقَتْ
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ
وَلَيْتُمْ مُدْبِرِينَ ﴿٢٥﴾

=Allāh's Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allāh's Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred." [Sahih Al-Bukhārī, 4/2797 (O.P.54)]

* In another *Hadith* it is mentioned: In order to enter Paradise, one must believe in Six Articles of Faith: that is to believe in Allāh, in His Messengers, His revealed Books, His Angels, the Day of Resurrection, Al-Qadar (Divine Preordainments). [See the footnote of (V.3:85)]. And also he must act on the five Principles of Islam [See the footnote of (V.2:4)].

^[1] (V.9:24): See the footnote of (V.2:190).

26. Then Allāh did send down His *Sakīnah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

ثُمَّ يَتُوبُ اللَّهُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾

28. O you who believe (in Allāh's Oneness and in His Messenger Muhammad ﷺ)! Verily, the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, and in the Message of Muhammad ﷺ) are *Najasun* (impure).^[1] So let them not come near *Al-Masjid Al-Harām* (at Makkah) after this year; and if you fear poverty, Allāh will enrich you if He wills, out of His bounty. Surely, Allāh is All-Knowing, All-Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

29. Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), and those who acknowledge not the religion of truth (i.e. Islām) among the people of the Scripture, until they pay the *Jizyah*^[2] with willing submission, and feel themselves subdued.

فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

30. And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ

^[1] (V.9:28) Their impurity is spiritual and physical: spiritual, because they don't believe in Allāh's Oneness and in His Prophet Muhammad ﷺ; and physical, because they lack personal hygiene (filthy as regards urine, stools and blood etc.). And the word *Najas* is used only for those persons who have spiritual impurity, e.g. *Al-Mushrikūn*.

^[2] (V.9:29)

a) See the footnote of (V.2:193).

b) Narrated Abū Hurairah ؓ: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him.'" [*Sahih Al-Bukhārī*, 4/2926 (O.P. 177)]

c) *Jizyah*: a tax levied upon the people of the Scriptures (Jews and Christians, etc.), who are under the protection of a Muslim government.

son of Allāh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh's Curse be on them, how they are deluded away from the truth!^[1]

الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَسَاءَ مَا يَكْسِبُونَ
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَسَاءَ مَا يَكْسِبُونَ
اللَّهُ أَفَّ يُؤْفَكُونَ ﴿٣١﴾

31. They took their rabbis and their monks to be their lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded [in the Taurāt (Torah) and the Injīl (Gospel)] to worship none but One *Ilāh* (God — Allāh), *Lā ilāha illa Huwa* (none has the right to be worshipped but He).^[2] Glorified is He (far above is He) from having the partners they associate (with Him).

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا
مِن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ
عَمَّا يُشْرِكُونَ ﴿٣٢﴾

32. They (the disbelievers) want to extinguish Allāh's Light (with which Muhammad ﷺ has been sent — Islāmic Monotheism) with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْتِي اللَّهَ إِلَّا أَنْ يَشَاءَ نُورُهُ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٣٣﴾

33. It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islām), to make it superior over all religions even though the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٤﴾

34. O you who believe! Verily, there are many

بَنَاتٍ مِنَ الَّذِينَ آمَنُوا إِنَّ كَثِيرًا

^[1] (V.9:30)

A) See the footnote of (V.2:116).

B) See the footnote of (V.4:40) and the footnote (C) of (V.68:42).

^[2] (V.9:31) Once while Allāh's Messenger ﷺ was reciting this Verse, 'Adi bin Hātim said, "O Allāh's Messenger! They do not worship them (i.e. the rabbis and monks)." Allāh's Messenger ﷺ said: "They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them]." (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir)

of the rabbis and the monks who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh (i.e. Allāh's religion of Islāmic Monotheism). And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakāt* (obligatory charity) of which has not been paid] and spend them not in the way of Allāh, announce to them a painful torment.

مِنَ الْأَجْبَارِ وَالرُّهْبَانِ لِيَأْكُلُوا أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيُضِلُّوا عَنْ سَبِيلِ
اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يَفْقُوهَا فِي سَبِيلِ اللَّهِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٦﴾

35. On the Day when that [*Al-Kanz*: money, gold and silver, the *Zakāt* (obligatory charity) of which has not been paid] will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."^[1]

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى
بِهَا جَاحُثُهُمْ وَجُوهُهُمْ وَظُهُورُهُمْ هَذَا
مَا كُنْتُمْ لِأَنفُسِكُمْ تَدْفِنُونَ مَا كُنْتُمْ
تَكْتُمُونَ ﴿٣٥﴾

36. Verily, the number of months with Allāh is twelve months (in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islāmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) collectively^[2] as they fight against you collectively. But know that Allāh is with those who are *Al-Muttaqūn* (the pious. See V.2:2).

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ
شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ
حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ
أَنفُسَكُمْ وَقَتْلُوا الْمُشْرِكِينَ كُلَّ
كَمَا يَقْتُلُونَكُمْ كُلَّ قَتْلَةٍ وَعَلِمُوا أَنَّ
اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and they make lawful what Allāh has forbidden. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ
بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ مَا حَرَّمَ اللَّهُ وَيُحَرِّمُونَ
مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا
حَرَّمَ اللَّهُ زَيْنٌ لَهُمْ سُوءُ أَعْمَالِهِمْ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

[1] (V.9:35) See the footnote of (V.3:180).

[2] (V.9:36) See the footnotes of (V.2:193) and (V.8:73).

38. O you who believe! What is the matter with you that when you are asked to march forth in the Cause of Allāh (i.e. *Jihād*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.^[1]

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتَقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is Able to do all things.

إِلَّا نَنْفِرُوا بُعَذَابًا آلِيًا وَيَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His *Sakinah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْكَوْكَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا بِاللهِ مَعًا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدُوهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but know.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ

[1] (V.9:38) Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, "Nobody who dies and finds good from Allāh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allāh's Cause)." [Sahih Al-Bukhārī, 4/2795 (O.P.53-A)]

swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allāh knows that they are surely liars.

43. May Allāh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihād*), until those who told the truth were seen by you in a clear light, and you had known the liars?

44. Those who believe in Allāh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is All-Knower of *Al-Muttaqūn* (the pious. See V.2:2).

45. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihād*). So in their doubts they waver.

46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit you among those who sit (at home)."

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allāh is All-Knower of the *Zālimūn* (polytheists and wrongdoers).

48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allāh (His religion, Islām) became manifest though they hated it.

49. And among them is he who says: "Grant me leave (to be exempted from *Jihād*) and put me

أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٣﴾

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى
يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَقِيلَ
الْكَاذِبِينَ ﴿٤٤﴾

لَا يَسْتَفِذُونَكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٥﴾

إِنَّمَا يَسْتَفِذُونَكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَآرَاءُتْ قُلُوبُهُمْ قَهْمًا فِي
رَبِّهِمْ يَرْتَدُّونَ ﴿٤٦﴾

﴿٤٧﴾ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُوا لَهُمُ عِدَّةً
وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيلَ أَقْعُدُوا مَعَ الْفَاعِلِينَ ﴿٤٨﴾

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا
وَلَا وُضْعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ
وَفِيكُمْ سَمْعُونُ لَهُمُ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٤٩﴾

لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا
لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ
أَمْرُ اللَّهِ وَهُمْ كَاذِبُونَ ﴿٥٠﴾

وَمِنْهُمْ مَنْ يَقُولُ أَتَذُنُنِي وَلَا نَفْتَحِي
آلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ

not into trial.” Surely they have fallen into trial. And verily, Hell is surrounding the disbelievers.

50. If good befalls you (O Muhammad ﷺ), it grieves them, but if a calamity overtakes you, they say: “We took our precaution beforehand” and they turn away rejoicing.

لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ وَيَسْتَوَلُوا وَهُمْ

فَرِحُونَ ﴿٥٠﴾

51. Say: “Nothing shall ever happen to us except what Allāh has ordained for us.^[1] He is our *Maulā* (Lord, Helper and Protector).” And in Allāh let the believers put their trust.

52. Say: “Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await for you either that Allāh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you.”

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

قُلْ هَلْ نَرْتَضِئُ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَرْتَضِئُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ يَأْتِيَنَا فَارْتَضَوْا إِنََّّا مَعَكُمْ مُتَرِضُونَ ﴿٥٢﴾

53. Say: “Spend (in Allāh’s Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fāsiqūn* (rebellious, disobedient to Allāh).”

54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger (Muhammad ﷺ), and that they came not to *As-Salāt* (the prayers) except in a lazy state,^[2] and that they offer not contributions but unwillingly.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يَقْبَلَ مِنْكُمْ إِذْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٣﴾

وَمَا مَنَعَهُمْ أَنْ يَقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

[1] (V.9:51) See the footnote of (V.57:22).

[2] (V.9:54) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “No *Salāt* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *Ishā* prayer; but if they knew the reward for these *Salāt* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.” The Prophet ﷺ added, “Certainly, I intended (or was about) to order the *Mu’adhdhin* (call-maker) to pronounce *Iqāmah* and order a man to lead the *Salāt* (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salāt* (prayer) (in the mosques).” [Sahih Al-Bukhārī, 1/657 (O.P.626)]

55. So, let not their wealth nor their children amaze you (O Muhammad ﷺ); in reality Allāh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

وَيَحْلِفُونَ بِاللَّهِ لَإِنَّهُمْ لَكِنُكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مَدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

58. And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged! ^[1]

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخِفُّونَ ﴿٥٨﴾

59. Would that they were content with what Allāh and His Messenger (ﷺ) gave them and had said: "Allāh is Sufficient for us. Allāh will give us of His bounty, and so will His Messenger (ﷺ) (from alms). We implore Allāh (to enrich us)."

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾

60. *As-Sadaqāt* (here it means *Zakāt* – obligatory charity) are only for the *Fuqarā'* (needy), and *Al-Masākīn*^[2] (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for *Mujahidūn* — those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.

﴿٦٠﴾ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦١﴾

61. And among them are men who annoy the Prophet (Muhammad ﷺ) and say: "He is (lending his) ear (to every news)." Say: "He

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلْ أَذُنٌ خَيْرٌ لَّكُمْ يَوْمِنُ بِاللَّهِ

[1] (V.9:58) See the footnote of (V.20:134).

[2] (V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe.” But those who annoy Allāh’s Messenger (Muhammad ﷺ), will have a painful torment. (See V.33:57)

وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا
مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿١١﴾

62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (Muhammad ﷺ), if they are believers.

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيُضِيقَكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا
مُؤْمِنِينَ ﴿١٢﴾

63. Know they not that whoever opposes and shows hostility to Allāh (ﷻ) and His Messenger (ﷺ), certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ
 فَأَبْدَلْنَا لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ
الْخِزْيُ الْعَظِيمُ ﴿١٣﴾

64. The hypocrites fear lest a Sūrah (chapter of the Qur’ān) should be revealed about them, showing them what is in their hearts. Say: “(Go ahead and) mock! But certainly Allāh will bring to light all that you fear.”

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ
 تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا إِن
اللَّهُ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿١٤﴾

65. If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allāh (ﷻ), and His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?”

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا
نُحَاسِدُ وَلَعَبٌ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ
كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾

66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimūn* (disbelievers, polytheists, sinners, criminals).

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ
نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبْ طَائِفَةٌ
بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿١٦﴾

67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islām has forbidden), and forbid (people) from *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām orders one to do), and they close their hands [from giving (spending in Allāh’s Cause) alms]. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the *Fāsiqūn* (rebellious, disobedient to Allāh).

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ
فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ
الْفَاسِقُونَ ﴿١٧﴾

68. Allāh has promised the hypocrites — men and women — and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment.

69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allāh and His Messenger Muhammad ﷺ) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

70. Has not the story reached them of those before them? — The people of Nūh (Noah), 'Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lūt (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.

71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'ruf* (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform *As-Salāt* (the prayers), and give the *Zakāt* (obligatory charity), and obey Allāh and His Messenger (ﷺ). Allāh will have His Mercy on them. Surely, Allāh is All-Mighty, All-Wise.

72. Allāh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿١٨﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّةُ آثِمَتُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٩﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤَفَّفَاتِ أَنَّهُمْ رُسُلُهُمْ يَأْتِيَنَّهُنَّ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٢٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ

greatest bliss is the Good Pleasure of Allāh. That is the supreme success.

وَرِضْوَنٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ

الْفَوْزُ الْعَظِيمُ ﴿٧٧﴾

73. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ
وَأَعْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ

الْمَصِيرُ ﴿٧٨﴾

74. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger (ﷺ) had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Walī* (supporter, protector) or a helper.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةً
الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ
يُمَارِعُونَ بَيْنَهُمْ وَمَا يَفْعَلُوا إِلَّا أَنْ أَعْنَبَهُمُ اللَّهُ
وَرَسُولُهُ مِن فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ
وَإِنْ يَتَوَلَّوْا يَعْذِبْنَهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِن

وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٩﴾

75. And of them are some who made a covenant with Allāh (saying): "If He bestowed on us of His bounty, we will verily, give *Sadaqah* (*Zakāt* – obligatory charity and voluntary charity in Allāh's Cause) and will be certainly among those who are righteous."

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا
مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ

الصَّالِحِينَ ﴿٨٠﴾

76. Then when He gave them of His bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakāt* – obligatory charity or voluntary charity)], and turned away, averse.

فَلَمَّا آتَاهُم مِّن فَضْلِهِ جَحَلُوا بِهِ وَتَوَلَّوْا
وَهُمْ مُّعْرِضُونَ ﴿٨١﴾

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised to Him and because they used to tell lies.

فَأَغْفَيْنَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ
بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا

يَكْذِبُونَ ﴿٨٢﴾

78. Know they not that Allāh knows their secret ideas, and their *Najwa*^[1] (secret counsels), and that Allāh is the All-Knower of things unseen.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ
وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٨٣﴾

[1] (V.9:78) See the footnote of (V.11:18).

79. Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily, and such who could not find to give charity (in Allāh's Cause) except what is available to them — so they mock at them (believers); Allāh will throw back their mockery on them, and they shall have a painful torment.

80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allāh will not forgive them because they have disbelieved in Allāh and His Messenger (Muhammad ﷺ). And Allāh guides not those people who are *Fāsiqūn* (rebellious, disobedient to Allāh).

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh (ﷺ); they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

83. If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."

84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger (ﷺ), and died while they were *Fāsiqūn* (rebellious, — disobedient to Allāh and His Messenger ﷺ).

85. And let not their wealth or their children amaze you. Allāh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا
يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ
اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ
تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ
ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِإِلَهِ وَرَسُولِهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ
اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ
جَهَنَّمَ أَشَدُّ حَرًّا أَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ ﴿٨٢﴾

إِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ
فَأَسْتَخْرِضُوكَ لِخُرُوجٍ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ
أَبَدًا وَلَنْ نَقْتُلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ
بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾
وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى
قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا
وَهُمْ فَاسِقُونَ ﴿٨٤﴾

وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
أَنْ يُعَذِّبَهُمْ فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ
وَهُمْ كَافِرُونَ ﴿٨٥﴾

86. And when a *Sūrah* (chapter from the Qur'ān) is revealed, enjoining them to believe in Allāh and to strive hard and fight along with His Messenger (ﷺ), the wealthy among them ask your leave to exempt them (from *Jihād*) and say, "Leave us (behind), we would be with those who sit (at home)."

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

88. But the Messenger (Muhammad ﷺ) and those who believed with him (in Islāmic Monotheism) strove hard and fought with their wealth and their lives (in Allāh's Cause). Such are they for whom are the good things, and it is they who will be successful.

89. For them Allāh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger (ﷺ) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihād*)], if they are sincere and true (in duty) to Allāh and His Messenger.^[1] No ground

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا
مَعَ رَسُولِهِ اسْتَأْذَنَكَ أَُولُوا الطَّوْلِ مِنْهُمْ
وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

لَيْكِنَ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ
جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ
هُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ
لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ
سَيَصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ
أَلِيمٌ ﴿٩٠﴾

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى
الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ

^[1] (V.9:91) CHAPTER. The Statement of the Prophet ﷺ: "Religion is *An-Nasihah* (to be sincere and true) to: 1. Allāh ﷻ [i.e. obeying Him, by following His religion of Islāmic Monotheism, attributing to Him what He deserves and doing *Jihād* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)], 2. to Allāh's Messenger [i.e., to respect him greatly and to believe that he (ﷺ) is Allāh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Sunnah* — (legal ways etc.)], 3. to the Muslim rulers [i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless], and 4. to all the Muslims (in common) [i.e. to order them for *Al-Ma'rūf* (i.e. Islāmic Monotheism, and all that Islām orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden), and to be merciful and kind to them]. And the Statement of Allāh ﷻ: "If they are sincere and true (in duty) to Allāh (ﷻ) and His Messenger (Muhammad ﷺ)." (V.9:91)

(of complaint) can there be against the *Muhsinūn* (good-doers. See the footnote of V.9:120). And Allāh is Oft-Forgiving, Most Merciful.

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihād*).

93. The ground (of complaint) is only against those who are rich, and yet ask exemption.^[1] They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

مِنْ سَبِيلٍ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٩١﴾

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَحِدًا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَتُهُمْ تَفِيضٌ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾

﴿٩٣﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُوكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٤﴾

Narrated Jarīr bin Abdullāh ؓ : I gave the *Bai'ah* (pledge) to Allāh's Messenger ﷺ for the following:

1. *Iqāmat-as-Salāt* (to perform prayers).

2. To pay the *Zakāt* (obligatory charity).

3. And to be sincere and true to every Muslim [i.e. to order them for *Al-Ma'rūf* (i.e. Islāmic Monotheism, and all that Islām orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden), and to help them, and to be merciful and kind to them]. [*Sahih Al-Bukhārī*, 1/57 (O.P.54) and its Chapter No.43]

^[1] (V.9:93) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the '*Asr* prayer, he said to the sun, 'O sun! You are under Allāh's Order and I am under Allāh's Order. O Allāh! Stop it (i.e. the sun) from setting.' It was stopped till Allāh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it*. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a *Bai'ah* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'ah* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty." The Prophet ﷺ added: "Then Allāh saw our weakness and disability, so He made booty legal for us." [*Sahih Al-Bukhārī*, 4/3124 (O.P.353)]

* Booty used to be burnt by a fire sent by Allāh.

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ): "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do." (*Tafsir At-Tabari*)

95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are *Al-Fāsiqun* (rebellious, disobedient to Allāh).

97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allāh's Commandments and His Legal Laws) which Allāh has revealed to His Messenger (ﷺ). And Allāh is All-Knower, All-Wise.

98. And of the bedouins there are some who look upon what they spend (in Allāh's Cause) as a fine and watch for calamities to befall you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.

99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend in Allāh's Cause as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allāh's Cause) are a means of nearness for them. Allāh will admit them to His Mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.

100. And the foremost to embrace Islām of the

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ يُنْزِلُ الرُّدُوتَ إِلَىٰ عِلْوِ الْعُغْيَبِ وَالشَّهَادَةُ فَيُنْزِلُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَعْنَرَضٍ عَنْهُمْ فَاَعْرَضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا وَلَهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

يَحْلِفُونَ لَكُمْ لِيَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا إِلَى اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سِذِّحْلُهُمْ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

وَالسَّيِّئُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ

Muhājirūn (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.^[1]

103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them; and Allāh is All-Hearer, All-Knower.

104. Know they not that Allāh accepts repentance from His slaves and takes the *Sadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful?

وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠١﴾

وَمَنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ
وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى الْإِنْفَاقِ لَا
تَعْلَمُهُمْ تَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ
ثُمَّ يَرُدُّونَ إِلَى عَذَابٍ عَظِيمٍ ﴿١٠٢﴾

وَأَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا
صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٣﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ
بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿١٠٤﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ
عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ
التَّوَّابُ الرَّحِيمُ ﴿١٠٥﴾

^[1] (V.9:102) The Statement of Allāh ﷻ: "And (there are) others who have acknowledged their sins..." (V.9:102)

Narrated Samurah bin Jundub ؓ: Allāh's Messenger ﷺ said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the 'Adn Paradise, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allāh forgave them.'" [Sahih Al-Bukhari, 6/4674 (O.P.196)]

105. And say (O Muhammad ﷺ): “Do deeds! Allāh will see your deeds, and (so will) His Messenger (ﷺ) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”

106. And others are made to await for Allāh’s Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise.

107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature].

109. Is it then he who laid the foundation of his building on piety to Allāh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the *Zālimūn* (cruel, violent, proud, polytheist and wrongdoer).

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allāh is All-Knowing, All-Wise.

111. Verily, Allāh has purchased of the

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
وَالْمُؤْمِنُونَ وَسَرَدُونَ إِلَىٰ عَلِيِّ الْأَعْيَبِ
وَالشَّهَدَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَالْآخَرُونَ مَرْجُونَ لِأَمْرِ اللَّهِ إِنَّمَا يَعِدُهُمْ وَإِنَّمَا
يُؤْتِبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا
وَتَفَرِّقًا بَيْنَ الْمُؤْمِنِينَ وَإِصْرًا ذَا لَمَن
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ
أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ

لَكَذِبُونَ ﴿١٠٧﴾

لَا نَقُفُ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى
التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ
رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ
الْمُطَهَّرِينَ ﴿١٠٨﴾

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ
اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ
شَفَا جُرُفٍ هَارٍ فَاتَّخَذَ بَيْدًا فِي نَارٍ جَهَنَّمَ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي
قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ

113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بُيِّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

114. And Ibrāhīm's (Abraham) invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhīm (Abraham)] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing.^[1] (*Tafsir Al-Qurtubī*)

وَمَا كَانَتْ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

115. And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is All-Knower of everything.^[2]

وَمَا كَانَتْ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

116. Verily, Allāh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any *Walī* (protector or guardian) nor any helper.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

=his two legs (i.e., his mouth, tongue and his private parts)*. I guarantee Paradise for him." [*Sahih Al-Bukhari*, 8/6474 (O.P.481)]

* i.e. whoever protects his tongue from illegal talk, e.g., to tell lies, or backbiting, and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

^[1] (V.9:114) See the footnote of (V.6:74).

^[2] (V.9:115) Killing the *Khawārij* (some people who dissented from the religion and disagreed with the rest of the Muslims), and the *Mulhidūn* (heretics) after the establishment of firm proof against them.

And the Statement of Allāh ﷻ: 'And Allāh will never lead a people astray after He has guided them, until He makes clear to them as to what they should avoid...' (V.9:115) And Ibn 'Umar ؓ used to consider them (the *Khawārij* and the *Mulhidūn*) the worst of Allāh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

Narrated 'Abdullāh bin 'Umar ؓ regarding *Al-Haruriyah*: The Prophet ﷺ said, "They will go out of Islām as an arrow darts out of the game's body." [*Sahih Al-Bukhari*, 9/6932 (O.P.66)]

117. Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansār* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ
فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُمْ بِهِمْ
رَءُوفٌ رَحِيمٌ ﴿١١٧﴾

118. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّى إِذَا ضَاقَتْ
عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ
أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنْ اللَّهِ إِلَّا
إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ
الْوَّابِ الرَّحِيمُ ﴿١١٨﴾

119. O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).^[1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
الصَّادِقِينَ ﴿١١٩﴾

[1] (V.9:119) "The Statement of Allāh ﷻ :

"O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)." (V.9:119).

And what is forbidden as regards telling of lies.

a) Narrated 'Abdullāh ﷺ: The Prophet ﷺ said, "Truthfulness leads to *Al-Birr* (righteousness) and *Al-Birr* (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to *Al-Fujūr* (i.e. wickedness - evildoing), and *Al-Fujūr* leads to the (Hell) Fire. And a man keeps on telling lies until he is written as a liar before Allāh." [Sahih Al-Bukhari, 8/6094 (O.P.116)]

b) Narrated Abu Hurairah ﷺ: Allāh's Messenger ﷺ said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." [Sahih Al-Bukhari, 8/6095 (O.P.117)]

c) Narrated Samurah bin Jundub ﷺ: The Prophet ﷺ said, "I saw (in a dream), two men came to me." Then the Prophet ﷺ narrated the story (saying): "They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." [Sahih Al-Bukhari, 8/6096 (O.P.118)]

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad ﷺ when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the *Muhsinūn*.^[1]

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْغُونَ مَوْطِنًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيلاً إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

121. Nor do they spend anything (in Allāh's Cause) — small or great — nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).^[2]

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِحَجْرِهُمْ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

122. And it is not (proper) for the believers to go out to fight (*Jihād*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

^[1] (V.9:120) *Muhsinūn*: Doers of good, i.e. those who perform good deeds totally for Allāh's sake only without any show-off or to gain praise or fame and they do them in accordance with the *Sunnah* (legal ways) of Allāh's Messenger, Muḥammad ﷺ.

^[2] (V.9:121)

a) Islām demolishes all the previous evil deeds and so do migration (for Allāh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahih Muslim*)

b) What is said regarding the superiority of a person who embraces Islām sincerely. Narrated Abu Sa'īd Al-Khudrī ؓ: Allāh's Messenger ﷺ said, "If a person embraces Islām sincerely, then Allāh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allāh forgives it." [*Sahih Al-Bukhari*, 1/41 (O.P.40A)]

Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "If anyone of you improves (follows strictly) his Islāmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." [*Sahih Al-Bukhari*, 1/42 (O.P.40B)]

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who are *Al-Muttaqūn* (the pious. See V.2:2).

124. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.

126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

127. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts (from the light) because they are a people that understand not.

128. Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he ﷺ is) full of pity, kind, and merciful.

129. But if they turn away, say (O Muhammad ﷺ): "Allāh is sufficient for me. *Lā ilāha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."^[1]

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ
مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ
أَيُّكُمْ زَادَتْهُ هِذِهِ إِيمَانًا فَأَمَّا الَّذِينَ
آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾
وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
فَرَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا
وَهُمْ كَافِرُونَ ﴿١٢٥﴾

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ
عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ
وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى
بَعْضٍ هَلْ يَرَيْنَكُمْ مِنْ آحِلٍ ثُمَّ
أَنْصَرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ
لَّا يَفْقَهُونَ ﴿١٢٧﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا
هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ ﴿١٢٩﴾

^[1] (V.9:129) See the footnote of (V.3:173).

Sūrat Yūnus [(Prophet) Jonah] 10

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān) *Al-Hakīm*.^[1]

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾

2. Is it a wonder for mankind that We have sent Our Revelation^[2] to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): “Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?” (But) the disbelievers say: “This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ān)!”

أَكَا لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ ﴿٢﴾

3. Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember?

إِنْ رَبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

4. To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

[1] (V.10:1) *Al-Hakīm*: Showing lawful and unlawful things, explaining Allāh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islāmic Monotheism, — worshipping none but Allāh Alone — that will guide them to Paradise and save them from Hell.

[2] (V.10:2) See the footnote of (V.4:163).

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are *Ayāt* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allāh, and fear Him much.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقُوبُ ﴿٦﴾

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.),

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

8. Those, their abode will be the Fire, because of what they used to earn.

أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

9. Verily, those who believe^[1] and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

10. Their way of request therein will be *Subhānaka Allāhumma* (glory to You, O Allāh!) and *Salām* (peace, safety from evil) will be their greetings therein (Paradise)! and the end of their request will be: *Al-Hamdu Lillāhi Rabbil-‘Alāmīn* [All praise and thanks are Allāh's, the Lord of 'Alamīn (mankind, jinn and all that exists)].

دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهَا فِيهَا سَلَامٌ وَمَا جُرُّ دَعْوَتِهِمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

11. And were Allāh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in

﴿١١﴾ وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

[1] (V.10:9) Who believe in the Oneness of Allāh along with the six articles of Faith, i.e. to believe in Allāh, His Angels, His Books, His Messengers, Day of Resurrection, and *Al-Qadar* (Divine Preordainments) — Islāmic Monotheism.

their trespasses, wandering blindly in distraction.
(*Tafsir At-Tabarī*)

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the *Musrifūn*^[1] that which they used to do.

13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimūn* (disbelievers, polytheists, sinners and criminals).

14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

15. And when Our clear Verses are recited to them, those who hope not for their Meeting with Us, say: "Bring us a Qur'ān other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

16. Say (O Muhammad ﷺ): "If Allāh had so willed, I should not have recited it to you, nor would He have made it known to you, Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"

17. So who does more wrong than he who forges a lie against Allāh or denies His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimūn* (criminals, sinners, disbelievers and polytheists) will never be successful!

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَائِدًا أَوْ فَأِيمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زَيْنٌ لِّلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَأْتِنَا بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَن أُبَدِّلَهُ مِن تِلْقَآئِ نَفْسِي إِن أَنُصِيعَ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِن عُصِيتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُمُ عَلَيَّكُمْ وَلَا أَذْرَبُكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

^[1] (V.10:12) *Musrifūn*: Those who denied Allāh and His Prophets, and transgressed Allāh's limits by committing all kinds of crimes and sins.

18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ
اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ
وَعَلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. Mankind were but one community (i.e. on one religion — Islāmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.^[1]

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً
فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن
رَّبِّكَ لَفُضِّي بَيْنَهُمْ فِيمَا فِيهِ
يَخْتَلِفُونَ ﴿١٩﴾

20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allāh Alone, so wait you, verily, I am with you among those who wait (for Allāh's Judgement)."

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allāh is Swifter in planning!" Certainly, Our Messengers (angels) record all of that which you plot.^[2]

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِن بَعْدِ ضَرَّاءَ مَسَّتْهُمْ
إِذَا لَهُم مَّكْرٌ فِئَاءً يَا بَأْسَآ قُلِ اللَّهُ أَسْرَعُ مَكْرًا
إِنَّا رُسُلُنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their Faith pure for Him Alone, (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful."^[3]

هُوَ الَّذِي يُسَيِّرُكُمُ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا
كُنْتُمْ فِي الْفُلِكِ وَجَرَّتِ بِكُمْ رِيحٌ طَيِّبَةٌ
وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ
الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ
دَعَاُ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ
هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

[1] (V.10:19) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Every child is born on *Al-Fitrah* [true faith of Islāmic Monotheism (i.e. to worship none but Allāh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" [Sahih Al-Bukhari, 2/ 1385 (O.P.467)]. [See also (V.30:30)]

[2] (V.10:21) See the footnote (B) of (V.6:61).

[3] (V.10:22): See the footnote of (V.17:67).

23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your own selves, — a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.

25. Allāh calls to the Home of Peace (i.e. Paradise, by accepting Allāh's religion of Islāmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.

26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh ﷻ). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your

فَلَمَّا أَجَلَهُمْ إِذَا هُمْ يَعْبُونَ فِي الْأَرْضِ يَعْصِي بَأْسُهَا النَّاسُ إِنَّمَا بَعْثُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

إِنَّمَا مِثْلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَذْبَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَقْنِ إِلَّا غَمِيرٌ كَذَٰلِكَ نَفْصِلُ الْأَيَّاتِ لِلِقَوْمِ الَّتِي يَفْكَرُونَ ﴿٢٤﴾

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

لِلَّذِينَ أَحْسَنُوا الْخَيْرَ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَبْثُلُهَا وَرَهَقُهُمْ ذِلَّةٌ مَّا هُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَرَلْنَا بَيْنَهُمْ وَقَالَ

place! You and your partners (whom you had worshipped in the worldly life).” Then We shall separate them, and their (Allāh’s so-called) partners shall say: “It was not us that you used to worship.”

29. “So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us.”

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful *Maulā* (Lord), and their invented false deities will vanish from them.

31. Say (O Muhammad ﷺ): “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allāh.” Say: “Will you not then be afraid of Allāh’s punishment (for setting up rivals in worship with Allāh)?”

32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh) that they will not believe (in the Oneness of Allāh and in Muhammad ﷺ as the Messenger of Allāh).

34. Say: “Is there of your (Allāh’s so-called) partners one that originates the creation and then repeats it?” Say: “Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?”

35. Say: “Is there of your (Allāh’s so-called) partners one that guides to the truth?” Say: “It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?”

شُرَكَائِهِمْ مَا كُنْتُمْ إِنَّا نَعْبُدُكَ ۝٢٨

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ

عِبَادَتِكُمْ لَغْفِيلٌ ۝٢٩

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ وَصَلَّ عَنْهُمْ مَا كَانُوا

يَفْتَرُونَ ۝٣٠

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ

يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ ۚ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ

الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۚ وَمَنْ يُدِيرُ

الْأَمْرَ ۚ فَسَبِّحُوا لِلَّهِ قُلُّ أَمْ لَا تَنْقُورُونَ ۝٣١

فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا

الضَّلَالُ فَأَنَّى تُصْرَفُونَ ۝٣٢

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ

فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ۝٣٣

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

قُلْ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى

تُؤْفَكُونَ ۝٣٤

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ

يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ

يُسَبِّحَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَأَلَكُمُ كَيْفَ

تَحْكُمُونَ ۝٣٥

36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Knower of what they do.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

37. And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation)^[1] which was before it [i.e. the Taurāt (Torah), and the Injīl (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) — wherein there is no doubt — from the Lord of the 'Ālamīn (mankind, jinn, and all that exists).

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ مَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a Sūrah (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!"

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتِطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the Zālimūn (polytheists and wrongdoers)!

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is the Best Knower of the Muḥsidūn (evildoers and liars).

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾

41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمِعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

[1] (V.10:37) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." [Sahih Al-Bukhari, 9/7274 (O.P.379)]

43. And among them are some who look at you, but can you guide the blind — even though they see not?

وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي
الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾

44. Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ
النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allāh and were not guided.

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ
النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die — still to Us is their return, and moreover Allāh is Witness over what they used to do.

وَمَا نُرِيكَ بِعُضِّ الذِّبِّ نَعْدُهُمْ أَوْ نُوَفِّيكَ
فَالَيْتَنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا
يَفْعَلُونَ ﴿٤٦﴾

47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ
فُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ
صَادِقِينَ ﴿٤٨﴾

49. Say (O Muhammad ﷺ): "I have no power over any harm or profit to myself except what Allāh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsir Al-Qurtubī).

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ
اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا
يَسْتَجِيرُونَ سَاعَةً وَلَا يَسْتَفِيدُونَ ﴿٤٩﴾

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hasten on?"

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ هَرَارًا
مَاذَا يُسْتَغِيثُونَ مِنَ الْمُجْرِمِينَ ﴿٥٠﴾

51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

أَتَمَّا إِذَا مَا وَقَعَ عَذَابُهُمْ أَهْلًا أَكُنَّ وَقَدْ كُنْتُمْ بِهِ
تَسْتَعْجِلُونَ ﴿٥١﴾

52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?"

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخَالِدِ
هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾

53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

وَيَسْأَلُونَكَ أَهَلْ هُوَ قَوْلِي وَرَبِّي إِنَّهُ
لَحَقٌّ وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

54. And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them.^[1]

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ
لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا
الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا
يُظْلَمُونَ ﴿٥٤﴾

55. No doubt, surely all that is in the heavens and the earth belongs to Allāh. No doubt, surely Allāh's Promise is true. But most of them know not.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

56. It is He Who gives life and causes death, and to Him you (all) shall return.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers.

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ
وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say: "In the bounty of Allāh, and in His Mercy (i.e. Islām and the Qur'ān); —therein let them rejoice." That is better than what (the wealth) they amass.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ
خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾

59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allāh

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ
فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ أَلَا أَدْرِكُ

^[1] (V.10:54) See the footnote of (V.3:91).

permitted you (to do so), or do you invent a lie against Allāh?"

60. And what think those who invent a lie against Allāh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allāh is full of bounty to mankind, but most of them are ungrateful.

61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ān, nor you (O mankind) do any deed (good or evil) but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (*Tafsir At-Tabarī*)

62. No doubt! Verily, the *Auliya'* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.^[1]

63. Those who believed (in the Oneness of Allāh — Islāmic Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds).

64. For them are glad tidings, in the life of the present world^[2] (i.e. through a righteous dream

لَكُمْ أَمْرٌ عَلَى اللَّهِ تَقْرُوتُ ﴿٥٩﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ

يَوْمَ الْقِيَمَةِ إِنْ يَكُنْ اللَّهُ لَذُو فَضْلٍ عَلَى

النَّاسِ وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا

تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ

تُفِيضُونَ فِيهِ وَمَا يَنْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ

ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ

مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

إِلَّا إِنْ أَوْلَيْتَهُ اللَّهُ لَا خَوْفٌ عَلَيْهِمْ وَلَا

هُمْ يَحْزَنُونَ ﴿٦٢﴾

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي

^[1] (V.10:62) Narrated Abu Sa'īd Al-Khudrī ؓ: Allāh's Messenger ﷺ said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous (believer of Islāmic Monotheism), it will say: 'Present me (hurriedly),' and if he was not righteous (disbeliever of Islāmic Monotheism), it will say: 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man, and if he heard it, he would fall unconscious." [*Sahih Al-Bukhari*, 2/1314 (O.P.400)]

^[2] (V.10:64)

a) Narrated Abu Hurairah ؓ: I heard Allāh's Messenger ﷺ saying: "Nothing is left of *An-Nubuwwah* (النبوّة - Prophethood) except *Al-Mubashshirāt*." They asked, "What is *Al-Mubashshirāt*?" He replied, "The true good dreams (that convey glad tidings)." [*Sahih Al-Bukhari*, 9/6990 (O.P.119)]

seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.

65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allāh. He is the All-Hearer, the All-Knower.

66. No doubt! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the (Allāh's so-called) partners, they follow only a conjecture and they only invent lies.

67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

68. They (pagans) say: "Allāh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allāh what you know not.^[1]

69. Say: "Verily, those who invent a lie against Allāh, will never be successful" —

70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allāh, deny His Messengers, deny and challenge His *Ayāt* (proofs, signs, verses, etc.)].

71. And recite to them the news of Nūh

الْآخِرَةَ لَا بُدَّ لَكُمْ لِكَلِمَاتِ اللَّهِ ذَلِكَ
هُوَ الْقَوْلُ الْعَظِيمُ ﴿١٤﴾

وَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّ الْفِئَةَ لِلَّهِ
جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٥﴾

أَلَا إِنَّ لِلَّهِ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ
دُونِ اللَّهِ شُرَكَاءَ إِنْ يَسْعَوْنَ إِلَّا
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٦﴾

هُوَ الَّذِي جَعَلَ لَكُمْ الَّيْلَ لَتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يَسْمَعُونَ ﴿١٧﴾

فَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ
الْعَلِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يَفْلِحُونَ ﴿١٩﴾

مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا
يَكْفُرُونَ ﴿٢٠﴾

﴿٢١﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ

b) Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger ﷺ said: "The (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwah* (Prophethood)." [Sahih Al-Bukhari, 9/6988 (O.P.117)]

^[1] (V.10:68) See the footnote of (V.6:101).

(Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard for you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

72. "But if you turn away (from accepting my doctrine of Islāmic Monotheism, i.e. to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims (i.e. those who submit to Allāh's Will)."

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allāh and disobey Him).

75. Then after them We sent Mūsā (Moses) and Hārūn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayāt* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimūn* (disbelievers, sinners, polytheists and criminals) folk.

76. So when came to them the truth from Us, they said: "This is indeed clear magic."

77. Mūsā (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

يَقُولُ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي
بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا
أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ
غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنِّي أَجْرِيَ
إِلَىٰ عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ﴿٧٢﴾

فَكَذَّبُوهُ فَجَبْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ
وَجَعَلْنَاهُمْ حُلُوفًا وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا فَأَنْظِرْ كَيْفَ كَانَ عِقَابُ الزَّالِمِينَ ﴿٧٣﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ
بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ
قَبْلُ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ وَهَارُونَ
فِرْعَوْنَ وَمَلَئِيهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا
قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَٰذَا
لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ
أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."

80. And when the sorcerers came, Mūsā (Moses) said to them: "Cast down what you want to cast!"

81. Then when they had cast down, Mūsā (Moses) said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of *Al-Mufsidūn* (the evildoers and corrupters).

82. "And Allāh will establish and make apparent the truth by His Words, however much the *Mujrimūn* (criminals, disbelievers, polytheists and sinners) may hate (it)."

83. But none believed in Mūsā (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifūn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

84. And Mūsā (Moses) said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh's Will)."

85. They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are *Zālimūn* (polytheists and wrongdoers) (i.e. do not make them overpower us).

86. "And save us by Your Mercy from the disbelieving folk."

87. And We revealed to Mūsā (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salāt* (the prayers), and give glad tidings to the believers."

قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ وَأَجِدْنَا آبَاءَنَا
وَكُنُوكُمْ لَكُمْ يُؤْمِنِينَ ﴿٧٨﴾

وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٧٩﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ
مُلْقُونَ ﴿٨٠﴾

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ
اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ
الْمُفْسِدِينَ ﴿٨١﴾

وَيُخَيِّطُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَى
خَوْفٍ مِنْ فِرْعَوْنَ وَوَلِيِّهِمْ أَنْ يَقْتُلَهُمْ وَإِنْ
فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّ لِمَنْ
الْمُتْسِفِينَ ﴿٨٣﴾

وَقَالَ مُوسَى يَقَوْمِ إِن كُنْتُمْ تَأْمَنُونَ بِاللَّهِ فَعَلَيْهِ
تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً
لِلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾
وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا
بِمِصْرَ بُيُوتًا وَاجْعَلُوا يَبُوتَكُمْ قِبْلَةً

وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

88. And Mūsā (Moses) said: “Our Lord! You have indeed bestowed on Fir’aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

89. Allāh said: “Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allāh’s Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allāh, and also to believe in the reward of Allāh: Paradise).”

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

90. And We took the Children of Israel across the sea, and Fir’aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: “I believe that none has the right to be worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh’s Will).”

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْفُقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidūn* (evildoers and the corrupters).

هَٰلِكُنَّ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴿٩٢﴾

93. And indeed We settled the Children of Israel in an honourable dwelling place (Shām—Syria and Misr—Egypt), and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord (Allāh) will judge between them on the Day of Resurrection in that in which they used to differ.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُوءًا صَدِيقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْوَعْدُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

94. So, if you (O Muhammad ﷺ) are in doubt

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ

concerning that which We have revealed to you, [i.e. that your name is written in the Taurāt (Torah) and the Injil (Gospel)], then ask those who are reading the Book [the Taurāt (Torah) and the Injil (Gospel)] before you. Verily, the truth has come to you from your Lord. So, be not of those who doubt (it).^[1]

95. And be not one of those who deny the *Ayāt* (proofs, evidences, verses, signs, lessons, revelations, etc.) of Allāh, for then you shall be one of the losers.

96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

97. Even if every sign should come to them, until they see the painful torment.

98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

100. It is not for any person to believe, except by the Leave of Allāh, and He will put the wrath on those who are heedless.

101. Say: "Behold all that is in the heavens and the earth," but neither *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

102. Then do they wait for (anything) except for

الَّذِينَ يَقْرءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

فَلَوْلَا كَانَتْ قَرْيَةً آمَنَتْ مِنْ بَعْدِهَا إِيمَانًا إِلَّا قَوْمٌ يُوَسُّوْنَ لِمَاءَ أَمْنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخَزِي فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿٩٨﴾

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَعْمَلُ الْإِنْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آيَاتِ الَّذِينَ خَلَوْا

^[1] (V.10:94) See (V.2:76), (V.7:157) and their footnotes.

(a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (also) with you among those who wait."

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islām), then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die, and I am commanded to be one of the believers.

105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanif* (Islāmic Monotheism, i.e. to worship none but Allāh Alone), and never be one of the *Mushrikūn* (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh).

106. "And invoke not besides Allāh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zālimūn* (polytheists and wrongdoers).^[1]"

107. And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

108. Say: "O you mankind! Now truth (i.e. the Qur'ān and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his ownself; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakil* (disposer of affairs to oblige you for guidance)."

109. And (O Muhammad ﷺ), follow the Revelation sent to you, and be patient till Allāh gives judgement. And He is the Best of judges.

مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنْ
الْمُنْتَظِرِينَ ﴿١٠٣﴾

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَٰلِكَ
حَقًّا عَلَيْنَا نَجِ الْمُؤْمِنِينَ ﴿١٠٤﴾

قُلْ يَٰٓأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا
أَعْبُدُ الَّذِينَ يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ
أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّنَكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿١٠٥﴾

وَأَنْ أَقِفَ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ
مِنَ الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٧﴾

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ
إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ
الْغَفُورُ الرَّحِيمُ ﴿١٠٨﴾

قُلْ يَٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ
رَبِّكُمْ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ
بِوَكَيلٍ ﴿١٠٩﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصِرْ حَتَّىٰ يَحْكُمَ اللَّهُ
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١١٠﴾

^[1] (V.10:106) See the footnote of (V.2:165).

Sūrat Hūd
[(Prophet) Hūd] 11

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Alif-Lām-Rā.* [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things).

2. (Saying) worship none but Allāh. Verily, I (Muhammad ﷺ) am to you from Him a warner and a bringer of glad tidings.

3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

4. To Allāh is your return, and He is Able to do all things."

5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

الرَّ كِتَبٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ

حَكِيمٍ خَبِيرٍ ﴿١﴾

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ

وَبَشِيرٌ ﴿٢﴾

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمِيعْكُمْ
مَنْعًا حَسَنًا إِلَى أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي
فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾

أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا
حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُبْسِرُونَ ﴿٥﴾

وَمَا يَعْلَمُونَ إِنَّهُمْ عَلَيْهِمْ ذَاتُ الصُّدُورِ ﴿٦﴾

6. And no moving (living) creature is there on earth but its provision is due from Allāh.^[1] And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (*Al-Lauh Al-Mahfūz* — the Book of Decrees with Allāh).

7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in (good) deeds [i.e., these good deeds should be totally for Allāh's sake and not to show off, and according to the ways and traditions of Prophet Muhammad ﷺ (*Tafsir Ibn Kathir*)]. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."^[2]

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.

10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allāh).

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي

كِتَابٍ مُبِينٍ ﴿٦﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي

سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

يَسْئَلُكُمْ إِيَّكُمْ أَحْسَنُ عَمَلًا وَلَكِنْ

قُلْتُ إِيَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ

مُبِينٌ ﴿٧﴾

وَلَكِنْ أَخْرَجْنَا عَنْهُمُ الْعَذَابَ إِلَى أَتَمِّ مَعْدُودَةٍ

لَيَقُولَنَّ مَا يَجْحَدُونَ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ

بِمَصْرُوفٍ عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ

يَسْتَهْزِئُونَ ﴿٨﴾

وَلَكِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ

نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ بِكُفُورٍ

وَلَكِنْ أَذَقْنَاهُ نِعَمًا بَعْدَ ضَرَاءٍ مَسَّةٍ

لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ

فَخُورٌ ﴿٩﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

[1] (V.11:6) See the footnote of (V.6:143).

[2] (V.11:7) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "The Right (Hand) of Allāh is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the bounty or the power to bring about death, and He raises some people and brings others down." [*Sahih Al-Bukhari*, 9/7419 (O.P.515)]

12. So, perchance you (Muhammad ﷺ) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down to him, or an angel come with him?" But you are only a warner. And Allāh is a *Wakīl* (Disposer of affairs, Trustee, Guardian) over all things.

13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ān)." Say: "Bring you then ten forged Sūrah (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!"

14. If then they answer you not, know then that it [the Revelation (this Qur'ān)] is sent down with the Knowledge of Allāh and that *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islām)?

15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

17. Can they (Muslims) who rely on a clear proof (the Qur'ān) from their Lord, and whom a witness [Jibrāil (Gabriel ﷺ)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mūsā (Moses), a guidance and a mercy, they believe therein, but those of the sects that reject it (the Qur'ān), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allāh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of mankind

فَلَمَّا تَرَكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ
وَصَاحِبٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ
عَلَيْهِ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ
نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ
مِثْلِهِ مُفْتَرِيْنَ وَأَدْعُوا مَن اسْتَعْظَمْتُمْ مِن
دُونِ اللَّهِ إِن كُنتُمْ صَادِقِيْنَ ﴿١٣﴾

فَلَمَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ
وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ
إِلَيْهِمْ أَصْلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسُونَ ﴿١٥﴾

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا
النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا
كَانُوا يَعْمَلُونَ ﴿١٦﴾

أَفَمَنْ كَانَ عَلَىٰ يَدَيْنِهِ مِن رَّبِّهِ وَيَتْلُوهُ
شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ
إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ
وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ
مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ أَحَقُّ
بِمَن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يُؤْمِنُونَ ﴿١٧﴾

believe not.^[1]

18. And who does more wrong than he who invents a lie against Allāh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allāh is on the *Zālimūn* (polytheists, wrongdoers, oppressors).^[2]

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أُولَٰئِكَ يَرْضُوكَ عَلَىٰ رَبِّهِمْ وَيَقُولُ
أَلَّا شَهِدْ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ أَلَا لعنةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾

19. Those who hinder (others) from the path of Allāh (Islāmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾

20. By no means will they escape (from Allāh's torment) on earth, nor have they protectors besides Allāh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, in spite of the fact that they had the sense of hearing and sight).

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا
كَانَ لَهُمْ مِنَ اللَّهِ مِن أَوْلِيَاءَ يُضَاعَفُ
لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا
كَانُوا يُبْصِرُونَ ﴿٢٠﴾

21. They are those who have lost their own selves, and their invented false deities will vanish from them.

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

22. Certainly, they are those who will be the greatest losers in the Hereafter.

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخِسُونَ ﴿٢٢﴾

23. Verily, those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا

[1] (V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

[2] (V.11:18) The Statement of Allāh ﷻ: "The witnesses will say: 'These are the ones who lied against their Lord....'"

Narrated Safwān bin Muhriz: While Ibn 'Umar was performing the *Tawāf* (around the Ka'bah), a man came up to him and said, "O Abu 'Abdur-Rahmān!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet ﷺ about *An-Najwa*?"* Ibn 'Umar said, "I heard the Prophet ﷺ saying, 'The believer will be brought near his Lord.'" (Hishām, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allāh will ask him). 'Do you know (that you did) such and such sin.' He will say twice, 'Yes, I know I did commit those sins.' Then Allāh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.'" [Sahih Al-Bukhari, 6/4685 (O.P.207)].

**An-Najwa*: the private talk between Allāh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever.

24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

25. And indeed We sent Nūh (Noah) to his people (and he said): "I have come to you as a plain warner."

26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day."

27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islāmic Monotheism) when you have a strong hatred for it?

29. "And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

30. "And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought?

31. "And I do not say to you that with me are

إِلَى رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٣٣﴾

﴿٣٤﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَصْمَى وَالْأَصْبَحِ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٣٥﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِتَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٣٦﴾

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٣٧﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَبُّكَ إِلَّا آبَاءُنَا مِثْلَنَا وَمَا نَرَبُّكَ أَتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا لَنَا بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٣٨﴾

قَالَ يَقُولُونَ أَرَأَيْتُمْ إِنْ كُنْتُمْ عَلَىٰ يَتْنٍ مِّن رَّبِّي وَهَٰئِنِّي رَحْمَةٌ مِّنْ عِندِهِ فَعُيِبَتْ عَلَيْكُمْ أَنْزِلُكُمْ مَكْمُومًا وَأَنْتُمْ لَهَا كَاذِبُونَ ﴿٣٩﴾

وَيَقُولُونَ لَا أَتَنَالُكُمْ عَلَيْهِ مَا لَا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُّلتَفُوا رَبِّهِمْ وَلَكِنِّي أَرَىٰ ذُرِّيَّتِي قَوْمًا يَجَاهِلُونَ ﴿٤٠﴾

وَيَقُولُونَ مَن يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدَهُمْ أَفَلَا تَذَكَّرُونَ ﴿٤١﴾

وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ

the Treasures of Allāh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves (as regards belief). In that case, I should, indeed be one of the *Zālimūn* (wrongdoers, oppressors)."

32. They said: "O Nūh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."

33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not."

34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's Will is to keep you astray. He is your Lord! and to Him you shall return."

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'ān)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."

36. And it was revealed to Nūh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do."

37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking."

39. "And you will know who it is on whom will come a torment that will cover him with

الْغَيْبِ وَلَا أَقُولُ إِلَىٰ مَلَكٍ وَلَا أَقُولُ لِلَّذِينَ تَرَدَّىٰ أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَّيَمِينٌ الْقَلِيلِينَ ﴿٣١﴾

قَالُوا يَا نُوحُ قَدْ جَدَلْنَا فَآكَثَرْتَ جِدَلَنَا فَأُنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

وَلَا يَنْفَعُكَ نَصْحِي إِنْ أَرَدْتُ أَنْ أُنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تَجْعُرُمُونَ ﴿٣٥﴾

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

وَأَوْصَىٰ الْفُلَّكَ بِأَعْيُنِنَا وَوَحْيُنَا وَلَا تَخْطِئُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٣٧﴾

وَيَصْنَعُ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنِّي فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

disgrace and on whom will fall a lasting torment.”

40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: “Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few.”

41. And he [Nūh (Noah) ﷺ] said: “Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.” (*Tafsir At-Tabarī*)

42. So it (the ship) sailed with them amidst waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart): “O my son! Embark with us and be not with the disbelievers.”

43. The son replied: “I will betake myself to some mountain, it will save me from the water.” Nūh (Noah) said: “This day there is no saviour^[1] from the Decree of Allāh except him on whom He has mercy.” And waves came in between them, so he (the son) was among the drowned.

44. And it was said: “O earth! Swallow up your water, and O sky! Withhold (your rain).” And the water was made to subside and the Decree (of Allāh) was fulfilled (i.e. the destruction of the people of Nūh (Noah)). And it (the ship) rested on (Mount) Judi, and it was said: “Away with the people who are *Zalimūn* (polytheists and wrong-doers)!”

45. And Nūh (Noah) called upon his Lord and

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَنْ آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

﴿٤١﴾ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ نَحْمِلُهَا وَتَحْمِلُهَا وَتَمْسِكُهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾

وَهُى تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنَىٰ أَرَكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٣﴾

فَالَ سَآوَىٰ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٤﴾

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْأَمَاءُ أَقْلَعِي وَيَغْضَى الْمَاءُ وَفُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي

[1] (V.11:43) Narrated Abu Sa'īd Al-Khudrī that the Prophet ﷺ said, “No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it: and *Al-Ma'sūm* (the sinless or the saved or the protected) is the one whom Allāh protects.” [*Sahih Al-Bukhari*, 8/6611 (O.P.608)]

said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."

46. He said: "O Nūh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant."

47. Nūh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

48. It was said: "O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."

49. This is of the news of the Unseen which We reveal to you (O Muhammad ﷺ); neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for the *Muttaqūn* (the pious. See V.2:2)

50. And to the 'Ad (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other *ilāh* (god) but Him. Certainly, you do nothing but invent lies!

51. "O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?

52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh)."

53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.

وَأَنَّ وَعَدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ

الْحَاكِمِينَ ﴿١٥﴾

قَالَ يَنْتُوخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿١٦﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْكَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمَنِي أَكُنْ مِنَ الْخَسِرِينَ ﴿١٧﴾

قِيلَ يَنْتُوخُ أَهْطُ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمَمٌ سَنَمَتُّهُمْ ثُمَّ يُمْسَهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿١٩﴾

وَإِلَى عَادِ أَخَاهُمْ هُودًا قَالَ يَنْفَوْرُ آعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٢٠﴾

يَنْفَوْرُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجِرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٢١﴾ وَيَنْفَوْرُ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٢٢﴾

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٢٣﴾

54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

55. With Him (Allāh). So plot against me, all of you, and give me no respite.

56. "I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth).

57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

58. And when Our Commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment.

59. Such were 'Ād (people). They rejected the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So, away with 'Ād, the people of Hūd.

61. And to Thamūd (people) We sent their brother Sālih. He said: "O my people! Worship Allāh: you have no other *ilāh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."

62. They said: "O Sālih! You have been among us as a figure of good hope (and we wished for

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوِّ قَالَ
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا
تُشْرِكُونَ ﴿٥٤﴾

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ ﴿٥٥﴾

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا
هُوَ أَجْدُ بِمَا صَيَّيْنَاهَا إِنْ رَبِّي عَلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٥٦﴾

فَإِنْ تَوَلَّوْا أَفْقَدَ الْبَلْغَ كُفْرًا مَّا أَرْسَلْتُ بِهِ إِلَّا كُفْرًا
وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُمْ شَيْئًا
إِنْ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٧﴾

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾

وَذَلِكَ عَادٌ جَعَلُوا بَنَاتَيْ رَبِّهِمْ وَعَصَوْا
رُسُلَهُمْ وَأَتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةَ وَيَوْمَ الْقِيَامَةِ إِلَّا
إِنْ عَادَا كَفَرُوا رَبَّهُمْ إِلَّا بَعْدًا لِعَادٍ قَوْمِ
هُودٍ ﴿٦٠﴾

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَفْقَرُ
أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُمْ
مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ
تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

قَالُوا لِيَصْلِحْ فَدَكَّتْ فِيمَا رَجَوْا قَبْلَ هَذَا

you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allāh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism).”

63. He said: “O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.

64. “And O my people! This she-camel of Allāh is a sign to you, so leave her to feed (graze) in Allāh’s land, and touch her not with evil, lest a near torment should seize you.”

65. But they killed her. So he said: “Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.”

66. So when Our Commandment came, We saved Sālih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty.

67. And *As-Saiḥah* (torment — awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!

69. And verily, there came Our messengers to Ibrāhīm (Abraham) with glad tidings. They said: “*Salām* (greetings or peace!).” He answered, “*Salām* (greetings or peace!).” and he hastened to entertain them with a roasted calf.

70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: “Fear not,

أَتَنْهَيْنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّ لَنَا لِإِ

شَاكٍ يَمَّا تَدْعُونَا إِلَيْهِ مُرَابٍ ﴿٦٦﴾

قَالَ يَقَوْمُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ

مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي

مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ

تَحْسِيرٍ ﴿٦٧﴾

وَيَقَوْمِ هَذِهِ نَافَةٌ لِّلَّهِ لَكُمْ آيَةٌ

فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا

تَمْسُوهَا يُسِئُوا فَيَأْخُذَهُ عَذَابٌ قَرِيبٌ ﴿٦٨﴾

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ

أَيَّامٍ ذَٰلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ ﴿٦٩﴾

فَلَمَّا جَاءَ أَمْرُنَا بَنِيَّانَا صَالِحًا وَآلِذِينَ

ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَازِلٍ

يَوْمَئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٧٠﴾

وَآخِذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا

فِي دِيَارِهِمْ جَنَابٍ ﴿٧١﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ آلَ إِنْ تَمُودًا كَفَرُوا

رَبَّهُمْ ۚ آلَ بَعْدًا لِّتَمُودَ ﴿٧٢﴾

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالنَّبَأِ

قَالُوا سَلَامًا قَالَ سَلَامٌ ۖ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ

حَنِيمٍ ﴿٧٣﴾

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

وَأَوَّحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا

we have been sent against the people of Lūt (Lot).”

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lūt (Lot)]. But We gave her glad tidings of Ishāq (Isaac), and after Ishāq, of Ya'qūb (Jacob).

أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ ﴿٧١﴾

وَأَمْرًا أَنَّهُ قَائِمَةٌ فَضَحِكَتْ فَفُشِّرْنَهَا

يَا إِشْحَقَ وَمِنْ وَرَاءَ إِشْحَقَ يَعْقُوبَ ﴿٧٢﴾

72. She said (in astonishment): “Woe to me! Shall I bear a child while I am an old woman,^[1] and here is my husband an old man? Verily, this is a strange thing!”

قَالَتْ يَوْنَلَيَّ ءَالِدٌ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي

شَيْخًا إِن هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٣﴾

73. They said: “Do you wonder at the Decree of Allāh? The Mercy of Allāh and His Blessings be on you, O the family [of Ibrāhīm (Abraham)]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.”

قَالُوا أَنْعَجِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ

وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ

مَجِيدٌ ﴿٧٤﴾

74. Then when the fear had gone away from (the mind of) Ibrāhīm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt (Lot).

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّغْوُ وَجَاءَهُ نَذْرُ الْبَشَرِ

يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٥﴾

75. Verily, Ibrāhīm (Abraham) was without doubt forbearing, used to invoke Allāh with humility, and was repentant (to Allāh all the time, again and again).

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٦﴾

76. “O Ibrāhīm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.”

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ

وَإِنَّهُمْ عَنْ نَذْرٍ عَذَابٌ عَذَابٌ ﴿٧٧﴾

77. And when Our messengers came to Lūt (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: “This is a distressful day.”

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَاحَ

بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٨﴾

78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: “O my people! Here are my

وَجَاءَهُ قَوْمُهُ مُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا

يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقُورُ هَؤُلَاءِ بِنَاقٍ

[1] (V.11:72) See (V.51:29).

daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"

80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

81. They (messengers) said: "O Lūt (Lot)! Verily, we are the messengers from your Lord! They shall not reach you!"^[1] So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another;

83. Marked from your Lord; and they are not ever far from the *Zālimūn* (polytheists, evildoers).

84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh, you have no other *ilāh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.

هٰنَ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِي فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾

قَالُوا يَلْبُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسِرْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَانِكَ إِنَّهُ مُصِيبُهُمَا أَسْأَبُهُمْ إِنْ مَوْعَدُهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهِمَا سَافِلَهًا وَأَمْطَرْنَا عَلَيْهِمَا حِجَارَةً مِنْ سِجِّيلٍ مُنْضُودٍ ﴿٨٢﴾

مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ ﴿٨٣﴾

وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَفْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَبُّكُمْ بَحِيرٌ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ تُحِيطُ ﴿٨٤﴾

وَيَفْقَوْمِ أُوتُوا الْكِيلَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

^[1] (V.11:81) See (V.54:33-39).

86. "That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."

يَقِيَتْ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

87. They said: "O Shu'aib! Does your *Salāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

قَالُوا يَسْعَيْبُ أَصْلُكَ تَأْمُرُكَ أَنْ
تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي
أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ
الرَّشِيدُ ﴿٨٧﴾

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and to Him I repent.

قَالَ يَقُولُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ
رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ
أُخَالِفَكُمْ إِلَى مَا أَنهَيْتُكُمْ عَنْهُ إِنْ أُرِيدُ
إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا
بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

89. "And O my people! Let not my *Shiqāq*^[1] cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you!

وَيَقُولُوا لَا يَجْرِمُكُمْ شِقَاقِي أَنْ تُصِيبَكُمْ
مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ
صَالِحٍ وَمَا قَوْمَ لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

90. "And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving."

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي
رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."

قَالُوا يَسْعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ
وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ
لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

92. He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

قَالَ يَقُولُ أَرَأَيْتُمْ أَزِيدُكُمْ مِنَ اللَّهِ
وَأَتَّخِذُكُمْ وَرَاءَ ظَهْرِي إِن رَبِّي يُحِيطُ
بِعَمَلِكُمْ كُلِّكُمْ ﴿٩٢﴾

[1] (V.11:89) *Shiqāq*: i.e. separation, enmity, anger and opposition, because of your disbelief in the Oneness of Allāh (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."

وَيَقُولُوا أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلٌ
سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي
مَعَكُمْ رَقِيبٌ ﴿٩٣﴾

94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And *As-Saiha* (torment — awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ شُعَبَاءٌ وَالَّذِينَ آمَنُوا
مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا
الصَّيْغَةَ فَاصْبُحُوا فِي دِيَرِهِمْ جُثَثًا ﴿٩٤﴾

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamūd! (All these nations were destroyed).

كَأَن لَّمْ يَغْنَوْا فِيهَا إِلَّا بَعْدَ لَمَدَيْنِ كَمَا بَعَدَتْ
ثَمُودُ ﴿٩٥﴾

96. And indeed We sent Mūsā (Moses) with Our *Ayāt* (proofs, evidences, lessons, signs, etc.) and a manifest authority,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ
مُّبِينٍ ﴿٩٦﴾

97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ
وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾

98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ
وَبِئْسَ الْاُورْدُ الْمَوْرُودُ ﴿٩٨﴾

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e., the curse (in this world) pursued by another curse (in the Hereafter)].

وَاتَّبِعُوا فِي هَذِهِ نَعْتَهُ وَيَوْمَ الْقِيَمَةِ يَأْتِسُ
الرِّفْدُ الْمَرْفُودُ ﴿٩٩﴾

100. That is some of the news of the (population of) towns which We relate to you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped.

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْهَا
قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾

101. We wronged them not, but they wronged themselves. So their *āliha* (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنفُسَهُمْ فَمَا
أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا رَادُّهُمْ
عَنْ تَنْزِيلِ ﴿١٠١﴾

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe.^[1]

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾

104. And We delay it only for a term (already) fixed.

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾

105. On the Day when it comes, no person shall speak except by His (Allāh's) Leave. Some among them will be wretched and (others) blessed.

فَمِنْهُمْ سَفِيٌّ وَسَعِيدٌ ﴿١٠٥﴾

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

فَأَمَّا الَّذِينَ سَفَوْا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

وَأَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مُّجَدُّوزٍ ﴿١٠٨﴾

109. So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِن قَبْلُ وَإِنَّا لَمُوفُونَ ﴿١٠٩﴾

110. Indeed, We gave the Book to Mūsā (Moses), but differences arose therein, and had

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ

[1] (V.11:102) Narrated Abu Mūsā ؓ: Allāh's Messenger ﷺ said, "Allāh gives respite to a Zālim (polytheist, wrong doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong: Verily, His Seizure is painful (and) severe." [Sahih Al-Bukhari, 6/4686 (O.P.208)]

it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾

111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Acquainted with what they do.

وَإِنْ كَلَّا لَأُؤْتِيَنَّهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

112. So stand (ask Allāh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islāmic Monotheism) as you are commanded and those (your companions) who turn in repentance (to Allāh) with you, and transgress not (Allāh's legal limits). Verily, He is All-Seer of what you do.

فَأَسْتَقِمْ كَمَا أَمَرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.^[1]

وَلَا تَزْكُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

114. And perform *As-Salāt* (the prayers), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salāt* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).^[2]

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكِرِينَ ﴿١١٤﴾

^[1] (V.11:113) The sin of the person who gives refuge or helps a person who innovates an heresy (in the religion) or commits sins. This has been narrated by 'Alī ؓ on the authority of the Prophet ﷺ.

Narrated 'Āsim: I said to Anas, "Did Allāh's Messenger ﷺ make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allāh, the angels, and all the people," Then Mūsā bin Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner..." [Sahih Al-Bukhari, 9/7306 (O.P.409)]

^[2] (V.11:114)

A) Narrated Ibn Mas'ūd ؓ: A man kissed a woman and then came to Allāh's Messenger ﷺ and told him of that. So this Divine Revelation was revealed to the Prophet ﷺ:- "And perform *As-Salāt* (the prayers) at the two ends of the day, and in some hours of the night; [i.e. the five compulsory *Salāt* (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." (V.11:114). The man said, "Is this instruction for me only?" The Prophet ﷺ said, "It is for all those of my followers who encounter a similar situation." [Sahih Al-Bukhari, 6/4687 (O.P.209)]

115. And be patient; verily, Allāh wastes not the reward of the good-doers.

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ

الْمُحْسِنِينَ ﴿١١٥﴾

116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasād* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimūn* (criminals, disbelievers in Allāh, polytheists, sinners).

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ

يَبْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا

مِمَّنْ أَمْحَنَّا مِنْهُمْ وَاتَّبَعَ الَّذِينَ

ظَلَمُوا مَا أَتَوْا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿١١٦﴾

117. And your Lord would never destroy the towns wrongfully, while their people were right doers.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ

وَأَهْلِهَا مُصْلِحُونَ ﴿١١٧﴾

118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion, i.e., Islām)], but they will not cease to disagree.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا

يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾

119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islāmic Monotheism) and for that^[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I shall fill Hell with jinn and men all together.”

إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ

كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ

وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur’ān) has come to you the truth, as well as an admonition and a reminder for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِ الرُّسُلِ مَا نَنبِئُ

بِهِ، فَوَادِّكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ

وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And say to those who do not believe: “Act according to your ability and way, We are acting (in our way).

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنَّا

عَامِلُونَ ﴿١٢١﴾

B) Narrated Abu Dhar ؓ : Allāh’s Messenger ﷺ said to me: “(a) Be afraid of Allāh and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character.” (This *Hadith* is quoted by *At-Tirmidhi*).

^[1] (V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to Paradise, and not to show mercy to the evildoers, the wretched ones who are destined to Hell. [This is the statement of Ibn Abbas ؓ, as quoted in *Tafsir Qurtubi*]

122. "And you wait ! We (too) are waiting."

وَأَنْظِرُوا إِنَّا مُنْظَرُونَ ﴿٣٣﴾

123. And to Allāh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٣٤﴾

Sūrat Yūsuf
[(Prophet) Joseph] 12

سُورَةُ يُوسُفَ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا إِلَيْكَ الْكَاتِبَ الْعَمِينِ ﴿١﴾

These are the Verses of the Clear Book (the Qur'ān that makes clear the legal and illegal things, legal laws, a guidance and a blessing).

2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ

تَعْقِلُونَ ﴿٢﴾

3. We relate to you (Muhammad ﷺ) the best of stories through Our Revelations to you, of this Qur'ān. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ān).

تَنْقُصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ

مِنْ قَبْلِهِ لَمَنِ الْغَفْلِينَ ﴿٣﴾

4. (Remember) when Yūsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي

سَاجِدِينَ ﴿٤﴾

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitān* (Satan) is to man an open enemy!

قَالَ يَبْنَؤُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ

عَدُوٌّ مُبِينٌ ﴿٥﴾

6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ

the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

يَعْقُوبَ كَمَا أَنْتَمَهَا عَلَىٰ آبَائِكَ مِنْ قَبْلُ
إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

7. Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidences, lessons, signs, etc.) for those who ask.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ
لِّلسَّالِكِينَ ﴿٧﴾

8. When they said: "Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are '*Uṣbah* (a strong group). Really, our father is in a plain error.

إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا
وَنَحْنُ عُصْبَةٌ إِنَّ آبَاءَنَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

9. "Kill Yūsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)."

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ
وَجَهً ايسكم وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا
صَالِحِينَ ﴿٩﴾

10. One from among them said: "Kill not Yūsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي
غِيَبَتِ الْآبِ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِن
كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

11. They said: "O our father! Why do you not trust us with Yūsuf (Joseph) though we are indeed his well-wishers?"

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْتِنَا عَلَىٰ يُوسُفَ وَإِنَّا
لَهُ لَنَصْخُونَ ﴿١١﴾

12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ
لَحَافِظُونَ ﴿١٢﴾

13. He [Ya'qūb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

قَالَ إِنِّي لَخَيْرُكُمْ أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

14. They said: "If a wolf devours him, while we are '*Uṣbah* (a strong group to guard him), then surely, we are the losers."

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ
إِنَّا إِذَا لَخَيْرُونَ ﴿١٤﴾

15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غِيَبَتِ
الْآبِ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ
هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

16. And they came to their father in the early part of the night weeping.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

17. They said: "O our father! We went racing with one another, and left Yūsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

18. And they brought his shirt stained with false blood. He said: "Nay, but your ownelves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe."

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What a good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was All-Knower of what they did.

20. And they sold him for a low price, — for a few dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yūsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His Affairs, but most of men know not.

22. And when he [Yūsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinūn* (doers of good. See the footnote of V.9:120).

23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zālimūn* (wrong and evildoers) will never be successful."

قَالُوا يَتَابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا
يُوسُفَ عِنْدَ مَتْلَعِنَا فَآكَلَهُ الذِّئْبُ وَمَا
أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٧﴾

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ
سَوَّاتُ لَكُمْ أَنْفُسَكُمْ أَمْراً فَصَبِّرْ جَبِيلٌ
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٨﴾

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلُومٌ
قَالَ يَبَشِّرُنِي هَذَا عِلْمٌ أَتَتْهُ أَسْرُوهُ يَضَعُهُ اللَّهُ
عَلَيْهِمْ بِمَا يَعْمَلُونَ ﴿٩﴾

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الَّذِينَ يَهْدِي بَنِي إِسْرَءِيلَ ﴿١٠﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ
اكَرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ
نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ
وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿١١﴾

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿١٢﴾

وَرَوَدَتْهُ الْمَرْءُ فِي بَيْتِهَا عَنْ نَفْسِهِ
وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ
قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ
لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣﴾

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

وَلَقَدْ هَمَّتْ بِهُ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

25. So, they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

26. He [Yūsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"

قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

28. So, when he (her husband) saw his [Yūsuf's (Joseph's)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"

فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

29. "O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ ۖ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

30. And women in the city said: "The wife of Al-'Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۚ إِنَّا لَنَرُهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [to Yūsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا ۖ وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا ۖ وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا ۖ إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

hands. They said: "How perfect is Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!"

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.

36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinūn* (doers of good)."

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter (i.e. the *Kan'ānyūn* of Egypt who were polytheists and used to worship the sun and other false deities).

38. "And I have followed the religion of my

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَوْدَتْهُ
عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا أُمِّرُ
لَيُسْجَنَ وَلَيْكُونَا مِنَ الصَّغِيرِينَ ﴿٣٢﴾

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي
إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ
وَأَكُنَّ مِنَ الْخٰسِرِينَ ﴿٣٣﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُنَّ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

ثُمَّ بَدَأَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَجْنُهُمْ
حَتَّىٰ حِينٍ ﴿٣٥﴾

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا
إِنِّي أَرَيْتُ أَنِّي أَصْبُرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي
أَرَيْتُ أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ
مِنْهُ نَبْتًا بِنَاءٍ يُؤْوِيهِ لَنَا رَبُّنَا مِنَ
الْمُحْسِنِينَ ﴿٣٦﴾

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُزْقَاهُمَا إِلَّا نَبَاتُكُمَا
بِنَاءٍ يُؤْوِيهِ لَكُمْ مِمَّا عَلَّمَنِي
رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ
وَهُمْ بِالْآخِرَةِ هُمْ كٰفِرُونَ ﴿٣٧﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحٰقَ

fathers,^[1] — Ibrāhīm (Abraham), Ishāq (Isaac) and Ya'qūb (Jacob) [الآل], and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind, but most men thank not (i.e. they neither believe in Allāh nor worship Him).

39. "O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible?"

40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But *Shaitān* (Satan) made him forget to mention it to his lord [or Satan made {Yūsuf (Joseph)} to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So [Yūsuf (Joseph)] stayed in prison a few (more) years.

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."

44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

وَيَعْقُوبُ مَا كَانَتْ لَنَا أَنْ تُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

يَصْدَحِي السِّجْنَءَ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْشَرُوا وَابْتَأْتِكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

يَصْدَحِي السِّجْنَءَ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ مِنْ ظَهْرِهِ مِنْ رَأْسِهِ فَفِي الْأَمْرِ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

وَقَالَ الْمَلِكُ إِبْرَاهِيمَ أَأَرَأَيْتَ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾

قَالُوا أَضْغَتْ أَحْلَامٌ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ ﴿٤٤﴾

[1] (V.12:38) See the footnote of (V.2:135).

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

46. (He said): "O Yūsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

47. [Yūsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is All-Knower of their plot.'"

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yūsuf (Joseph)?" The women said: "Allāh forbid! No evil know we against him!" The wife of Al-'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."

52. [Then Yūsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azīz) may know that I betrayed him not in (his) absence. And verily, Allāh guides not the plot of the betrayers." ^[1]

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَنَعِ بَقَرَاتِ سِمَانٍ يَأْكُلُهُنَّ سَعٌ عِجَافٌ وَسَعٌ سُدْبَلَتْ خُضْرٍ وَأُخْرَىٰ يُدْرِكُ لَعَلَّيْ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ ﴿٤٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصُونَ ﴿٤٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾

وَقَالَ الْمَلِكُ أَتُؤْتِيَنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

قَالَ مَا خَطْبُكُنَّ إِذْ رُودَتْ بِيُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّحْصَاصِ الْحَقُّ أَنَا رُودْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

[1] (V.12:52)

a) Narrated Ibn 'Umar ؓ: The Prophet ﷺ said, "For every betrayer (perfidious=

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

وَمَا أُرِيٓقِي نَفْسِيۙ إِنَّ النَّفْسَ لَأَمَّارَةٌ
بِالسُّوءِ ۖ إِلَّا مَا رَحِمَ رَبِّيۚ إِنَّ رَبِّي غَفُورٌ
رَّحِيمٌ ﴿٥٣﴾

54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

وَقَالَ الْمَلِكُ أَتُؤْتِي بِهٖۙ اسْتَخْلَصَهُ لِنَفْسِيۚ فَلَمَّا
كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ ۖ آمِينَ ﴿٥٤﴾

55. [Yūsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge (as a minister of finance in Egypt)."

قَالَ أَجْعَلْنِي عَلَىٰ خَزَآئِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ
عَلَيْهِمْ ﴿٥٥﴾

56. Thus did We give full authority to Yūsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinūn* (the good doers. See V.2:112).

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوهُ
مِنْهَا حَيْثُ يَشَاءُ نُنِيبُ بِرَحْمَتِنَا مَنْ شَاءَ
وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

وَلَا جَزَاءُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٧﴾

58. And Yūsuf's (Joseph's) brethren came and they entered to him, and he recognized them, but they recognized him not.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?"

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتُؤْتِي بِأَخٍ
لَّكَ مِنْ أَبِيكَ ۖ أَلا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ
وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

فَإِنْ لَّمْ تَأْتُوْا بِهٖۙ فَلَا كَيْلَ لَّكُمْ عِنْدِي وَلَا
تَقْرَبُونِ ﴿٦٠﴾

61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

قَالُوا سَرَّوْدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

=person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'" [Sahih Al-Bukhari, 8/6177 (O.P.196)]

b) See the footnote of (V.4:145).

62. And [Yūsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order that they might come again.

63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him."

64. He said: "Can I entrust him to you except as I entrusted his brother [Yūsuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy."

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

66. He [Ya'qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him."^[1]

وَقَالَ لِفَتَيْنِهِ اجْعَلُوا بَضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٦﴾

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مَنَعَنَا الْكَيْدُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُمْ حَافِظُونَ ﴿٧٧﴾

قَالَ هَلْ أَمْنَكُمُ عَلَيْهِ إِلَّا كَمَا أَمْسَكْتُ عَلَى أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٧٨﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٧٩﴾

قَالَ لَن أَرْسِلَ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَأَأْتِيَنِي بِهِ إِلَّا أَن يَحَاطَبَكُم مِّنَ آتَاةٍ مَّوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٨٠﴾

وَقَالَ يَبْنَئِي لَأَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْءٌ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٨١﴾

[1] (V.12:67)

a) Narrated Ibn 'Abbās ؓ: Allāh's Messenger ﷺ said, "Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise *Ar-Ruqyah** and do not see an evil omen in things, and put their trust in their Lord." [Sahih Al-Bukhari, 8/6472 (O.P.479)]

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allāh; it was but a need of Ya'qūb's (Jacob's) inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا
كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا
حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو
عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٦٨﴾

69. And when they went in before Yūsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ
أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا
كَانُوا يَعْمَلُونَ ﴿٦٩﴾

70. So when he had furnished them forth with

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي

* *Ar-Ruqyah*: See the glossary.

b) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses. The former replied, 'Allāh is Sufficient as a Witness.' The second said, 'I want a surety.' The former replied, 'Allāh is Sufficient as a Surety.' The second said, 'You are right' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allāh! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allāh's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allāh was Sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allāh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allāh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.'” [Sahih Al-Bukhari, 3/2291 (O.P.488B)]

their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

رَجُلٌ أَخِيهِمْ أَدْنَىٰ مَوَدَّةٍ إِلَيْهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٧٦﴾

71. They, turning towards them, said: "What is it that you have lost?"

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧٦﴾

72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

قَالُوا تَفْقَدُ صَوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٧﴾

73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٨﴾

74. They [Yūsuf's (Joseph's) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٩﴾
قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ

75. They [Yūsuf's (Joseph's) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zālimūn* (wrongdoers)!"

كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٨٠﴾

76. So he [Yūsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allāh willed it. (So Allāh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٨١﴾

77. They [Yūsuf's (Joseph's) brothers] said: "If he steals, there was a brother of his [Yūsuf (Joseph)] who did steal before (him)." But these things did Yūsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allāh is the Best Knower of that which you describe!"

﴿٨٢﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَنَا مِنْ قَبْلُ فَأَسْرَهَا يُّوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَّانٍ
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٨٣﴾

78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinūn* (good-doers. See the footnote of V.9:120)."

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ
الْمُحْسِنِينَ ﴿٧٨﴾

79. He said: "Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zālimūn* (wrongdoers)."

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا
مَتَاعَنَا عَنْدهُ إِنَّا إِذَا ظَالِمُونَ ﴿٧٩﴾

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yūsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the Best of the judges.

فَلَمَّا أَسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ
كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ
أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمَنْ قَبْلَ مَا
فَرَضْتُ فِي يُوْسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى
يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ
الْحَاكِمِينَ ﴿٨٠﴾

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!

ارْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ
ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا
وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ
الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

83. He [Ya'qūb (Jacob)] said: "Nay, but your yourselves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them all (back) to me. Truly, He! Only He is All-Knowing, the All-Wise."

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ
جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

84. And he turned away from them and said: "Alas, my grief for Yūsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

وَوَلَّى عَنْهُمْ وَقَالَ يَاسَيْفَى عَلَى يُوْسُفَ
وَأَبْضَضَ عَيْنَاهُ مِنْ الْحُزْنِ فَهُوَ
كَظِيمٌ ﴿٨٤﴾

85. They said: "By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you be of the dead."

قَالُوا تَاللَّهِ تَقْتُلُوا تَذْكُرُ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not."

قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرِّىَ إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

87. "O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allāh's Mercy. Certainly no one despairs of Allāh's Mercy, except the people who disbelieve."

يَبْنَى أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُونُسَ وَأَخِيهِ وَلَا تَيْسَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُّ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

88. Then, when they entered to him [Yūsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسْنَا وَأَهْلُنَا الشَّرُّ وَجِئْنَا بِضِعَّةٍ مُرْجَحَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَصَدِّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِ الْمُتَصَدِّقِينَ ﴿٨٨﴾

89. He said: "Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?"

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُونُسَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾

90. They said: "Are you indeed Yūsuf (Joseph)?" He said: "I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers. See V.2:112) to be lost."

قَالُوا أَأَنْتَ الَّذِي كُنْتَ يُونُسَ قَالَ أَنَا يُونُسَ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

91. They said: "By Allāh! Indeed Allāh has preferred you to us, and we certainly have been sinners."

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٩١﴾

92. He said: "No reproach on you this day; may

قَالَ لَا تَنْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ

Allāh forgive you, and He is the Most Merciful of those who show mercy!^[1]

لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family."

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾

94. And when the caravan departed, their father said: "I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

وَلَمَّا فَصَلَ الْكَارِوَانُ قَالَ أَفُوتُهُمْ إِنِّي لَآحِدٌ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩٤﴾

95. They said: "By Allāh! Certainly, you are in your old error."

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالٍ الْقَدِيمِ ﴿٩٥﴾

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allāh that which you know not.'"

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

97. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners."

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

99. Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allāh wills, in security."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَىٰ أَبِيهِ وَوَقَالَ أَدْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ عَامِنِينَ ﴿٩٩﴾

[1] (V.12:92) Narrated Abu Hurairah رضي الله عنه: I heard Allāh's Messenger ﷺ saying, "Verily, Allāh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allāh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allāh, he would not have considered himself safe from the Hell-fire." [Sahih Al-Bukhari, 8/6469 (O.P.476)]

100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after *Shaitān* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Walī* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad ﷺ). You were not (present) with them when they arranged their plan together, and (while) they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ān) is no less than a Reminder and an advice to the *Ālāmīn* (men and jinn).

105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

106. And most of them believe not in Allāh except that they attribute partners to Him (i.e. they are *Mushrikūn*, i.e. polytheists. See Verse 6:121).

107. Do they then feel secure from the coming against them of the covering veil of the torment

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا
وَقَالَ يَتَابَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ
جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ
نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي
لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

﴿١٠٠﴾

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي
مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ
تُوفِنِي مُسْلِمًا وَالْحَقْقِي بِالصَّالِحِينَ

﴿١٠١﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ اجْتَمَعُوا أَمْرُهُمْ وَهُمْ يَكُرُّونَ

﴿١٠٢﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ

بِمُؤْمِنِينَ

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا

ذِكْرٌ لِلْعَالَمِينَ

﴿١٠٣﴾

وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ

يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

﴿١٠٤﴾

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ

مُشْرِكُونَ

﴿١٠٥﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ

of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

108. Say (O Muhammad ﷺ): "This is my way; I invite to Allāh (i.e. to the Oneness of Allāh — Islāmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh, i.e. to the Oneness of Allāh — Islāmic Monotheism with sure knowledge). And Glorified and Exalted is Allāh (above all that they associate as partners with Him). And I am not of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh)."

109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allāh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimūn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of (Allāh's existing Books) which were before it [i.e. the Taurāt (Torah), the Injil (Gospel) and other Scriptures of Allāh] and a detailed explanation of everything and a guide and a mercy for a people who believe.^[1]

تَأْتِيهِمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ
أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ

الْمُشْرِكِينَ ﴿١٠٨﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ
إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَا يَسِيرُونَ فِي
الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عِقَابُهُ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ
لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ
كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّىَ مِنْ شَرِّهِمْ
وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي
الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرُونَ
وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

^[1] (V.12:111) See the footnote of V.6:125.

Sūrat Ar-Ra'd (The Thunder) 13

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Alif-Lām-Mīm-Rā.

[These letters are one of the miracles of the Qur'ān; and none but Allāh (Alone) knows their meanings.]

These are the Verses of the Book (the Qur'ān), and that which has been revealed to you (Muhammad ﷺ) from your Lord is the truth, but most men believe not.

2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who reflect.

4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا

يُؤْمِنُونَ ﴿١﴾

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ
اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ
الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوْسًا
وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ
أُنثَىٰ يَخْشَى الْإِلَهَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ
أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صُنُوفٌ وَغَيْرُ صُنُوفٍ
يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُفِصِلُ بَعْضَهَا عَلَىٰ
بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

Ayāt (proofs, evidences, lessons, signs) for a people who understand.

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islāmic Monotheism and have taken besides Allāh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein forever.

وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَناَ لَفِي خَلْقٍ جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَٰئِكَ الَّذِينَ كَانُوا أَغْلَالًا ۖ فَتُغَادَلُونَ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَيَسْأَلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ وَكَذَٰلِكَ خَلَتِ مِنْ قَبْلِهِمُ الْأَمْثَلُ ۚ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

8. Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۚ وَكُلُّ شَيْءٍ عِنْدَهُ بِإِقْدَارٍ ﴿٨﴾

9. All-Knower of the unseen and the seen, the Most Great, the Most High.

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ ۚ ۝ الْمُنْعَالِ ﴿٩﴾

10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾

11. For him (each person), there are angels in succession, before and behind him.^[1] They guard him by the Command of Allāh. Verily, Allāh will not change the (good) condition of a

لَمْ يَعْصِي مِنْ بَيْنَ يَدَيْهِ وَمَنْ خَلْفَهُ ۚ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ

[1] (V.13:11) See the footnote (B) of (V.6:61).

people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allāh). But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.

12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

13. And *Ar-Ra'd*^[1] (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.

14. For Him (Allāh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allāh). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

15. And to Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.*

16. Say (O Muhammad ﷺ): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do

يَقَوْمٍ سُوءَ أَفْلاَمٍ رَدَّ لَهُمْ وَمَالَهُمْ مِنْ دُونِهِ مِنْ
وَالِ ۝۱۱

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا
وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ ۝۱۲

وَيَسْبِغُ الرِّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ
خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا
مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ
شَدِيدُ الْحِسَابِ ۝۱۳

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا
يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا كَنَسِيطٍ كَفْتِهِ إِلَى
الْمَاءِ لِيَلْغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَا الْكُفْرِينَ
إِلَّا فِي ضَلَالٍ ۝۱۴

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
وَكَرْهًا وَظِلُّنَاهُمْ بِالْأَعْدُوِّ وَالْأَصَالِ ۝۱۵

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ
أَفَاتُخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ
نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ
أَمْ هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ
شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلْ اللَّهُ

[1] (V.13:13) *Ar-Ra'd*: It is said that he is the angel in charge of clouds and he drives them as ordered by Allāh, and he glorifies His Praises. (*Tafsir Al-Qurtubi*)

* (V.13:15) Prostration (see the List of Prostration Places at the end).

they assign to Allāh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."

خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allāh (by parables) show forth truth and falsehood.^[1] Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

18. For those who answered their Lord's Call (believed in the Oneness of Allāh and followed His Messenger Muhammad ﷺ, i.e. Islāmic Monotheism) is *Al-Husnā* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allāh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.^[2]

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۖ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَئِذَا أُلْحِقُوا بِالْعِهَادِ ﴿١٨﴾

19. Is then he who knows that what has been revealed to you (O Muhammad ﷺ) from your Lord is the truth, as like him who is blind? But it is only the men of understanding that pay heed.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَذَّكَّرُ أُولَٰئِكَ الْأَكْبَرُ ﴿١٩﴾

20. Those who fulfil the Covenant of Allāh and break not the *Mithāq* (bond, treaty, covenant).

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْعِمَاقَ ﴿٢٠﴾

[1] (V.13:17) See the footnote (A) of (V.9:119).

[2] (V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).

21. And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained).

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salāt* (the prayers), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَدُورُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ لَهُمْ عِزٌّ الْدَّارِ ﴿٢٢﴾

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying):

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

24. "Salāmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

25. And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).^[1]

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٦﴾

27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad ﷺ) from his Lord?" Say: "Verily, Allāh sends astray

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي

^[1] (V.13:25) See the footnote of (V.2:27).

whom He wills and guides to Himself those who turn to Him in repentance.”

إِلَيْهِ مَنْ أَنَابَ ﴿٧٧﴾

28. Those who believed (in the Oneness of Allāh — Islāmīc Monotheism), and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest.^[1]

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٧٨﴾

29. Those who believed (in the Oneness of Allāh — Islāmīc Monotheism), and work righteousness, *Tūbā* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسَنُ مَّآبٍ ﴿٧٩﴾

30. Thus have We sent you (O Muhammad ﷺ) to a community before whom other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: “He is my Lord! *Lā ilāha illā Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance.”

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لَّتَتَلَوْنَهَا عَلَىٰ أَوْحَانٍ ۚ إِنَّكَ وَهَمَّ بِكَفَرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ ﴿٨٠﴾

31. And if there had been a Qur’ān with which

وَلَوْ أَن قُرْءَانًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ

[1] (V.13:28) The superiority of *Dhikr Allāh* ذكر الله [remembering Allāh (i.e. glorifying and praising Him)]

a) Narrated Abu Mūsā ؓ: The Prophet ﷺ said, “The example of the one who remembers (glorifies the Praises of) his Lord (Allāh), in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one.” [Sahih Al-Bukhari, 8/6407 (O.P.416)]

b) Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “Whoever says, ‘*Subhān Allāhi wa bihamdihi*,’ one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.” [Sahih Al-Bukhari, 8/6405 (O.P.414)]

c) Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “Whoever says, ‘*Lā ilāha illallāhu wahdahū lā sharika lahū, lahul-mulku wa lahul-hamdu wa Huwa ‘alā kulli shai’in Qadīr*,’* one hundred times, will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.” [Sahih Al-Bukhari, 8/6403 (O.P.412)]

* None has the right to be worshipped but Allāh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allāh comes to pass. Certainly, Allāh breaks not His Promise.

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!

33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wāq* (defender or protector) against Allāh.

35. The description of the Paradise which the *Muttaqūn* (the pious. See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqūn* (the pious. See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)

36. Those to whom We have given the Book (such as 'Abdullāh bin Salām and other Jews

يَهِ الْأَرْضُ أَوْ كُلُّ مِمَّا فِي الْمَوْثِقِ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِ الْبَيِّنَاتِ أَمْ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣١﴾

وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظِهَرُ مِنَ الْقَوْلِ بَلْ زَيْنٌ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾

﴿٣٥﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا

5. And indeed We sent Mūsā (Moses) with Our *Ayāt* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allāh. Truly, therein are *Ayāt* (evidences, proofs and signs) for every patient, thankful (person)." (Tafsir Ibn Kathir)

6. And (remember) when Mūsā (Moses) said to his people: "Call to mind Allāh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord."

7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allāh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe."

8. And Mūsā (Moses) said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (Free of all needs), Owner of all praise."

9. Has not the news reached you, of those before you, the people of Nūh (Noah), and 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islāmic Monotheism)."

10. Their Messengers said: "What! Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allāh) that He may forgive you of your sins and give you

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ
أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ
اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
وَيَذِيعُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ فِي ذَٰلِكُمْ بَلَاءٌ مِنْ
رَبِّكُمْ عَظِيمٌ ﴿٦﴾

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ
لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي
لَشَدِيدٌ ﴿٧﴾

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ
جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ
بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي
أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ
وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿٩﴾

﴿١٠﴾ قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ
السَّمٰوٰتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ
لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى

respite for a term appointed.” They said: “You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say).”

11. Their Messengers said to them: “We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allāh. And in Allāh (Alone) let the believers put their trust.

أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا
تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ
آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ ﴿١١﴾
قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ
مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ
عِبَادِهِ ۖ وَمَا كَانَتْ لَنَا أَنْ نَأْتِيَكُمْ
بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٢﴾

12. “And why should we not put our trust in Allāh while He indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust.”

13. And those who disbelieved, said to their Messengers: “Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord revealed to them: “Truly, We shall destroy the *Zālimūn* (polytheists, disbelievers and wrongdoers).

وَمَا لَنَا أَلَّا تَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا
سُبُلًا وَلَنصِدِّرَنَّ عَلَىٰ مَا آذَيْنَاكُمْ وَعَلَىٰ
اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٣﴾
وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُولُنَّ فِي
مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
الظَّالِمِينَ ﴿١٤﴾

14. “And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat.”

وَلَنَسْكُنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ
خَافَ مَقَامِي وَخَافَ وَعِيدٍ ﴿١٥﴾
وَأَسْفَحْنَا وَجَاهَكَ لِكُلِّ جَبَّارٍ
عَنِيدٍ ﴿١٦﴾

15. And they (the Messengers) sought victory and help [from their Lord (Allāh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٧﴾
يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ

17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat.^[1]

[1] (V.14:17) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “The width between=

and death will come to him from every side, yet he will not die and in front of him, will be a great torment.

18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

19. Do you not see that Allāh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation!

20. And for Allāh that is not hard or difficult.

21. And they all shall appear before Allāh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allāh's torment?" They will say: "Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

22. And *Shaitān* (Satan) will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zālimūn* (polytheists and wrongdoers)."

الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ
وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿٧﴾

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ
كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا
يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ
هُوَ الضَّلَالُ الْعَبِيدُ ﴿٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ
بِخَلْقٍ جَدِيدٍ ﴿٩﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٠﴾

وَبَرِّزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ
مُعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْلَا
هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا
أَجْرُ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴿١١﴾

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ
وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ
وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ
فَأَنْتُمْ جَبَنْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا
أَنْفُسُكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا
بِمُصْرِخِي إِنْ كَفَرْتُ بِمَا أَشْرَكْتُمُونِ
مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٢﴾

=the two shoulders of a *Kāfir* (disbeliever) will be equal to the distance covered by a fast rider in three days." [*Sahih Al-Bukhari*, 8/6551 (O.P.559A)].

23. And those who believed (in the Oneness of Allāh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salām* (peace!).^[1]

24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

25. Giving its fruit at all times, by the Leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.

26. And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.

27. Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter.^[2] And Allāh will cause to go astray those who are *Zālimūn* (polytheists and wrongdoers), and Allāh does what He wills.^[3]

28. Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islām), and caused their people to dwell in the house of destruction?

29. Hell, in which they will burn, — and what an evil place to settle in!

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي
السَّمَاءِ ﴿٢٤﴾

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ
اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾
وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
أَجْحَثَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ
اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كَفْرًا
وَأَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾

جَهَنَّمَ يَصَلَوْنَهَا وَيُنْسَوْنَ الْفَرَارِ ﴿٢٩﴾

[1] (V.14:23) See the footnote of (V.4:86).

[2] (V.14:27) i.e. immediately after their death (in their graves), when the angels (*Munkar* and *Nakir*) will ask them three questions: As to: (1) Who is your Lord? (2) What is your religion? — and (3) What do you say about this man (Prophet Muhammad ﷺ) who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allāh; (2) My religion is Islām; and (3) This man Muhammad ﷺ is Allāh's Messenger, and he came to us with clear signs and we believed in him, — while the wrongdoers who believed not in the message of Prophet Muhammad ﷺ, will not be able to answer these questions. (See *Tafsir Ibn Kathir*)

[3] (V.14:27) See the footnotes of (V.3:85) and (V.6:93).

30. And they set up rivals to Allāh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعُوا فَإِن مَّصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾

31. Say (O Muhammad ﷺ) to 'Ibādī (My slaves) who have believed, that they should perform *As-Salāt*^[1] (the prayers), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

قُلْ لِّعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ﴿٣١﴾

32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾

33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

34. And He gave you of all that you asked from Him, and if you count the Blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrong doer, a disbeliever (an extreme ingrate who denies Allāh's Blessings by disbelief, and by worshipping others besides Allāh, and by disobeying Allāh and His Prophet Muhammad ﷺ).

وَمَا أَنْتُمْ مِنْ شَيْءٍ مَّا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

35. And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ ءَامِنًا وَاجْعَلْنِي وَبَنِيَ ءَانِ تَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

رَبِّ إِنَّهُمْ أَضَلَّلَن كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ يَتَّبِعْنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

[1] (V14:31) See the footnote of (V.2:238).

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salāt* (the prayers). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.^[1]

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

[1] (V.14:37). The Story of the building of the Ka'bah at Makkah:

Narrated Ibn 'Abbās ؓ: [On the authority of the Prophet ﷺ (see *Fath Al-Bari*).] The first lady to use a girdle was the mother of Ismā'il (Ishmael). She used a girdle so that she might hide her tracks from Sārah. Ibrāhīm (Abraham) brought her and her son Ismā'il (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So, he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismā'il's (Ishmael's) mother followed him saying, "O Ibrāhīm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allāh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrāhīm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the Ka'bah, and raising both hands invoked Allāh saying the following supplication:

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salāt* (the prayers). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits, so that they may give thanks." (V.14:37)

Ismā'il's (Ishmael's) mother went on suckling Ismā'il (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismā'il (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safā and Al-Marwah) seven times." The Prophet ﷺ said, "This is the source of the tradition of the *Sa'y* (the going) of people between them (i.e. As-Safā and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her=

=hands, and the water was flowing out after she had scooped some of it.” The Prophet ﷺ added, “May Allāh bestow mercy on Ismā’il’s (Ishmael’s) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth.” The Prophet ﷺ further added, “Then she drank (water) and suckled her child. The angel said to her, ‘Don’t be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.’ The House (i.e. Ka’bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kadā’. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, ‘This bird must be flying around water, though we know that there is no water in this valley.’ They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water).” The Prophet ﷺ added, “Ismā’il’s (Ishmael’s) mother was sitting near the water. They asked her, ‘Do you allow us to stay with you?’ She replied, ‘Yes, but you will have no right to possess the water.’ They agreed to that.” The Prophet ﷺ further said, “Ismā’il’s (Ishmael’s) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismā’il (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismā’il’s (Ishmael’s) mother had died, Ibrāhīm (Abraham) came after Ismā’il’s (Ishmael’s) marriage in order to see his family that he had left before, but he did not find Ismā’il (Ishmael) there. When he asked Ismā’il’s (Ishmael’s) wife about him, she replied, ‘He has gone in search of our livelihood.’ Then he asked her about their way of living and their condition, and she replied, ‘We are living in misery; we are living in hardship and destitution,’ complaining to him. He said, ‘When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).’ When Ismā’il (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, ‘Has anyone visited you?’ She replied, ‘Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.’ On that Ismā’il (Ishmael) said, ‘Did he advise you anything?’ She replied, ‘Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.’ Ismā’il (Ishmael) said, ‘It was my father, and he has ordered me to divorce you. Go back to your family.’ So, Ismā’il (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished and called on them again but did not find Ismā’il (Ishmael). So he came to Ismā’il’s (Ishmael’s) wife and asked her about Ismā’il (Ishmael). She said, ‘He has gone in search of our livelihood.’ Ibrāhīm (Abraham) asked her, ‘How are you getting on?’ asking her about their sustenance and living. She replied, ‘We are prosperous and well-off (i.e. we have everything in abundance).’ Then she thanked Allāh ﷻ. Ibrāhīm (Abraham) said, ‘What kind of food do you eat?’ She said, ‘Meat.’ He said, ‘What do you drink?’ She said, ‘Water.’ He said, ‘O Allāh! Bless their meat and water.’” The Prophet ﷺ added, “At that time they did not have grain, and if they had grain, he would have also invoked Allāh to bless it.” The Prophet ﷺ =

38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh. رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾"

39. "All praise and thanks are Allāh's, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾"

40. "O my Lord! Make me one who performs *As-Salāt* (the prayers), and (also) from my offspring, our Lord! And accept my invocation. رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾"

41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾"

42. Consider not that Allāh is unaware of that which the *Zālimūn* (polytheists, wrongdoers) do, وَلَا تَحْسَبِ اللَّهُ غَفْلًا عَمَّا يَعْمَلُ

=added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet ﷺ added, "Then Ibrāhīm (Abraham) said to Ismā'il's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismā'il (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismā'il (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismā'il (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrāhīm (Abraham) stayed away from them for a period as long as Allāh wished, and called on them afterwards. He saw Ismā'il (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrāhīm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrāhīm (Abraham) said, 'O Ismā'il (Ishmael)! Allāh has given me an order.' Ismā'il (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrāhīm (Abraham) asked, 'Will you help me?' Ismā'il (Ishmael) said, 'I will help you.' Ibrāhīm (Abraham) said, 'Allāh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet ﷺ added, "Then they raised the foundations of the House (i.e. the Ka'bah). Ismā'il (Ishmael) brought the stones and Ibrāhīm (Abraham) was building; and when the walls became high, Ismā'il (Ishmael) brought this stone and put it for Ibrāhīm (Abraham) who stood over it and carried on building, while Ismā'il (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.'" (V.2:127).

The Prophet ﷺ added, "Then both of them went on building and going round the Ka'bah saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.'" (V.2:127) [Sahih Al-Bukhari, 4/3364 (O.P.583)]

but He gives them respite up to a Day when the eyes will stare in horror.

الْظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ
الْأَبْصَارُ ﴿٤٢﴾

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).

مُتَّعِينَ مُقْبِنِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ وَاقْعَدْتُمْ هَوَاءَ ﴿٤٣﴾

44. And warn (O Muhammad ﷺ) mankind of the Day when the torment will come to them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ
الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ
نَجِيبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ
تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَالِكُمْ
مِّنْ زَوَالِ ﴿٤٤﴾

45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا
بِهِمْ وَضَرْبَنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾

46. Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains (real mountains or the Islāmic law) from their places (as it is of no importance).^[1] (*Tafsir Ibn Kathir*)

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ
مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ
مِنْهُ الْجِبَالُ ﴿٤٦﴾

47. So think not that Allāh will fail to keep His Promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ
اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.

يَوْمَ تَبْدُلُ الْأَرْضَ عِثْرَ الْأَرْضِ وَالسَّمَوَاتُ
يَبْرُرُونَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾

49. And you will see the *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh — Islāmic Monotheism, polytheists) that Day *Muqarranūn*^[2] (bound together) in fetters.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي
الْأَصْفَادِ ﴿٤٩﴾

[1] (V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad ﷺ to kill him but they failed and were unable to carry out their plot which they plotted.

[2] (V.14:49) *Muqarranūn* (bound together) in fetters mean: With their hands and feet tied to their necks with chains.

50. Their garments will be of pitch, and fire will cover their faces.

سَرَابِلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمْ

النَّارُ ﴿٥٠﴾

51. That Allāh may requite each person according to what he has earned. Truly, 'Allāh is Swift at reckoning.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ

سَرِيعُ الْحِسَابِ ﴿٥١﴾

52. This (Qur'ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilāh* (God — Allāh) — (none has the right to be worshipped but Allāh) — and that men of understanding may take heed.

هَذَا بَلَّغٌ لِّلنَّاسِ وَلِيُنذِرُوهُ بِهِ وَيَلْعَلُّهُمْ أَنَّمَا

هُوَ إِلَٰهٌ وَحْدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

Sūrat Al-Hijr
(The Rocky Tract) 15

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ

مُبِينٍ ﴿١﴾

These are the Verses of the Book and a plain Qur'ān.

2. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allāh's Will in Islām, i.e. Islāmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise).^[1]

رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا

مُسْلِمِينَ ﴿٢﴾

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ

الْأَمَلَ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

4. And never did We destroy a township but there was a known decree for it.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ

مَعْلُومٌ ﴿٤﴾

5. No nation can advance its term, nor delay it.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٥﴾

^[1] (V.15:2): See the footnote of (V.3:85).

6. And they say: "O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'ān) has been sent down! Verily, you are a madman!

وَقَالُوا يَتَّبِعُهَا الَّذِي نَزَلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

7. "Why do you not bring angels to us if you are of the truthful?"

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ ﴿٨﴾

9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ān) and surely We will guard it (from corruption).^[1]

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾

11. And never came a Messenger to them but they did mock at him.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimūn* [criminals, polytheists, pagans, (because of their mocking at the Messengers)].

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

13. They would not believe in it (the Qur'ān); and already the example of (Allāh's punishment of) the ancients (who disbelieved) has gone forth.

لَا يُؤْمِنُونَ بِهِ. وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long).

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."

لَقَالُوا إِنَّمَا سَكِرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾

[1] (V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'ān. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'ān has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allāh! He has guarded it. On the contrary, all the other holy Books [the Taurāt (Torah), the Injil (Gospel)] have been corrupted in the form of additions or subtractions or alterations in the original text.

16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.^[1]

17. And We have guarded it (near heaven) from every outcast *Shaitān* (devil).

18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.

22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores (i.e. to give water to whom you like or to withhold it from whom you like).

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor.

24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.

25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.

26. And indeed, We created man from dried (sounding) clay of altered mud.

27. And the jinn, We created aforetime from the smokeless flame of fire.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا
لِلنَّظِيرِينَ ﴿١٦﴾

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

إِلَّا مَنْ أَسْرَفَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَمْ

بِرَرْفِقِينَ ﴿٢٠﴾

وَلَنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ

إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ فَإِنْزَالًا مِنَ السَّمَاءِ مَاءً

فَأَنْفَيْتُكُمْوَهُ وَمَا أَنْشَرَكُمْ بِخَيْرِينَ ﴿٢٢﴾

وَلَنَا لَحْنٌ نَحْيُ. وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا

الْمُسْتَخِيرِينَ ﴿٢٤﴾

وَلَنْ رَبِّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ

مَسْنُونٍ ﴿٢٦﴾

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾

^[1] (V.15:16) See the footnote of (V.6:97).

28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. صَلَّصَلِ مِنْ حَمَلٍ مَّسْنُونٍ ﴿٢٨﴾

29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him." سَجِدِينَ ﴿٢٩﴾

30. So the angels prostrated themselves, all of them together. فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

31. Except *Iblīs* (Satan) — he refused to be among the prostrators. إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

32. (Allāh) said: "O *Iblīs* (Satan)! What is your reason for not being among the prostrators?" قَالَ يَا بَلِيسَ مَا لَكَ لَا تَكُونُ مَعَ الْبَاسِجِدِينَ ﴿٣٢﴾

33. [*Iblīs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلَّصَلِ مِنْ حَمَلٍ مَّسْنُونٍ ﴿٣٣﴾

34. (Allāh) said: "Then, get out from here, for verily, you are *Rajīm* (an outcast or a cursed one)." (Tafsīr At-Tabarī) قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)." وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

36. [*Iblīs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

37. Allāh said: "Then verily, you are of those reprieved, قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

38. "Till the Day of the time appointed." إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

39. [*Iblīs* (Satan)] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

40. "Except Your chosen (guided) slaves among them." إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾

41. (Allāh) said: "This is a way which will lead straight to Me." قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghāwūn* (*Mushrikūn* and those who go astray, criminals, polytheists, and evildoers). إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

43. "And surely, Hell is the promised place for them all.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

45. "Truly, the *Muttaqūn* (the pious. See V.2:2) will be amidst Gardens and water springs (Paradise).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾

47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

49. Declare (O Muhammad ﷺ) to My slaves that truly I am the Oft-Forgiving, the Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنَا أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

50. And that My torment is indeed the most painful torment.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

51. And tell them about the guests (the angels) of Ibrāhīm (Abraham).

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

52. When they entered to him, and said: "*Salāman* (peace)!" [Ibrāhīm (Abraham)] said: "Indeed! We are afraid of you."

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنكُمْ وَجَلُونَ ﴿٥٢﴾

53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

54. [Ibrāhīm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your glad tidings?"

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَن مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٥٤﴾

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾

56. [Ibrāhīm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

57. [Ibrāhīm (Abraham) again] said: "What then is the business on which you have come, O messengers?"

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

58. They (the angels) said: "We have been sent to a people who are *Mujrimūn* (criminals, disbelievers, polytheists, sinners).

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾

59. "(All) except the family of Lūt (Lot). Them all we are surely, going to save (from destruction).

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

إِلَّا أَمْرَأَتَهُ قَدَرْنَا إِنَّمَا لِمَنِ الْغَدِيرُ ﴿٦٠﴾

61. Then when the messengers (the angels) came to the family of Lūt (Lot).

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

62. He said: "Verily, you are people unknown to me."

قَالَ إِنَّكُمْ قَوْمٌ مُّكْرَرُونَ ﴿٦٢﴾

63. They said: "Nay, we have come to you with that (torment) which they have been doubting.

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾

64. "And we have brought you the truth (the news of the destruction of your nation) and certainly we tell the truth.

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾

65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَرَهُمْ وَلَا يَلْقَئُ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

66. And We made known this decree to him that the root of those (sinners) was to be cut off in the early morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

68. [Lūt (Lot)] said: "Verily, these are my guests, so shame me not.

قَالَ إِنَّ هَؤُلَاءِ صِيفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

69. "And fear Allāh and disgrace me not."

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾

70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the *Ālamīn* (people, foreigners and strangers from us)?"

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾

71. [Lūt (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."

قَالَ هَؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ﴿٧١﴾

72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly.

لَعْمَرُكَ إِنَّمَا لَفَى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

73. So *As-Saihah* (torment — awful cry) overtook them at the time of sunrise.

فَأَخَذَتْهُمْ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً
مِّن سِجِّيلٍ ﴿٧٤﴾

75. Surely, in this are signs for those who see (or understand or learn the lessons from the Signs of Allāh).

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

76. And verily, they (the cities) were right on the highroad (from Makkah to Syria, i.e. the place where the Dead Sea is now).^[1]

وَأَنَّهُمَا لَيسَبِيلٌ مُّقِيمٍ ﴿٧٦﴾

77. Surely, therein is indeed a sign for the believers.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. And the Dwellers of the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib (عليه السلام) was sent by Allāh], were also *Zālimūn* (polytheists and wrongdoers).

وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾

79. So, We took vengeance on them. They are both on an open highway, plain to see.

فَأَنقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

80. And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ﴿٨٠﴾

81. And We gave them Our Signs, but they were averse to them.

وَأَنبِئْنَهُمْ ءَايَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

82. And they used to hew out dwellings from the mountains, (feeling themselves) secure.

وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

83. But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days).

فَأَخَذَتْهُمْ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

84. And all that they used to earn availed them not.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. [This was before the ordainment of *Jihād* — holy fighting in Allāh's Cause.]

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا
بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ
الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

^[1] (V.15:76) Please see the Book of History by Ibn Kathir (كتاب التاريخ لابن كثير).

86. Verily, your Lord is the All-Knowing Creator.

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

87. And indeed, We have bestowed upon you seven of *Al-Mathāni* (seven repeatedly recited Verses), (i.e. *Sūrat Al-Fātihah*) and the Grand Qur'ān.^[1]

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ

الْعَظِيمَ ﴿٨٧﴾

88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا

مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ

لِلْمُؤْمِنِينَ ﴿٨٨﴾

89. And say (O Muhammad ﷺ): "I am indeed a plain warner."

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

90. As We have sent down on the dividers.

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

91. Who have made the Qur'ān into parts (i.e. believed in one part and disbelieved in the other). (*Tafsir At-Tabari*)

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

فَوَرَبِّكَ لَنَسْتَلْهُنَّ أَجْمَعِينَ ﴿٩٢﴾

93. For all that they used to do.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

94. Therefore proclaim openly (Allāh's Message — Islāmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikūn* (polytheists, idolaters, and disbelievers. See V.2:105).

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

95. Truly, We will suffice you against the scoffers,

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

96. Who set up along with Allāh another *ilāh* (god); but they will come to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ

يَعْلَمُونَ ﴿٩٦﴾

97. Indeed, We know that your breast is straitened at what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).^[2]

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

[1] (V.15:87) See the footnote of (V.1:2).

[2] (V.15:98)

a) Narrated Abu Ma'bad, the freed slave of Ibn 'Abbās: Ibn 'Abbās ؓ told me, "In the lifetime of the Prophet ﷺ, it was the custom to remember Allāh (*Dhikr*) by glorifying, praising and magnifying Allāh aloud after the compulsory congregational=

99. And worship your Lord until there comes to you the certainty (i.e. death).^[1]

وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

Sūrat An-Nahl (The Bees) 16

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments) ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him.

أَن أَمُرُ اللَّهَ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى

عَمَّا يُشْرِكُونَ ﴿١﴾

2. He sends down the angels with the *Rūh* (Revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lā ilāha illa Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾

3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى

عَمَّا يُشْرِكُونَ ﴿٣﴾

4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ

خَصِيمٌ مُبِينٌ ﴿٤﴾

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ

وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾

6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ

تَسْرَحُونَ ﴿٦﴾

=prayers." Ibn 'Abbās further said, "When I heard the *Dhikr*, I would learn that the compulsory congregational prayer had ended." [Sahih Al-Bukhari, 1/841 (O.P.802)]

b) Narrated Ibn 'Abbās ؓ: I used to recognize the completion of the prayer of the Prophet ﷺ by hearing *Takbīr*. [Sahih Al-Bukhari, 1/842 (O.P.803)]

^[1] (V.15:99) Narrated Anas ؓ: Allāh's Messenger ﷺ said, "None of you should long for death because of a calamity that had befallen him; and if he cannot, but long for death, then he should say, 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me.'" [Sahih Al-Bukhari, 8/6351 (O.P.362)]

7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا
بِلَيْغِهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ
لَرءُوفٌ رَّحِيمٌ ﴿٧﴾

8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

وَالْخَيْلَ وَالْإِبَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا
وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

9. And upon Allāh is the responsibility to explain the Straight Path.^[1] But there are ways that turn aside. And had He willed, He would have guided you all (mankind).

وَعَلَى اللَّهِ فَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ وَلَوْ
شَاءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾

10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ
شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

11. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَفْكُرُونَ ﴿١١﴾

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand.

وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ
فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember.

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا
أَلْوَنَهُ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَذْكُرُونَ ﴿١٣﴾

14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus)

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا
مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً
تَلْبَسُونَهَا وَتَرَى الْفُلَكَ مَوَازِيرَ

^[1] (V.16:9) Straight Path: i.e., Islāmic Monotheism for mankind, i.e. to show them legal and illegal, good and evil things, so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

of His bounty (by transporting the goods from place to place) and that you may be grateful.

فِيهِ وَلِتَسْتَغْفِرُوا مِنْ فَضْلِهِ. وَلَعَلَّكُمْ

تَشْكُرُونَ ﴿١٤﴾

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.

وَالَّتِي فِي الْأَرْضِ رَوَّيْتُمْ أَنْ تُجِيبَكُمْ

وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

16. And landmarks (signposts, during the day) and by the stars (during the night), they (mankind) guide themselves.

وَعَلَمَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

17. Is then He, Who creates as one who creates not? Will you not then remember?

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا

تَذَكَّرُونَ ﴿١٧﴾

18. And if you would count the Favours of Allāh, never could you be able to count them. Truly, Allāh is Oft-Forgiving, Most Merciful.

وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا إِنَّ اللَّهَ

لَعَفُورٌ رَحِيمٌ ﴿١٨﴾

19. And Allāh knows what you conceal and what you reveal.

وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ وَمَا تُعْلِنُونَ ﴿١٩﴾

20. Those whom they (*Al-Mushrikūn*^[1]) invoke besides Allāh have not created anything, but are themselves created.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا

وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

21. (They are) dead, not alive; and they know not when they will be raised up.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ

يُبْعَثُونَ ﴿٢١﴾

22. Your *Ilāh*^[2] (God) is One *Ilāh* (God — Allāh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allāh), and they are proud.^[3]

إِلَهُكُمْ إِلَهٌ وَحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ

بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He likes not the proud.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُوتُ وَمَا

يُعْلِنُونَ إِنَّهُمْ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

24. And when it is said to them: "What is it that your Lord has sent down (to Muhammad ﷺ)?" They say: "Tales of the men of old!"

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ

الْأَوَّلِينَ ﴿٢٤﴾

[1] (V.16:20) *Al-Mushrikūn*: i.e. polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh, those who worship others along with Allāh, and also those who set up rivals with (or partners to) Allāh.

[2] (V.16:22) *Ilāh*: He Who has all the right to be worshipped.

[3] (V.16:22) See the footnote of (V.22:9).

25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ
أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾

26. Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَفْكَ
اللَّهُ بَلْبَنَّهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ
السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allāh)?" Those who have been given the knowledge (about the torment of Allāh for the disbelievers) will say: "Verily, disgrace and misery this Day are upon the disbelievers.

ثُمَّ يَوْمَ الْقِيَمَةِ يُخَذِّبُهُمْ وَيَقُولُ أَنْ
شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشْفِقُونَ فِيهِمْ
قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْآخِرَى الْيَوْمَ
وَالسَّوْءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allāh and by committing all kinds of crimes and evil deeds)." Then they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allāh is All-Knower of what you used to do.

الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ
فَالْقَوْمَ اسْتَغْنَوْا كُنَّا نَعْمَلُ مِنْ سُوءِ بَلَى إِنَّ
اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

29. "So enter the gates of Hell, to abide therein,^[1] and indeed, what an evil abode will be for the arrogant."

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا
فَلَيْسَ مَتْوًى الْمُتَكَبِّرِينَ ﴿٢٩﴾

30. And (when) it is said to those who are the *Muttaqīn* (the pious. See V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqīn* (the pious. See V.2:2).

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا
خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا
حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ
الْمُتَّقِينَ ﴿٣٠﴾

[1] (V.16:29) See the footnote of (V.2:31)

31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the *Muttaqūn* (the pious. See V.2:2).

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them): "Salāmūn 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."

33. Do they (the disbelievers and polytheists) await that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allāh wronged them not, but they used to wrong themselves.

34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

35. And those who joined others in worship with Allāh said: "If Allāh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?

36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) *Tāghūt*^[1] (all false deities, i.e. do not worship anything besides Allāh)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ
يُجْزَى اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ
سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٣٢﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ
يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ
قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخَافَ بِهِمْ مَا
كَانُوا يُوَدُّونَ سِتْرَهُمْ ﴿٣٤﴾

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا
 مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا
حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ
الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا
الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ
اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ
مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ
الضَّلَالَةُ فسيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عِقَابُ الْمُكَذِبِينَ ﴿٣٦﴾

[1] (V.16:36) *Tāghūt*: See the footnote of (V.2:256).

37. If you (O Muhammad ﷺ) covet for their guidance,^[1] then verily, Allāh guides not those whom He makes to go astray (or none can guide him whom Allāh sends astray). And they will have no helpers.

إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٧﴾

38. And they swear by Allāh their strongest oaths, that Allāh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allāh) may know that they were liars.

لِيُبينَ لَهُمْ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٢٩﴾

40. Verily, Our Word (Command) to a thing when We intend it, is only that We say to it: "Be!" — and it is.^[2]

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٣٠﴾

41. And as for those who emigrated for the Cause of Allāh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَنُؤْتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآخِرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣١﴾

42. (They are) those who remained patient (in this world for Allāh's sake), and put their trust in their Lord (Allāh Alone).

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٢﴾

43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allāh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurāt (Torah) and the Injīl (Gospel)], if you know not.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُرِجِي إِلَيْهِمْ فَتَشْلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٣٣﴾

[1] (V.16:37) Narrated Abu Hurairah ؓ: I heard Allāh's Messenger ﷺ saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire." The Prophet ﷺ added; "Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."* [Sahih Al-Bukhari, 8/6483 (O.P.490)]

*The fire symbolizes the unlawful deeds which the Prophet ﷺ warned the people of.

[2] (V.16:40) See the footnote of (V.51:30).

44. With clear signs and Books (We sent the Messengers). And We have also sent down to you (O Muhammad ﷺ) the *Dhikr* [reminder and the advice (i.e. the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
لِتَبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٤٤﴾

45. Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ
بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٤٥﴾

46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allāh's punishment)?

أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَهُمْ
يُمْعِجُونَ ﴿٤٦﴾

47. Or that He may catch them with gradual wasting (of their wealth and health)? Truly, Your Lord is indeed full of the kindness, Most Merciful.

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ
رَحِيمٌ ﴿٤٧﴾

48. Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration to Allāh, and they are lowly?

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعُهُمْ
ظِلُّهُ عَنْ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ
دَاخِرُونَ ﴿٤٨﴾

49. And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].

وَلِلَّهِ سَجْدٌ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿٤٩﴾

50. They fear their Lord above them, and they do what they are commanded.*

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

51. And Allāh said (O mankind!): "Take not *ilāhain* (two gods in worship). Verily, He (Allāh) is (the) only One *Ilāh*^[1] (God). Then, fear Me (Allāh ﷻ) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allāh has forbidden and do all that Allāh has ordained and worship none but Allāh].^[2]

﴿٥١﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا
هُوَ إِلَهٌُ وَاحِدٌ فَإِنِّي فَازِهِبُونَ ﴿٥١﴾

* (V.16:50) Prostration (see the List of Prostration Places at the end).

[1] (V.16:51) *Ilāh*: He Who has all the right to be worshipped.

[2] (V.16:51) Narrated 'Ubādah ؓ: The Prophet ﷺ said, "If anyone testifies that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no =

bury her in the earth?^[1] Certainly, evil is their decision.

يَحْكُمُونَ ﴿٥٩﴾

60. For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوَةِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

61. And if Allāh were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِّنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فِإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَحْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (*Tafsir Al-Qurtubī*)

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَنَصِفُ السَّيِّئَةَ الْكُذْبَ أَنَّهُ لَهُمُ الْحَسَنُ لَا جَرَءَ أَنَّ هُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

63. By Allāh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitān* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَزِنَا لَهُمُ الشَّيْطَانَ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. And We have not sent down the Book (the Qur'ān) to you (O Muhammad ﷺ), except that you may explain clearly to them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.

وَمَا أَرْسَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا تَلْوِينَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

65. And Allāh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allāh).

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

[1] (V.16:59) Narrated Al-Mughirah: The Prophet ﷺ used to forbid: (1) *Qīl* and *Qāl* (sinful and useless talk like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance); (4) and to be undutiful to one's mother; (5) and to bury the daughters alive; (6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: *Zakāt*, charity); (7) and to beg of men or to ask others for something (except when it is unavoidable). [*Sahih Al-Bukhari*, 9/7292 (O.P.395)]

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

وَأَنْ لَّكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّتُفَكَّرُوا فِيهَا
بِطُوبَاهِ مِنْ بَيْنِ فَرثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا
لِّلشَّارِبِينَ ﴿٦٦﴾

67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ
سُكَّرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَعْقِلُونَ ﴿٦٧﴾

68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for a people who think.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ
ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ
فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٦٩﴾

70. And Allāh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is All-Knowing, All-Powerful.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوَدُّكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى
أَزْدِلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ
عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

71. And Allāh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof.^[1] Do they then deny the Favour of Allāh?

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا
الَّذِينَ فَضَّلُوا بَرَأْدَى رِزْقِهِمْ عَلَى مَا
مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ
اللَّهِ يَجْحَدُونَ ﴿٧١﴾

[1] (V.16:71)

a) This example Allāh has set forth for the polytheists (pagans) who associate false deities with Allāh, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allāh in His worship?

b) Allāh's Statement: "And Allāh ..." (V.16:71). Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "Prophet Ibrāhīm (Abraham) ؑ emigrated with Sārah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrāhīm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrāhīm (Abraham) and asked, 'O Ibrāhīm (Abraham)! Who is this lady=

72. And Allāh has made for you *Azwāj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allāh (by not worshipping Allāh Alone).

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

73. And they worship others besides Allāh such as do not and cannot own any provision for them from the heavens or the earth.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

74. So put not forward similitudes for Allāh (as there is nothing similar to Him, nor does He resemble anything). Truly, Allāh knows and you know not.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

75. Allāh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and thanks are Allāh's. Nay! (But) most of them know not.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمِنْ رِزْقِهِ مَتَارِزَفًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِيَنَّ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

=accompanying you?' Ibrāhīm (Abraham) replied, 'She is my sister (i.e., in religion).' Then Ibrāhīm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allāh, there are no true believers on the earth except you and I.' Then Ibrāhīm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Salāt* (prayer) and said, 'O Allāh! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sārah said, 'O Allāh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Salāt* (prayer) and said, 'O Allāh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sārah said, 'O Allāh! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allāh! You have sent a Satan to me. Take her to Ibrāhīm (Abraham) and give her Agar (Hagar).' So she came back to Ibrāhīm (Abraham) and said, 'Allāh humiliated the disbeliever and gave us a slave-girl for service.'" [Sahih Al-Bukhari, 3/2217 (O.P.420)]

76. And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in Islāmic Monotheism) who commands justice, and is himself on a Straight Path?

وَصَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا
أَبْكُم لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ
كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ
بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ
بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

77. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is Able to do all things.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أُمِرَ
السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allāh).

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا
تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٨﴾

79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allāh (none gave them the ability to fly but Allāh). Verily, in this are clear *Ayāt* (proofs and signs) for a people who believe (in the Oneness of Allāh).

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ
السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنْ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾

80. And Allāh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا
وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ
وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتُتَا
وَمَتَاعًا إِلَى حِينٍ ﴿٨٠﴾

81. And Allāh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islām).

وَاللَّهُ جَعَلَ لَكُمْ مِنْهَا خَلَقَ ظِلَالًا
وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا
وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ
وَسَرَابِيلَ تَقِيكُمُ الْبَأْسَ كَذَلِكَ يُبَيِّنُ
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٨٢﴾

83. They recognise the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ).

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا

وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness (of their sins).

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذِنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ

يُسْتَعْتَبُونَ ﴿٨٤﴾

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite.

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يَخَفُّ

عَنَّهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾

86. And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely, you indeed are liars!"

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا

رَبَّنَا هَؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا

مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ

لَكَاذِبُونَ ﴿٨٦﴾

87. And they will offer (their full) submission to Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinn, Jibrāil (Gabriel), Messengers] will vanish from them.

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ

مَا كَانُوا يَفْعَلُونَ ﴿٨٧﴾

88. Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا

يُفْسِدُونَ ﴿٨٨﴾

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ

أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

against these. And We have sent down to you the Book (the Qur'ān) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

90. Verily, Allāh enjoins *Al-'Adl* (i.e. justice and worshipping none but Allāh Alone — Islāmic Monotheism) and *Al-Ihsān* [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin^[1] (i.e. all that Allāh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshā'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

91. And fulfil the Covenant of Allāh (*Bai'ah*: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allāh your surety. Verily, Allāh knows what you do.

92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this (i.e. who obeys Allāh and fulfils Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant). And on the Day of

وَهْدَىٰ وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

﴿٩٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَالِاتْيَا ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا
تَقْضُوا الْآيَاتِنَا بَعْدَ تَوْكِيدِهَا وَقَدْ
جَعَلْنَا اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ
يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ
قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا
بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ
إِنَّمَا يَلْوَعُكُمُ اللَّهُ بِهِ ۖ وَلَيَبَئِثَ لَكُمْ يَوْمَ
الْقِيَامَةِ مَا كُنْتُمْ تَفْعَلُونَ ﴿٩٢﴾

[1] (V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father's side), then your maternal uncles and aunts (from your mother's side), and then other relatives.

Resurrection, He will certainly make clear to you that wherein you used to differ (i.e. a believer confesses and believes in the Oneness of Allāh and in the Prophethood of Prophet Muhammad ﷺ which the disbeliever denies and that is their difference amongst them in the life of this world).^[1]

93. And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

94. And make not your oaths, a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the path of Allāh (i.e. belief in the Oneness of Allāh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

95. And purchase not a small gain at the cost of Allāh's Covenant. Verily, what is with Allāh is better for you if you did but know.

96. Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do.^[2]

97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

98. So when you recite the Qur'ān, seek refuge with Allāh from *Shaitān* (Satan), the outcast (the cursed one).

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَكِنْ يَفْضِلُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ
وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ
قَدَمُ بَعْضِكُمْ بَعْدَ بَعْضٍ وَتَذَرُوا الْسُّوءَ بِمَا صَدَدْتُمْ
عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ
هُوَ خَيْرٌ لَكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾
مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَ
الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٦﴾

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ ﴿٩٨﴾

[1] (V.16:92) See the footnote of (V.3:85).

[2] (V.16:96) See the footnote of (V.9:121).

99. Verily, he has no power over those who believe and put their trust only in their Lord (Allāh).

إِنَّهُمْ لَيْسَ لَهُمْ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allāh, i.e. those who are *Mushrikūn*, i.e., polytheists. See Verse 6:121).

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

101. And when We change a Verse (of the Qur'ān) in place of another — and Allāh knows best what He sends down — they (the disbelievers) say: "You (O Muhammad ﷺ) are but a *Muftari*! (forger, liar)." Nay, but most of them know not.

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibrail (Gabriel)] has brought it (the Qur'ān) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allāh as Muslims).

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad ﷺ)." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبُ وَهَذَا لِسَانٌ عَرَبٍ مُّبِينٌ ﴿١٠٣﴾

104. Verily, those who believe not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, Allāh will not guide them and theirs will be a painful torment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. It is only those who believe not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, who fabricate falsehood, and it is they who are liars.

إِنَّمَا يَقَعَرِ الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿١٠٥﴾

106. Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنْ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

107. That is because they loved and preferred

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا

the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless!

109. No doubt, in the Hereafter, they will be the losers.

110. Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily your Lord, afterward, is Oft-Forgiving, Most Merciful.

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

112. And Allāh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.^[1]

113. And verily, there had come to them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zālimūn* (polytheists and wrongdoers).

عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

أُولَٰئِكَ الَّذِينَ طَعَّ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنَّا بَعْدَ مَا قُتِلُوا أَنَّهُمْ جَاهِدُوا وَصَبَرُوا

إِنَّ رَبَّكَ مِن بَعْدِهَا غَفُورٌ رَّحِيمٌ ﴿١١٠﴾

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ

لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

[1] (V.16:112) Narrated Ibn ‘Abbās ؓ. The Prophet ﷺ said, “I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful.” He was asked, “Do they disbelieve in Allāh?” (or are they ungrateful to Allāh?) He replied, “They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, ‘I have never seen any good from you.’” [Sahih Al-Bukhari, 1/29 (O.P.28)]

114. So eat of the lawful and good food^[1] which Allāh has provided for you. And be grateful for the Graces of Allāh, if it is He Whom you worship.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿١١٤﴾

115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿١١٥﴾

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allāh. Verily, those who invent lies against Allāh, will never prosper.

وَلَا تَقُولُوا لِمَا صَفَّيْنَا لَكُمْ آيَاتِنَا كَذِبًا
هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنَفْتَرِ عَلَى اللَّهِ
الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُفْلِحُونَ ﴿١١٦﴾

117. A passing brief enjoyment (will be theirs), but they will have a painful torment.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before (see Verse 6:146). And We wronged them not, but they used to wrong themselves.

وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَّا فَصَّصْنَا عَلَيْكَ مِنْ
قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿١١٨﴾

119. Then, verily, your Lord for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ
بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا
إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

120. Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh, *Hanīf* (i.e. to worship none but Allāh), and he was not one of those who were *Al-Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ
يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

^[1] (V.16:114) The meat of cattle beast which Allāh has made lawful to you (Muslims) that are slaughtered according to Islāmic way.

121. (He was) thankful for His (Allāh's) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islāmic Monotheism).^[1]

شَاكِرًا لِأَنْعَمِهِ أَجْبَنَهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّمَا فِي الْآخِرَةِ لَمِنَّ الصَّالِحِينَ ﴿١٢٢﴾

123. Then, We have sent the Revelation to you (O Muhammad ﷺ saying): "Follow the religion of Ibrāhīm (Abraham) *Hanīf* (Islāmic Monotheism)^[2] — to worship none but Allāh)

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

[1] (V.16:121) (A) Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīf* (Islāmic Monotheism — to worship none but Allāh Alone) and he joined none in worship with Allāh. (V.3:67)

(B) See the footnote (B) of (V.16:71).

(C) Narrated Abu Hurairah ؓ: Ibrāhīm (Abraham) ؑ did not tell a lie except on three occasions. Twice for the sake of Allāh ﷻ when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."* The (third was) that while Ibrāhīm (Abraham) and Sārah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man [i.e. Ibrāhīm (Abraham) ؑ] is accompanied by a very charming lady." So, he sent for Ibrāhīm (Abraham) and asked him about Sārah saying, "Who is this lady?" Ibrāhīm (Abraham) said, "She is my sister." Ibrāhīm (Abraham) went to Sārah and said, "O Sārah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sārah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sārah, "Pray to Allāh for me, and I shall not harm you." So Sārah asked Allāh to cure him and he got cured. He tried to take hold of her for the second time, but his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sārah, "Pray to Allāh for me, and I will not harm you," Sārah asked Allāh again and he became all right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hājar as a girl-servant to Sārah. Sārah came back [to Ibrāhīm (Abraham)] while he was praying. Ibrāhīm (Abraham), gesturing with his hand, asked, "What has happened?" She replied, "Allāh has spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service." Abu Hurairah then addressed his listeners saying, "That (Hājar) was your mother, O Banī Mā'-is-Samā' (i.e. the Arabs)." [Sahih Al-Bukhari, 4/3358 (O.P.578)]

* The idolaters invited Ibrāhīm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrāhīm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

[2] (V.16:123) See the footnote of (V.2:135).

and he was not of the *Mushrikūn* (polytheists, idolaters, disbelievers).

124. The Sabbath was only prescribed for those who differed concerning it (i.e. Friday), and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

125. Invite (mankind, O Muhammad ﷺ) to the way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ān) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Knower of those who are guided.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ يَمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sābirūn* (the patient).^[1]

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلٰىٰتٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

128. Truly, Allāh is with those who fear Him (keep their duty to Him),^[2] and those who are *Muhsinūn* (good-doers. See the footnote of V.9:120).

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

^[1] (V.16:126)

a) The Statement of Allāh: "Only those who are patient shall receive their rewards in full, without reckoning" (V.39:10)

Narrated Abu Mūsā ؓ: The Prophet ﷺ said, "None is more patient than Allāh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision." [*Sahih Al-Bukhari*, 8/6099 (O.P.121)]

b) Narrated 'Abdullāh ؓ: The Prophet ﷺ divided and distributed something as he used to do with some of his distributions. A man from the *Ansār* said, "By Allāh! in this division the Pleasure of Allāh has not been intended." I said, "I will definitely tell this to the Prophet ﷺ." So I went to him while he was sitting with his Companions and told him of it secretly. That was hard upon the Prophet ﷺ and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet ﷺ then said, "Mūsā (Moses) was harmed with more than this, yet he remained patient." [*Sahih Al-Bukhari*, 8/6100 (O.P.122)]

^[2] (V.16:128) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will=

Sūrat Al-Isrā'
(The Journey by Night) 17

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him] (*Tafsir Qurtubī*)^[1]

Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Harām* (at Makkah) to *Al-Masjid Al-Aqsā* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayāt* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.^[2]

2. And We gave Mūsā (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakīl* (Protector, Lord, or Disposer of your affairs, etc).

3. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!

سُورَةُ الْاِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْأَيْنَانِ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ ﴿١﴾

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي
إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي
وَكِيلًا ﴿٢﴾

ذُرِّيَّةَ مَن حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ
عَبْدًا شَكُورًا ﴿٣﴾

وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ
لُتُفْسِدُوا فِي الْأَرْضِ مَرَّتَيْنِ وَلَنَعْلُنَ عُلُوًّا
كَبِيرًا ﴿٤﴾

=not be saved by your deeds), O Allāh's Messenger?" He said, "No, even I (will not be saved) unless and until Allāh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allāh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." [*Sahih Al-Bukhari*, 8/6463 (O.P.470)]

^[1] (V.17:1) وقد روى طلحة بن عبيدالله أنه قال للنبي ﷺ ما معنى سبحان الله؟ قال تنزيه الله من كل سوء؛ (V.17:1) Narrated Talhah bin 'Ubaidullāh: I asked the Prophet ﷺ about the meaning of *Subhān Allāh*. He ﷺ said: "(It means:) Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him]."

^[2] (V.17:1) Narrated Jābir bin 'Abdullāh ؓ that he heard Allāh's Messenger ﷺ saying, "When the people of Quraish did not believe me [i.e. in the story of my *Isrā'* — (Night Journey)], I stood up in Al-Hijr and Allāh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." [*Sahih Al-Bukhari*, 5/3886 (O.P.226)]

5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

8. [And We said in the Taurāt (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.

9. Verily, this Qur'ān guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh and His Messenger Muhammad ﷺ), who work deeds of righteousness, that they shall have a great reward (Paradise).

10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).

11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him," and that one should not do, but one should be patient].

12. And We have appointed the night and the day as two *Ayāt* (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادَنَا
أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَاثَ وَعْدًا مَّفْعُولًا ﴿٥﴾

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ
فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وُجُوهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ
وَلِيَسْتَوُوا مَا عَلَوُا تَبِيرًا ﴿٧﴾

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عَدَاً وَجَعَلْنَا
جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ
وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
أَنَّهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ﴿١٠﴾

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ
الْإِنْسَانُ عَجُولًا ﴿١١﴾

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوًا آيَةً
أَلَيْلٍ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا
فَضْلًا مِّنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصْلَانُهُ

of the years and the reckoning. And We have explained everything (in detail) with full explanation.

13. And We have fastened every man's deeds^[1] to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."

15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

17. And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves.

18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allāh's Mercy).

19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it

تَفْصِيلًا ﴿١٦﴾

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُنُقِهِ وَنُخْرِجُ

لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ

حَسِيبًا ﴿١٤﴾

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ

فَأِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نُزِرْ وَازِرَةً وَزَرَ أُخْرَىٰ

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتَفَرِّقِيهَا فَفَسَقُوا

فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٦﴾

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ

بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

مَنْ كَانَ يُرِيدِ الْعَاجِلَةَ عَلَّلْنَا لَهُ فِيهَا مَا نَشَاءُ

لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا

مَذْمُومًا مَّدْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ

[1] (V.17:13) Narrated Ibn Mas'ūd رضي الله عنه: A man asked the Prophet ﷺ: "What deeds are the best?" The Prophet ﷺ said: (1) To perform the (daily compulsory) *Salāt* (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents; and (3) To participate in *Jihād* in Allāh's Cause." [Sahih Al-Bukhari, 9/7534 (O.P.625)]

(i.e. does righteous deeds of Allāh's obedience) while he is a believer (in the Oneness of Allāh — Islāmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).

20. On each—these as well as those— We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

21. See how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.

22. Set not up with Allāh any other *ilāh* (god), (O man)! (This Verse is addressed to Prophet Muhammad ﷺ, but its implication is general to all mankind), or you will sit down reprov'd, forsaken (in the Hell-fire).

23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance.

26. And give to the kinsman his due and to the *Miskīn*^[1] (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.^[2] [*Tafsir At-Tabarī* (Verse 9:60)]

مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ
مَشْكُورًا ﴿١٩﴾

كَلَّا نُمَدِّدُ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا
كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَٰكِنَّ الْآخِرَةَ
أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا
مَخْذُولًا ﴿٢٢﴾

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ
الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ
لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

وَخَفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَّنِي صَغِيرًا ﴿٢٤﴾

رَبُّكَ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا
صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّلِينَ غَفُورًا ﴿٢٥﴾

وَعَاتِ ذَا الْقُرْنَيْنِ فَهَبْ وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ وَلَا يَبْدُرْ تَبْذِيرًا ﴿٢٦﴾

[1] (V.17:26) See the footnote of (V.2:83).

[2] (V.17:26) You have to follow a middle course in your spendings — neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allāh and His Messenger ﷺ.

27. Verily, the spendthrifts are brothers of the *Shayātīn* (devils), and the *Shaitān* (Devil-Satan) is ever ungrateful to his Lord.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٧٧﴾

28. And if you (O Muhammad ﷺ) turn away from them (kindred, needy, wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allāh will give me and I shall give you).

وَلَا تَعْزِضْ عَنْهُمْ أَبْعَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا ﴿٧٨﴾

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴿٧٩﴾

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٨٠﴾

31. And kill not your children for fear of poverty.^[1] We shall provide for them as well as for you. Surely, the killing of them is a great sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِنَّا كَآئِمٌ أَن قَتَلْتُمُوهُمْ كَانَ خَطَاً كَبِيرًا ﴿٨١﴾

32. And come not near to illegal sexual intercourse. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him).

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٨٢﴾

33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlūman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisās*, Law of Equality in punishment or to forgive, or to take *Diyah* (blood money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islāmic law).^[2]

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٨٣﴾

[1] (V.17:31) See the footnote of (V.2:22).

[2] (V.17:33) See the footnote of (V.2:22).

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ
كَانَ مَسْئُولًا ﴿٣٤﴾

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ
الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

36. And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge.^[1] Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ
وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا ﴿٣٦﴾

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ
الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

كُلُّ ذَٰلِكَ كَانَ سِيئَةً عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allāh any other *ilāh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allāh's Mercy).

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا
تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا
مَدْحُورًا ﴿٣٩﴾

40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ
الْمَلَائِكَةِ إِنْسَانًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ān that they (the disbelievers) may take heed, but it increases them in naught save aversion.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا
يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

42. Say (O Muhammad ﷺ) to these polytheists, pagans: "If there had been other *ālihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَا تَنبَعُوا
إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

[1] (V.17:36) You have no knowledge: e.g., one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

43. Glorified and Exalted is He High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him).

سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا نَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا ﴿٤٤﴾

45. And when you (Muhammad ﷺ) recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil^[1] (or screen their hearts, so they hear or understand it not).

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بَالًا خَيْرَ حِجَابٍ مَسْتُورًا ﴿٤٥﴾

46. And We have put coverings over their hearts lest they should understand it (the Qur'ān), and in their ears deafness. And when you make mention of your Lord Alone [Lā ilāha illallāh (none has the right to be worshipped but Allāh) Islāmic Monotheism (توحيد الله)] in the Qur'ān, they turn on their backs, fleeing in extreme dislike.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِرْتُ رَبِّكَ فِي الْقُرْآنِ وَحَدَّهُمْ وَلَوْ أَعْلَى أَدْبَرُوهُمْ نُفُورًا ﴿٤٦﴾

47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zālimūn* (polytheists and wrongdoers) say: "You follow none but a bewitched man."

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ بِخَوْنٍ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

[1] (V.17:45) It is said as regards (V.17:45) in the Book of *Tafsīr* (Imām Qurtubī): Narrated Sa'īd bin Jubair ؓ: "When the Sūrah No. 111 (*Tabbat Yadā*) was revealed, the wife of Abu Lahab came looking for the Prophet ﷺ while Abu Bakr ؓ, was sitting beside him. Abu Bakr said to the Prophet ﷺ: "I wish if you get aside (or go away) as she is coming to us, she may harm you." The Prophet ﷺ said: "There will be a screen set between me and her." So she did not see him. She said to Abu Bakr: "Your companion is saying poetry against me," Abu Bakr said: "By Allāh, he does not say poetry." She said: "Do you believe that?" Then she left. Abu Bakr said, "O Allāh's Messenger! She did not see you." The Prophet ﷺ said: "An angel was screening me from her." (This *Hadith* is quoted in *Musnad Abu Ya'la*.)

It is said that if the above Verse (17:45) is recited by a real believer (of Islāmic Monotheism) he will be screened from a disbeliever. (Allāh knows better.) (*Tafsīr Al-Qurtubī*, vol.10, page 269)

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

وَقَالُوا إِذَا كُنَّا عِظًا وَرَفْنًا أَهْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

50. Say (O Muhammad ﷺ): "Be you stones or iron,"

﴿٥٠﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُوكَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَسْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

53. And say to My slaves (i.e. the true believers of Islāmic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitān* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitān* (Satan) is to man a plain enemy.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾

54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ بَشَأَ يَرْحَمُكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets to others, and to Dawūd (David) We gave the Zabūr (Psalms).

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

56. Say (O Muhammad ﷺ): "Call upon those — besides Him whom you pretend [to be gods like angels, 'Isā (Jesus), 'Uzair (Ezra) and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا جَبْرًا ﴿٥٦﴾

57. Those whom they call upon [like 'Isā (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they ['Isā (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ
الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ
مَحْذُورًا ﴿٥٧﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)^[1]

وَلَا مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ
الْفَيْصِمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ
ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

59. And nothing stops Us from sending the *Ayāt* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَمَا مَنَعَنَا أَن نُّرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الْأَوَّلُونَ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ
مُبِينَةً فَبَطَلُوا رَجْعَهَا فَنَافَخْنَاهَا نَفْثَ الشَّيْطَانِ
وَتَلَاوَدَّ بِهَا النَّاسُ صَفْرًا ﴿٥٩﴾

60. And (remember) when We told you: “Verily, your Lord has encompassed mankind (i.e. they are in His Grip).” And We made not the vision which We showed you (O Muhammad ﷺ as an actual eye-witness and not as a dream on the night of *Al-Isrā'*)^[2] but a trial for mankind, and (likewise) the accursed tree (*Zaqqūm*, mentioned) in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا
جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُفِثَ فِيهِمْ
فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

61. And (remember) when We said to the angels: “Prostrate yourselves to Adam.” They prostrated themselves except *Iblīs* (Satan). He said: “Shall I prostrate myself to one whom You created from clay?”

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ
خَلَقْتَ طِينًا ﴿٦١﴾

[1] (V.17:58) It is said by 'Abdullāh bin Mas'ūd ؓ: “If the people of a town indulge in illegal sexual intercourse and practise *Ribā* (usury of all kinds), Allāh permits its destruction.” (*Tafsīr Al-Qurtubī*)

[2] (V.17:60) See the footnote of (V.53:12) *Al-Mi'rāj*.

62. [Iblīs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

قَالَ أَرَأَيْتَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾

64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways—usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

وَأَسْفِرْزَ مِنْ أَسْطَعَتَ مِنْهُمْ بِصَوْتِكَ وَأَلْجَبَ عَلَيْهِمْ بَحِيلَكَ وَرَجَلِكَ وَشَرِكُكُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدُّهُمْ وَمَا بَعْدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

65. "Verily, My slaves (i.e. the true believers of Islāmic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian."

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is Ever Most Merciful towards you.

رَبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.^[1]

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًا فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

[1] (V.17:67) Ibn Kathir in his Book of *Tafsir* as regards this Verse (17:67) said: 'Ikrimah bin Abu Jahl fled from Allāh's Messenger ﷺ (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded) a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allāh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allāh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." 'Ikrimah said to himself. 'By Allāh if none can benefit in the sea except Allāh (Alone) then no doubt none can benefit over the land except Allāh (Alone). O Allāh! I promise You that if You deliver me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad ﷺ and surely, I will find him full of pity, kindness and mercy.' So they=

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no *Wakil* (guardian — one to guard you from the torment).

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibāt* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imām* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'an, the Taurāt (Torah), the Injil (Gospel), or the leaders whom the people followed in this world]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see Allāh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'an) to you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil* (an intimate friend)!

74. And had We not made you stand firm, you would nearly have inclined to them a little.

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ جَانِبَ الْاَلْرِ أَوْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
وَكِيلًا ﴿٦٨﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ
عَلَيْكُمْ فَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ يَمَّا
كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنا بِهِ تَبِعًا ﴿٦٩﴾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْاَلْرِ
وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا
تَفْضِيلًا ﴿٧٠﴾

يَوْمَ نَدْعُوا كُلَّ اُنَاسٍ بِإِمْئِهِمْ فَمَنْ أُوِّقِيَ
كِتَابُهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يَظْلُمُونَ فَتِيلًا ﴿٧١﴾

وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْاٰخِرَةِ
أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا
إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرًا وَإِذَا
لَا تُخَدِّدُكَ خِيَلًا ﴿٧٣﴾

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

=were delivered safe (by Allāh), and returned to their seashore and came out of the sea. 'Ikrimah then proceeded to Allāh's Messenger, Muhammad ﷺ, (narrated his story) embraced Islam (just as he promised Allāh) and became a perfect Muslim." (Tafsir Ibn Kathir)

75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

إِذَا لَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.

وَإِنْ كَادُوا لَيَسْفِرُوكَ مِنَ الْأَرْضِ لَيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way).

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

78. Perform *As-Salāt*^[1] (the prayers) from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr*, *Maghrib*, and '*Ishā*' prayers), and recite the Qur'ān in the early dawn (i.e. the morning - *Fajr* prayer). Verily, the recitation of the Qur'ān in the early dawn (i.e., the morning — *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).^[2]

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسْفِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

79. And in some parts of the night (also) offer the *Salāt* (prayer) with it (i.e. recite the Qur'an in the prayer) as an additional prayer (*Tahajjud* optional prayer — *Nawāfil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqām Mahmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection).^[3]

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾

[1] (V.17:78) See *Iqāmat-as-Salāt* in the glossary.

[2] (V.17:78)

Narrated Abu Salāmah bin 'Abdur-Rahmān: Abu Hurairah ؓ said, "I heard Allāh's Messenger ﷺ saying, 'The reward of a *Salāt* (prayer) in congregation is twenty-five times superior in degrees to that of a *Salāt* (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer.'"

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'ān in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". [*Sahih Al-Bukhari*, 1/648 (O.P.621)]

[3] (V.17:79)

A) Narrated Ibn 'Umar ؓ: "On the Day of Resurrection the people will fall on their knees and every nation will follow its Prophet and they will say, "O so-and-so! =

80. And say (O Muhammad ﷺ): "My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)."

وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾

81. And say: "Truth (i.e. Islāmic Monotheism or this Qur'ān or Jihād against polytheists) has come and Bātil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Bātil is ever bound to vanish."

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the Zālimūn (polytheists and wrongdoers) in nothing but loss.

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi* (i.e. his way or his religion or his intentions), and your Lord knows best of him whose path (religion) is right."

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

85. And they ask you (O Muhammad ﷺ) concerning the Rūh (the spirit). Say: "The Rūh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

=Intercede (for us with Allāh)', till (the right of) intercession will be given to the Prophet (Muhammad ﷺ) and that will be the day when Allāh will raise him to *Maqām Mahmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)." [Sahih Al-Bukhari, 6/4718 (O.P.242)]

B) Narrated Jābir bin 'Abdullāh ؓ: Allāh's Messenger ﷺ said, "Whoever, after listening to the *Adhān* (call for the prayer) says, 'O Allāh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad *Al-Wasīlah* and *Al-Fadīlah** and raise him to *Maqām Mahmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection) which You have promised him,' will be granted my intercession for him on the Day of Resurrection." [Sahih Al-Bukhari, 6/4719 (O.P.243)]

* *Al-Wasīlah* is the highest position in Paradise which is granted to the Prophet ﷺ particularly; *Al-Fadīlah* is the extra degree of honour which is bestowed on him above all creation.

86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ān). Then you would find no protector for you against Us in that respect.

وَلَيْنُشِئْنَا لَنْدَهَبَنَّا بِلَدِّكَ إِلَيْنَا ثُمَّ لَا نُجِدَ لَكَ بِهِ عَٰلِيًّا وَكَيْلًا ﴿٨٦﴾

87. Except as a mercy from your Lord. Verily, His Grace to you (O Muhammad ﷺ) is ever great.

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

88. Say: "If mankind and the jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

89. And indeed We have fully explained to mankind, in this Qur'ān, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us;

وَقَالُوا أَنْ تَوْفِئَ لَكَ فَتُفْجِرَ لَنَا مِنَ الْأَرْضِ يَبُوعًا ﴿٩٠﴾

91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in its midst abundantly;

أَوْ تَكُونُ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفْجِرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾

92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face;

أَوْ تَسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِلَٰهٍ وَالْمَلَائِكَةِ فَبِئْسًا ﴿٩٢﴾

93. "Or you have a house of *Zukhruf* (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) is my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"

أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ ذُرْهُفٍ أَوْ تَرْقَىٰ السَّمَاءَ وَلَنْ نُؤْمِنَ لِرُفَيْكَ حَتَّىٰ تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾

94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾

95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

96. Say: "Sufficient is Allāh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves."

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّمَا كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

97. And he whom Allāh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* (helpers and protectors) besides Him, and We shall gather them together on the Day of Resurrection on their faces,^[1] blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

وَمَن يَهْدِ ٱللَّهُ فهُوَ ٱلْمُهْتَدِ وَمَن يُضِلِّ فَلَن يَجِدَ لَهُم أَوْلِيَاءَ مِن دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمًى وَكُمًا وَسُمْئًا مَّا لَهُمْ بِهِمْ فَهُمْ كَمَا خَبَتْ زُنُفُهُمْ
سَعِيرًا ﴿٩٧﴾

98. That is their recompense, because they denied Our *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

99. See they not that Allāh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zālimūn* (polytheists and wrongdoers) refuse (the truth — the message of Islāmic Monotheism, and accept nothing) but disbelief.

أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمٰوٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلَآ لَا رَيْبَ فِيهِ فَإِنِ الظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾

100. Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money provision), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنْفَاقِ وَكَانَ ٱلْإِنسَنُ قَتُورًا ﴿١٠٠﴾

101. And indeed We gave Mūsā (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mūsā (Moses)! I think you are indeed bewitched."

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ آيٰتٍ بَيِّنٰتٍ فَنَسَّىٰ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُمُ فِرْعَوْنُ إِنَّيَ لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

102. [Mūsā (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ ٱلسَّمٰوٰتِ وَٱلْأَرْضِ بِصَٰبِرٍ وَرَءِىَ لَأَظُنُّكَ

[1] (V.17:97) Narrated Anas bin Mālik ؓ: A man said, "O Allāh's Prophet! Will Allāh gather a disbeliever (prone) on his face on the Day of Resurrection?" He ؓ said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatādah, a subnarrator, said: "Yes, by the Power of Our Lord!") [Sahih Al-Bukhari, 6/4760 (O.P.283)]

clear evidences, i.e. proofs of Allāh's Oneness and His Omnipotence). And I think you are indeed, O Fir'aun (Pharaoh), doomed to destruction (away from all good)!"

103. So, he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ('Īsā), son of Maryam (Mary) ﷺ on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations)." (*Tafsir Al-Qurtubī*)

105. And with truth We have sent it down (i.e. the Qur'ān), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islāmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islāmic Monotheism).^[1]

106. And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).

107. Say (O Muhammad ﷺ to them): "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullāh bin Salām and Salmān Al-Farīsī), when it is recited to them, they fall down on their faces in humble prostration."

108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled."

109. And they fall down on their faces weeping and it increases their humility.*

يُنْفِرُونَ مُثْمَرًا

فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ

وَمَنْ مَعَهُ جَمِيعًا

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ ااسْكُنُوا

الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ

لَيْفًا

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا

مُبَشِّرًا وَنَذِيرًا

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ

وَنَزَلْنَاهُ نَزِيلًا

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ

مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْآذَانِ

سُجْدًا

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا

لَمَفْعُولًا

وَيَخِرُّونَ لِلْآذَانِ بِبُكُوتٍ وَيَزِيدُهُمْ

خُسُوعًا

[1] (V.17:105)

a) See the footnote of (V.3:85).

b) See the footnote of (V.4:80).

* (V.17:109) Prostration (see the List of Prostration Places at the end).

110. Say (O Muhammad ﷺ): “Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salāt* (prayer) neither aloud nor in a low voice, but follow a way between.

قُلْ اَدْعُوا اللَّهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيَّامَا تَدْعُوْا لَهُ
الْاَسْمَاءُ الْحُسْنٰى وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا
تَخَافُ مِنْهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيْلًا ﴿١١٠﴾

111. And say: “All praise and thanks are Allāh’s, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor is He low to have a *Walī* (helper, protector or supporter). And magnify Him with all magnificence [*Allāhu-Akbar* (Allāh is the Most Great)].”

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِى لَمْ يَخْزَ وَلَدًا وَلَمْ يَكُنْ لَمْ
شَرِيْكٌ فِى الْمَلِكِ وَلَمْ يَكُنْ لَمْ وَلِىٌّ مِّنَ الدَّلٰلِ
وَكَبِّرْهُ تَكْبِيْرًا ﴿١١١﴾

Sūrat Al-Kahf (The Cave) 18

*In the Name of Allāh
the Most Gracious, the Most Merciful*

سُوْرَةُ الْكَهْفِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. All praise and thanks are Allāh’s, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur’ān), and has not placed therein any crookedness.

الْحَمْدُ لِلّٰهِ الَّذِى اَنْزَلَ عَلَى عَبْدِهِ الْكِتٰبَ وَلَمْ
يَجْعَلْ لَّمَّ عِوَجًا ﴿١﴾

2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh — Islāmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).

فِيْمَا يَنْذِرُ اَسَاسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرُ
الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ
لَهُمْ اَجْرًا حَسَنًا ﴿٢﴾

3. They shall abide therein forever.

مَكِيْنٍ فِيْهِ اَبَدًا ﴿٣﴾

4. And to warn those who say, “Allāh has begotten a son (or offspring or children).”

وَيُنْذِرُ الَّذِيْنَ قَالُوْا اتَّخَذَ اللّٰهُ وَلَدًا ﴿٤﴾

5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot sons and daughters). They utter nothing but a lie.^[1]

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبِرَتْ
كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ اِنْ يَقُوْلُوْنَ
اِلَّا كَذِبًا ﴿٥﴾

6. Perhaps you would kill yourself (O

فَلَعَلَّكَ بَدِيعُ فَنَفْسِكَ عَلٰى اَنْفُسِهِمْ اِنْ لَّمْ

^[1] (V.18:5) See the footnote of (V.2:116).

Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ān).

يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

7. Verily, We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance with the legal ways of the Prophet ﷺ].

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ

أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾

8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees).

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ﴿٨﴾

9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ

وَالرَّقِيعِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا

ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا

رَشَدًا ﴿١٠﴾

11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.

فَضَرَبْنَا عَلَى أَعْيُنِهِمْ فِي الْكَهْفِ

سِنِينَ عَدَدًا ﴿١١﴾

12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

ثُمَّ بَعَثْنَاهُمْ لِنَبْلُوهُمْ أَيُّ الْحَزِينِ أَحْصَى لِمَا لَبِثُوا

أَمَدًا ﴿١٢﴾

13. We narrate to you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ

آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

14. And We made their hearts firm and strong (with the light of faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

وَرَبَّطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا

رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوًا مِنْ دُونِهِ

إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾

15. "These our people have taken for worship *ālihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh.

16. (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayāt* (proofs, evidences, signs) of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walī* (guiding friend) to lead him (to the Right Path).

18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً
لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ
أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوَّا
إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ
وَيَهَيِّجُ لَكُمْ مِنْ أَمْرِكُمْ مِرْقًا ﴿١٦﴾

وَرَأَى الشَّمْسُ إِذَا طَلَعَتْ تَرَاوَعْنَ
كَهْفَهُمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ
تَقَرَّبُوهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ
ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ
الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا
مُرْسِدًا ﴿١٧﴾

وَحَسَبَهُمْ إِنْقَاطًا وَهُمْ رُفُودٌ وَيَقْلِبُهُمْ
ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ
ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطْلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ
مِنْهُمْ فِرَارًا وَكَلِمَتٌ مِنْهُمْ رِعْبًا ﴿١٨﴾

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ
قَائِلٌ مِنْهُمْ كَمْ لَبِثْنَا قَالُوا الْيَوْمَ مَا
بَعْضُ يَوْمٍ فَالْوَارِثُ كُفَّ عَنْهُمْ يَوْمَ لَا يَكُونُ
فَأَعْبَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى
الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَسَلْطَفْ وَلَا
يُسْخَرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."

إِنَّمَا إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبْكَدَا ﴿٢٠﴾

21. And thus We made their case known (to the people), that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily, shall build a place of worship over them."

وَكَذَلِكَ أَتَيْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَأَيْتُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ عَلِمُوا عَلَىٰ أَمْرِهِمْ لَسَتُمْ تَحِذُونَ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So, debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them about (the affair of) the people of the Cave.

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرًّا ظَهَرَ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

23. And never say of anything, "I shall do such and such thing tomorrow."

وَلَا تَقُولْ لَنْ يَأْتِيَنَّكَ عَذَابٌ أَجَلًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."

25. And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (Tafsir Al-Qurtubi)

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

26. Say: "Allāh knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walī (Helper, Disposer of affairs,

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُمْ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي

Protector) other than Him, and He makes none to share in His Decision and His Rule.”

حُكْمِهِ أَحَدًا ﴿٣٨﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur’ān) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

وَأَقْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ

مُلْتَحَدًا ﴿٣٩﴾

28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

وَأَصْبِرْ فَنسَاكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوِ وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٤٠﴾

29. And say: “The truth is from your Lord.” Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zālimūn* (polytheists and wrongdoers), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allāh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq* (dwelling, resting place)!

وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٤١﴾

30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٤٢﴾

31. These! For them will be ‘*Adn* (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place)!

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴿٤٣﴾

32. And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).

وَأَضْرَبْنَا لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أَكْثَافَهَا وَلَمْ تَنْظِرْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾

34. And he had property (or fruit) and he said to his companion in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (See *Tafsir Qurtubī*)

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

35. And he went into his garden (while in a state of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him."

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. created your father Adam), then out of *Nutfah* (mixed drops of male and female sexual discharge), then fashioned you into a man?

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾

38. "But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord.

لَيْكُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

39. "It was better for you to say, when you entered your garden: 'That which Allāh wills (will come to pass)! There is no power but with Allāh!'^[1] ' If you see me less than you in wealth, and children,

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَرِينَ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

[1] (V.18:39) What is said regarding the statement: *Lā haulā wa lā quwwata illa billāh* (There is neither might nor power except with Allāh).

Narrated Abu Mūsā Al-Ash'ari: The Prophet ﷺ started ascending a high place or a hill. A man (amongst his companions) ascended and shouted in a loud voice. *Lā ilāha illallāhu wallāhu Akbar*.* (At that time) Allāh's Messenger ﷺ was riding his mule. Allāh's Messenger ﷺ said, "You are not calling upon a deaf or an absent one," and added, "O Abu Mūsā (or, O 'Abdullāh)! Shall I tell you a sentence from the=

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbān* (torment, bolt) from the sky, then it will be as a barren slippery earth.

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ
وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ
صَعِيدًا زَلَقًا ﴿٤٠﴾

41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

أَوْ يُصْبِحَ مَآوُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهَا
طَلَبًا ﴿٤١﴾

42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" (*Tafsir Ibn Kathīr*)

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا
أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ
يَلَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

43. And he had no group of men to help him against Allāh, nor could he defend (or save) himself.

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا
كَانَ مُنْصَرًا ﴿٤٣﴾

44. There (on the Day of Resurrection), *Al-Walāyah* (protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (*Lā ilāha illallāh* — none has the right to be worshipped but Allāh.)

هَٰذَا لِلَّذِينَ أُوتُوا الْكِتَابَ لَدَىٰ اللَّهِ الْحَقُّ هُوَ خَيْرٌ نُّوَابًا وَخَيْرٌ
عَقَبًا ﴿٤٤﴾

45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.

وَأَضْرِبْ لَهُم مَّثَلًا لِّلْحَيٰوةِ الدُّنْيَا كَمَآ أَنزَلْنَاهُ
مِّنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ حَشِيبًا نَّذْرُهُ إِلَىٰ يَوْمِ الْبَيْعِ وَكَانَ اللَّهُ عَلَىٰ كُلِّ
شَيْءٍ مُّقَدِّرًا ﴿٤٥﴾

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds^[1] that last, are better with your Lord for rewards and better in respect of hope.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيٰوةِ الدُّنْيَا
وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِندَ رَبِّكَ نُوَابًا
وَخَيْرٌ أَمَلًا ﴿٤٦﴾

=treasure of Paradise?" I said, "Yes." He said, "*Lā haulā wa lā quwwata illa billāh.*" [*Sahih Al-Bukhari*, 8/6409 (O.P.418)]

* None has the right to be worshipped but Allāh, and Allāh is the Most Great.

[1] (V.18:46) Good righteous deeds like the five compulsory prayers, deeds of Allāh's obedience, good and nice talk, remembrance of Allāh with glorification, praises and thanks.

47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and We shall gather them all together so as to leave not one of them behind.

48. And they will be set before your Lord in (lines as) rows, (and Allāh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no Meeting for you (with Us)."

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the *Mujrimūn* (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

50. And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except *Iblīs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblīs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zālimūn* (polytheists, and wrongdoers, etc).

51. I (Allāh) made them (*Iblīs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allāh) to take the misleaders as helpers.

52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry to them, but they will not answer them, and We shall put *Maubiq*^[1] (a barrier) between them.

وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا
خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ
مَوْعِدًا ﴿٤٨﴾

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ
مِمَّا فِيهِ وَيَقُولُونَ يُوَلِّكُنَا مَا لَ هَذَا
الْكِتَابُ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا
يُظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي
وَهُمْ لَكُمْ عَدُوٌّ يَنْصُرُ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾

﴿٥١﴾ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ
وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُتَخَذِ
الْمُضِلِّينَ عَضُدًا ﴿٥٢﴾

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ
مَوْبِقًا ﴿٥٣﴾

[1] (V.18:52) In Arabic, *Maubiq* also means enmity, or destruction, or a valley in Hell.

53. And the *Mujrimūn* (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

54. And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything.

55. And nothing prevents men from believing, (now) when the guidance (the Qur'ān) has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allāh), or the torment be brought to them face to face.

56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument in order to refute the truth thereby. And they treat My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

57. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ān), and in their ears, deafness. And if you (O Muhammad ﷺ) call them to guidance, even then they will never be guided.

58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

59. And these towns (population, 'Ād, Thamūd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

60. And (remember) when Mūsā (Moses) said to his boy-servant: "I will not give up (travelling)

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ
مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ
مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
الْأُولَىٰ أَوْ يَأْتِيَهُمُ الْعَذَابُ فُبُلًا ﴿٥٥﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنذِرِينَ وَبَجَدِلَ الَّذِينَ كَفَرُوا
بِالْبُطْلِ لِيُذْخِصُوا بِهِ الْحَقَّ وَاتَّخَذُوا
آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ
عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ
وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا
إِذَا أُنذِرُوا ﴿٥٧﴾

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ
بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ
مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا ﴿٥٨﴾

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَمَرُوا
وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ

until I reach the junction of the two seas or
(until) I spend years and years in travelling.”^[1]

أَتَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿١٦﴾

^[1] (V.18:60) The Story of Mūsā (Moses) and Al-Khidr ﴿١٦﴾.

Narrated Sa’id bin Jubair: I said to Ibn ‘Abbās, “Nauf Al-Bikali claims that Mūsā (Moses), the companion of Al-Khidr was not the Mūsā (Moses) of the Children of Israel.” Ibn ‘Abbās said, “The enemy of Allāh (Nauf) told a lie.” Narrated Ubayy bin Ka’b that he heard Allāh’s Messenger ﷺ saying, “Mūsā (Moses) got up to deliver a speech before the Children of Israel and he was asked, ‘Who is the most learned person among the people?’ Mūsā (Moses) replied, ‘I (am the most learned).’ Allāh admonished him for he did not ascribe knowledge to Allāh Alone. So Allāh revealed to him: ‘At the junction of the two seas there is a slave of Ours who is more learned than you.’ Mūsā (Moses) asked, ‘O my Lord, how can I meet him?’ Allāh said, ‘Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).’ So Mūsā (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yūsha‘ bin Nūn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allāh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsā (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mūsā (Moses) asked his boy-servant ‘Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.’ (V.18:62)

Mūsā (Moses) did not get tired till he had passed the place which Allāh had ordered him to seek after. His boy-servant then said to him, ‘Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!’ (V.18:63)

There was a tunnel for the fish and for Mūsā (Moses) and his boy-servant there was astonishment. Mūsā (Moses) said, ‘That is what we have been seeking.’ So, they went back retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mūsā (Moses) greeted him. Al-Khidr said astonishingly, ‘Is there such a greeting in your land?’ Mūsā (Moses) said, ‘I am Mūsā (Moses).’ He said, ‘Are you the Mūsā (Moses) of the Children of Israel?’ Mūsā (Moses) said, ‘Yes’; and added, ‘I have come to you so that you may teach me something of that knowledge which you have been taught’.

Al-Khidr said, ‘You will not be able to have patience with me.’ (V.18:67)

‘O Mūsā (Moses)! I have some of Allāh’s Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allāh’s Knowledge which He has bestowed upon you, but I do not know it.’ Mūsā (Moses) said, ‘If Allāh wills, you will find me patient, and I will not disobey you in aught.’ (V.18:69).

Al-Khidr said to him, ‘Then, if you follow me, ask me not about anything till I myself mention it to you.’ (V.18:70). After that both of them proceeded along the seacoast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mūsā (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mūsā (Moses) said to him, ‘These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing ‘Imra’ (a Munkar — evil, bad, dreadful thing).’ (V.18:71)

Al-Khidr said, ‘Did I not tell you, that you would not be able to have patience with=

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

62. So, when they had passed further on (beyond that fixed place), Mūsā (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي نَافِلَةٌ لَّكَ
لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitān* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخَرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنَسِينِي إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

64. [Mūsā (Moses)] said: "That is what we have been seeking." So, they went back retracing their footsteps.

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَلَىٰ آثَارِهِمَا
فَصَصَّبَا ﴿٦٤﴾

65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً
مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾

66. Mūsā (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنِّي مِمَّا

=me?" (V.18:72)

Mūsā (Moses) said, 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you.)' (V.18:73)."

Allāh's Messenger ﷺ said, "The first excuse given by Mūsā (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mūsā (Moses), 'My knowledge and your knowledge, compared to Allāh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the seashore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mūsā (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a thing '*Nukra*' (a great *Munkar* – prohibited, evil, dreadful thing)!' (V.18:74) He said, 'Did I not tell you that you can have no patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mūsā (Moses) said, 'If I ask you anything after this, keep me not in your company; you have received an excuse from me.' (V.18:76)

Then they both proceeded till when they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall about to collapse. (V.18:77) (Al-Khidr) set it up straight with his own hands. Mūsā (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely, have exacted some recompense for it.' (Al-Khidr) said, 'This is the parting between me and you, (please read V.18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.' (V.18:78-82)."

Allāh's Messenger ﷺ said, "We wished Mūsā (Moses) had more patience so that Allāh might have described to us more about their story." [Sahih Al-Bukhari, 6/4725 (O.P.249)]

that knowledge (guidance and true path) which you have been taught (by Allāh)?”

67. He (Al-Khidr) said: “Verily, you will not be able to have patience with me!

68. “And how can you have patience about a thing which you know not?”

69. [Mūsā (Moses)] said: “If Allāh wills, you will find me patient, and I will not disobey you in aught.”

70. He (Al-Khidr) said: “Then, if you follow me, ask me not about anything till I myself mention of it to you.”

71. So, they both proceeded till when they embarked the ship, he (Al-Khidr) scuttled it. [Mūsā (Moses)] said: “Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* — evil, bad, dreadful thing).”

72. He (Al-Khidr) said: “Did I not tell you, that you would not be able to have patience with me?”

73. [Mūsā (Moses)] said: “Call me not to account for what I forgot,^[1] and be not hard upon me for my affair (with you).”

74. Then they both proceeded till they met a boy, and he (Al-Khidr) killed him. [Mūsā (Moses)] said: “Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukra* (a great *Munkar* — prohibited, evil, dreadful thing)!”

عَلِمْتَ رُسُودًا ﴿٦٦﴾

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا

أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ

أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

قَالَ أَخَرَقَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا

إِمْرًا ﴿٧١﴾

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ

أَمْرِي عُسْرًا ﴿٧٣﴾

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتِ

نَفْسًا رَّكِيَةً بَغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا

نُكْرًا ﴿٧٤﴾

[1] (V.18:73)

a) If someone does something against his oath due to forgetfulness (should he make expiation?). And the Statement of Allāh:

“And there is no sin on you concerning that in which you made a mistake...” (V.33:5) And Allāh said:

“[Mūsā (Moses)] said (to Al-Khidr): Call me not to account for what I forgot.” (V.18:73) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “Allāh forgives my followers those (evil deeds) their own selves may whisper or suggest to them as long as they do not act (on it) or speak.” [Sahih Al-Bukhari, 8/6664 (O.P.657)]

b) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allāh has made him eat and drink.” [Sahih Al-Bukhari, 8/6669 (O.P.662)]

75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ

صَبْرًا ﴿٧٥﴾

76. [Mūsā (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

قَالَ إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَ هَذَا فَلَا تُصَاحِبْنِي

فَدَبَلْتَنِي مِنْ لَدُنِّي عَذْرًا ﴿٧٦﴾

77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mūsā (Moses)] said: "If you had wished, surely you could have taken wages for it!"

فَانْطَلَقَا حَتَّى إِذَا آتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا

أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا فَوْجَدًا فِيهَا

جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ

يَشِئْتَ لَتَلَخَدْتْ عَلَيْهِ أَجْرًا ﴿٧٧﴾

78. (Al-Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا أُوِيلِ

مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

79. "As for the ship, it belonged to *Masākīn* (needy people) working in the sea. So, I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي

الْبَحْرِ فَأَرَدْتُ أَنْ أَمِغَّهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ

يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ

يَرُدَّهُمَا ظَاهِرًا وَكُفْرًا ﴿٨٠﴾

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَوَةً

وَأَقْرَبَ رَحْمًا ﴿٨١﴾

82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي

الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ

أَبُوهُمَا صَالِحًا فَآرَادَ رَبُّكَ أَنْ يَبْلُغَا

أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ

رَبِّكَ وَمَا فَعَلْتُمْ عَنْ أَمْرِي ذَلِكَ ثَأْوِيلُ مَا لَمْ

تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو

عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

84. Verily, We established him in the earth, and We gave him the means of everything. إِنَّمَا كُنَّا لَهُ فِي الْأَرْضِ وَءَايَاتِنَا مِنْ كُلِّ شَيْءٍ سَبِيلًا

(٨٤)

85. So, he followed a way.

فَاتَّبَعَ سَبِيلًا (٨٥)

86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allāh) said (by inspiration): "O Dhul-Qarnain! Either you punish them or treat them with kindness."

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَّالِقَيْنِ أَيْمَانُ أَنْ يُعَذِّبَ وَإِمَانُ أَنْ لَتُخَذَ فِيهِمْ حَسَنًا

(٨٦)

87. He said: "As for him (a disbeliever in the Oneness of Allāh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا

(٨٧)

88. "But as for him who believes (in Allāh's Oneness) and works righteousness, he shall have the best reward (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)."

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ أَحْسَنُ وَنَسْأَلُكَ لَمْ يَمُرْنَا يَسْرًا

(٨٨)

89. Then he followed (another) way,

ثُمَّ اتَّبَعَ سَبِيلًا (٨٩)

90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا

(٩٠)

91. So (it was)! And We knew all about him (Dhul-Qarnain).

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

(٩١)

92. Then he followed (another) way,

ثُمَّ اتَّبَعَ سَبِيلًا (٩٢)

93. Until, when he reached between the two mountains, he found before (near) them (those two mountains) a people who scarcely understood a word.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيِّئَيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا

(٩٣)

94. They said: "O Dhul-Qarnain! Verily, Ya'jūj and Ma'jūj (Gog and Magog people)^[1] are

قَالُوا يَذَّالِقَانَا الْفَرِّينِ إِنَّ يَاجُوجَ وَمَاجُوجَ مُّتْسِدُونَ فِي

[1] (V.18:94) Ya'jūj and Ma'jūj (Gog and Magog people): To know about them in detail — please see *Tafsir Al-Qurtubi*.

Narrated Zainab bint Jahsh that one day Allāh's Messenger ﷺ entered upon her in a state of fear and said, "Lā ilāha illallāh (none has the right to be worshipped but Allāh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jūj and Ma'jūj (Gog and Magog people) like=

doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

الْأَرْضِ فَهَلْ جَعَلَ لَكَ خَرَجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾

95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

قَالَ مَا مَكْنِيَ فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."

أَتُونِي زُبُرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا ﴿٩٦﴾

97. So they [Ya'jūj and Ma'jūj (Gog and Magog people)] could not scale it or dig through it.

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾

98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾

99. And on that Day [i.e. the Day Ya'jūj and Ma'jūj (Gog and Magog people) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

﴿٩٩﴾ وَنَرَكُنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ نَجْمِعُنَّهُمْ جَمْعًا ﴿٩٩﴾

100. And on that Day We shall present Hell to the disbelievers, plain to view—

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٠٠﴾

101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ān), and who could not bear to hear (it).

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْمَعُونَ سَمْعًا ﴿١٠١﴾

102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allāh's Messengers, 'Īsā (Jesus), son of Maryam (Mary)] as *Auliya'* (lords, gods, protectors)

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

=this." The Prophet ﷺ made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allāh's Messenger! Shall we be destroyed though there will be righteous people among us?" The Prophet ﷺ said: "Yes if *Al-Khabath** (evil persons) increased." [Sahih Al-Bukhari, 9/7135 (O.P.249)]

* The word *Al-Khabath* is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See *Fath Al-Bari*)

besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh — Islāmīc Monotheism).^[1]

103. Say (O Muhammad ﷺ): “Shall We tell you the greatest losers in respect of (their) deeds?

104. “Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.”^[2]

105. “They are those who deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

106. “That shall be their recompense, Hell; because they disbelieved and took My *Ayāt* (proofs, evidences, verses, lessons, signs,

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ

أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ

حُجِّتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾

ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَوَلَّوْا بَاطِلًا

وَرُسُلِي هُرُوا ﴿١٠٦﴾

^[1] (V.18:102) Almighty Allāh says: “They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injil (Gospel)] to worship none but one *Ilāh* (God – Allāh), *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him).” (V. 9:31)

Once, while Allāh’s Messenger ﷺ was reciting the above Verse, ‘Adi bin Hātim said, “O Allāh’s Prophet! They do not worship them (rabbis and monks).” Allāh’s Messenger ﷺ said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them.” [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (Tafsīr At-Tabarī, vol.10, page No. 114)]

^[2] (V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two basic conditions must be fulfilled:

a) The intentions while doing such deeds must be totally for Allāh’s sake only without any show-off or to gain praise or fame.

b) Such a deed must be performed in accordance with the *Sunnah* of Allāh’s Messenger Muhammad bin ‘Abdullāh ﷺ, the last of the Prophets and the Messengers. Narrated ‘Āishah ؓ: Allāh’s Messenger ﷺ said, “If somebody innovates something which is not present in our religion (of Islāmīc Monotheism), then that thing will be rejected.” [Sahīh Al-Bukhari, 3/2697 (O.P.861)]

In another *Hadīth* narrated ‘Āishah ؓ: The Prophet ﷺ said: “Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islāmīc Monotheism), then that deed will be rejected and will not be accepted.” [Sahīh Al-Bukhari, Vol.9, The Book of holding fast to the Qur’ān and the *Sunnah*, Chapter No.20, before *Hadīth* No.449 (O.P.)]

revelations, etc.) and My Messengers by way of jest and mockery.

107. “Verily, those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment.

108. “Wherein they shall dwell (forever). No desire will they have for removal therefrom.”

109. Say (O Muhammad ﷺ to mankind): “If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.”

110. Say (O Muhammad ﷺ): “I am only a man like you. It has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God — i.e. Allāh). So whoever hopes for the Meeting^[1] with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَفِدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ إِنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾

Sūrat Maryam (Mary) 19

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Kāf-Hā-Yā-‘Aīn-Sād.

[These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.]

2. (This is) a mention of the mercy of your Lord to His slave Zakariyyā (Zechariah).

3. When he called out to his Lord (Allāh) a call in secret.

4. He said: “My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!

كَهَيْصَ ﴿١﴾

ذَكَرْتُ رَحْمَتَ رَبِّي عَبْدٌ مَّرْكُوبٌ ﴿٢﴾

إِذْ نَادَىٰ رَبَّهُ يَدَآءٍ خَفِيًّا ﴿٣﴾

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾

^[1] (V.18:110) See the footnote of (V.6:31).

5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي
وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي
لَدُنْكَ وَلِيًّا ﴿٥﴾

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qūb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!"

يَرْثِي وَيَرِثُ مِن آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ
رَضِيًّا ﴿٦﴾

7. (Allāh said:) "O Zakariyyā (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (John). We have given that name to none before (him)."

يَذْكُرَانَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى
لَمْ نَجْعَلْ لَمِنْ قَبْلُ سَمِيًّا ﴿٧﴾

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ
امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ
عَتِيًّا ﴿٨﴾

9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَقَدْ
خَلَقْتَنِي مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

10. [Zakariyyā (Zechariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak to mankind for three nights, though having no bodily defect."

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ ءَاتَيْنَاكَ
أَلَّا تَكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾

11. Then he came out to his people from *Al-Mihrah* (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى
إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾

12. (It was said to his son:) "O Yahyā (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.

يَتْلُو حُزْنَ أَلْكِتَابِ يَقُومُ وَهُوَ آتِنَاهُ الْحُكْمَ
صَبِيًّا ﴿١٢﴾

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous,

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾

14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents).

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾

15. And *Salām* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ
يُبْعَثُ حَيًّا ﴿١٥﴾

16. And mention in the Book (the Qur'ān, O Muhammad ﷺ, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrā'il (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh."

19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).' "

22. So she conceived him,^[1] and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the babe 'Īsā (Jesus) or Jibrā'il (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you.

25. "And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you."

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَعِيمًا ﴿١٨﴾

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَى هَيْنٌ وَلْيَجْعَلْهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا حَنِيًّا ﴿٢٥﴾

^[1] (V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Ruh* (Jibrā'il - Gabriel)],* and We made her and her son ['Īsā (Jesus)] a sign for *Al-'Ālamīn* (mankind and jinn)." (V. 21:91)

* It is said that Jibrā'il (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast^[1] to the Most Gracious (Allāh) so I shall not speak to any human being this day.'"

فَكُلِيْ وَأَشْرَبِيْ وَقَرِيْ عَيْنًا فَمَا تَرَيْنَ مِنَ
الْبَشَرِ أَحَدًا فَقُولِيْ إِنِّي نَذَرْتُ لِلرَّحْمَنِ
صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٦٦﴾

27. Then she brought him (the baby) to her people, carrying him. They said: "O Maryam (Mary)! Indeed you have brought a thing *Fariyy* (a mighty thing). (*Tafsir At-Tabari*)

فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ
جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾

28. "O sister (i.e. the like) of Hārūn (Aaron)!^[2] Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

يَتَأَخَذَتِ هُرُونَمَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا
كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾

29. Then she pointed to him. They said: “How can we talk to one who is a child in the cradle?^[3]”

فَإِشَارَتِ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي
الْمَهْدِ صَبِيًّا

30. He [Īsā (Jesus)] said: “Verily, I am a slave of Allāh, He has given me the Scripture and made me a Prophet,^[4]”

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي

31. “And He has made me blessed wheresoever I be, and has enjoined on me *Salāt* (prayer) and *Zakāt* (obligatory charity), as long as I live.”

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

32. "And dutiful to my mother, and made me not arrogant, unblest.

رَبِّرًا بُولَدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

33. “And *Salām* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!”

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
يَوْمَ أُقْبَضُ حَيًّا

34. Such is 'Īsā (Jesus), son of Maryam (Mary). (It is) a statement of truth about which they doubt (or dispute).

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي
فِيهِ يَمْتَرُونَ ﴿٣٤﴾

35. It befits not (the Majesty of) Allāh that He should beget a son [this refers to the slander of Christians against Allāh, by saying that ‘Īsā (Jesus) is the son of Allāh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا
صَاحَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾

[1] (V.19:26) Fast here means abstinence from food and speech.

[2] (V.19:28) This Hārūn (Aaron) is not the brother of Mūsā (Moses), but he was another pious man at the time of Maryam (Mary).

[3] (V.19:29) See the footnote of (V.3:46).

[4] (V.19:30) See the footnote No. 2 of (V.4:171).

says to it: "Be!" and it is.^[1]

36. [‘Isā (Jesus) said:] “And verily, Allāh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allāh’s religion of Islāmīc Monotheism which He did ordain for all of His Prophets).” (*Tafsir At-Tabarī*)

37. Then the sects differed [i.e. the Christians about ‘Isā (Jesus) ﷺ], so woe to the disbelievers [those who gave false witness by saying that ‘Isā (Jesus) is the son of Allāh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).^[2]

38. How clearly will they (polytheists and disbelievers in the Oneness of Allāh) see and hear, the Day when they will appear before Us! But the *Zalimūn* (polytheists and wrongdoers) today are in plain error.

39. And warn them (O Muhammad ﷺ) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.^[3]

40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

41. And mention in the Book (the Qur’ān) Ibrāhīm (Abraham). Verily, he was a man of truth, a Prophet.

وَلِإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

[1] (V.19:35) See the footnote of (V.2:116).

[2] (V.19:37) See the footnote of (V.3:103).

[3] (V.19:39) Narrated Abu Sa’id Al-Khudrī ؓ : Allāh’s Messenger ﷺ said, “On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, ‘O people of Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say: ‘Yes, this is death.’ By then all of them would have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is death.’ And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say. ‘O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.’” Then the Prophet ﷺ recited: “And warn them (O Muhammad ﷺ) of the Day of grief and regrets when the case has been decided, while (now) they (i.e. the people of the world) are in a state of carelessness and they believe not.” [*Sahih Al-Bukhari*, 6/4730 (O.P.254)]

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"

إِذْ قَالَ لِأَبِيهِ يَأْتِيهِ يَتَابَت لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path.

يَأْتِيَنِي فِي قَدْحَةٍ فِي مِرْبَ الْعِلْمِ مَا لَمْ يَأْتِكُمْ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

44. "O my father! Worship not *Shaitān* (Satan). Verily, *Shaitān* (Satan) has been a rebel against the Most Gracious (Allāh).

يَتَابَت لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

45. "O my father! Verily, I fear lest torment from the Most Gracious (Allāh) should overtake you, so that you become a companion of *Shaitān* (Satan) (in the Hell-fire)." (*Tafsir Al-Qurtubī*)

يَأْتِيَنِي أَنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

46. He (the father) said: "Do you reject my gods, O Ibrāhīm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."

قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَتَّبِعُهُمْ لَئِنْ لَمْ تَنْتَهُ لَا زَرْعُكُمْ وَأَهْجُرُنِي مِلًّا ﴿٤٦﴾

47. Ibrāhīm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُمْ كَانُوا فِي حَيْفًا ﴿٤٧﴾

48. "And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

وَأَعِزُّ لَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

49. So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq (Isaac) and Ya'qūb (Jacob), and each one of them We made a Prophet.

فَلَمَّا أَعِزَّهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُمْ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise).^[1]

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

51. And mention in the Book (this Qur'ān) Mūsā (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet.

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾

52. And We called him from the right side of

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَفَرَيْنَاهُ

[1] (V.19:50) See the footnote of (V.2:135) and the footnotes (A, B and C) of (V.16:121)

the Mount, and made him draw near to Us for a talk with him [Mūsā (Moses)].

يَحْيَا ﴿٥٢﴾

53. And We granted him his brother Hārūn (Aaron), (also) a Prophet, out of Our Mercy.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

54. And mention in the Book (the Qur'ān) Ismā'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

55. And he used to enjoin on his family and his people *As-Salāt* (the prayers) and the *Zakāt* (obligatory charity), and his Lord was pleased with him.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

56. And mention in the Book (the Qur'ān) Idrīs. Verily, he was a man of truth, (and) a Prophet.

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾

57. And We raised him to a high station.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

58. Those were they to whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allāh) were recited to them, they fell down prostrate and weeping.*

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذْ أَنْزَلْنَا عَلَيْهِمُ آيَاتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

59. Then, there has succeeded them posterity who have given up *As-Salāt* (the prayers) [i.e. made their *Salāt* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts.^[1] So, they will be thrown in Hell.

خَلَفَ مِنْ بَٰعِدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾

60. Except those who repent and believe (in the Oneness of Allāh and His Messenger Muhammad ﷺ), and work righteousness.^[2]

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

* (V.19:58) Prostration (see the List of Prostration Places at the end).

[1] (V.19:59) Lusts: like drinking alcoholic drinks; giving false witnesses; eating unlawful things - meat of edible animals not slaughtered according to Allāh's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

[2] (V.19:60) See the footnote of (V.9:121).

Such will enter Paradise and they will not be wronged in aught.

61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allāh) has promised to His slaves in the unseen. Verily, His Promise must come to pass.

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salām* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqūn* (the pious. See V.2:2).

64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful —

65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him.) (There is nothing like Him and He is the All-Hearer, the All-Seer.)^[1]

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

67. Does not man remember that We created him before, while he was nothing?

68. So by your Lord, surely We shall gather them together, and (also) the *Shayātīn* [(devils) with them], then We shall bring them round Hell on their knees.

69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allāh).

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْعَنَافِ
إِنَّهُمْ كَانَ وَعْدُهُ مَأْتِيًا ﴿١١﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ
فِيهَا بَكْرَةٌ وَعِشَاءٌ ﴿١٢﴾

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿١٣﴾

وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُمْ مَأْكِنٌ أَيْدِينَا
وَمَا كُلفْنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ
نَسِيًّا ﴿١٤﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَأَقِمْ وَجْهَكَ لِلدِّينِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿١٥﴾

وَيَقُولُ الْإِنْسَنُ أَأَمَّا مَتٌ لَّسَوْفَ أَخْرَجُ
حَيًّا ﴿١٦﴾

أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ
يَكْ شَيْئًا ﴿١٧﴾

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
لَنَحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٨﴾

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتَظَمَ أَشَدُّ عَلَى
الرَّحْمَنِ عَيْنًا ﴿١٩﴾

^[1] (V.19:65) See the footnote of (V.3:73).

70. Then, verily, We know best those who are most worthy of being burnt therein. ﴿٧٠﴾

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. ﴿٧١﴾

72. Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the *Zālimūn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). ﴿٧٢﴾

73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor Companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance? ﴿٧٤﴾

75. Say (O Muhammad ﷺ): Whoever is in error, the Most Gracious (Allāh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73] ﴿٧٥﴾

76. And Allāh increases in guidance those who walk aright. ﴿٧٦﴾ And the righteous good deeds that last are better with your Lord for reward and better for resort.

77. Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān and Muhammad ﷺ) and said: "I shall certainly be given wealth and children [if I will be alive (again)]." ﴿٧٧﴾

[1] (V.19:71) See the footnote (c) of (V.68:42).

[2] (V.19:76) Those who walk aright: True believers in the Oneness of Allāh who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained).

78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allāh)?

أَطْلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾

79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنْ

الْعَذَابِ مَدًّا ﴿٧٩﴾

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِنَا فَردًا ﴿٨٠﴾

81. And they have taken (for worship) *āliahah* (gods) besides Allāh, that they might give them honour, power and glory (and also protect them from Allāh's punishment).

وَأَخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ

عِزًّا ﴿٨١﴾

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ

ضِدًّا ﴿٨٢﴾

83. See you not that We have sent the *Shayātīn* (devils) against the disbelievers to push them to do evil.

أَلَمْ نَرِ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ

تَوْرَهُمْ أَرَأَىٰ

84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

85. The Day We shall gather the *Muttaqūn* (the pious believers of Islamic Monotheism. See V.2:2) to the Most Gracious (Allāh), like a delegation (presented before a king for honour).

يَوْمَ تَخْسِرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقْدًا ﴿٨٥﴾

86. And We shall drive the *Mujrimūn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allāh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

وَسَوْفَ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرْدًا ﴿٨٦﴾

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh).

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخَذَ عِنْدَ

الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

88. And they say: "The Most Gracious (Allāh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say that He has begotten a son {ʿĪsā (Jesus) ﷺ}, and the pagan Arabs say that He has begotten daughters (angels and others)]."

وَقَالُوا أَخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

89. Indeed you have brought forth (said) a terrible evil thing.

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٩٩﴾

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

تَكَادُ السَّمَوَاتُ يَنْقَطِرْنَ مِنْهُ وَتَشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴿٩٠﴾

91. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh).

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

92. But it is not suitable for (the Majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children).

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

93. There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

94. Verily, He knows each one of them, and has counted them a full counting.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٥﴾

96. Verily, those who believe [in the Oneness of Allāh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allāh) will bestow love for them^[1] (in the hearts of the believers).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

97. So, We have made this (the Qur'ān) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqūn* (the pious. See V.2:2), and warn with it the *Ludd*^[2] people.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا ﴿٩٧﴾

98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِصُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

[1] (V.19:96) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "If Allāh loves a person, He calls Jibrāil (Gabriel) saying: Allāh loves so-and-so; O Jibrāil (Gabriel) love him." Jibrāil (Gabriel) would love him, and then Jibrāil (Gabriel) would make an announcement among the residents of the heavens, 'Allāh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." [Sahih Al-Bukhari, 8/6040 (O.P.66)]

[2] (V.19:97) *Ludd*:- The evildoer wicked quarrelsome people who don't believe in Allāh's Oneness and His Prophet's ﷺ message and argue about everything that Allāh has ordained.

Sūrat Tā-Hā. 20

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Tā-Hā. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

طه ١

2. We have not sent down the Qur'ān to you (O Muhammad ﷺ) to cause you distress,

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ٢

3. But only as a Reminder to those who fear (Allāh).

إِلَّا نَذِيرٌ لِّمَن يَخْشَىٰ ٣

4. A Revelation from Him (Allāh) Who has created the earth and high heavens.

تَنزِيلًا مِّنْ خَلْقِ الْأَرْضِ وَالسَّمَوَاتِ الْفَلَىٰ ٤

5. The Most Gracious (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty).

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ٥

6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ٦

7. And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

وَأِنْ تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ ٧

8. Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.^[1]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ٨

9. And has there come to you the story of Mūsā (Moses)?

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ٩

10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ ١٠

نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدَلٍ ١١

النَّارِ هَذَىٰ ١٢

11. And when he came to it (the fire), he was called by name: "O Mūsā (Moses)!"

فَلَمَّا أَنَّهُ نُودِيَ يَمُوسَىٰ ١١

12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.

إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ ١٢

الْمُقَدَّسِ طُوًى ١٣

^[1] (V.20:8) See the footnote of (V.7:180).

13. "And I have chosen you. So listen to that which will be revealed (to you).

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾

14. "Verily, I am Allāh! *Lā ilāha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salāt* (the prayers) for My remembrance.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

15. "Verily, the Hour is coming – and I am almost hiding it – that every person may be rewarded for that which he strives.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell), but follows his own lusts,^[1] divert you therefrom, lest you perish.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

17. "And what is that in your right hand, O Mūsā (Moses)?"

وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ ﴿١٧﴾

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَكُمُ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾

19. (Allāh) said: "Cast it down, O Mūsā (Moses)!"

قَالَ أَلْقَهَا يَمُوسَىٰ ﴿١٩﴾

20. He cast it down, and behold! It was a snake, moving quickly.

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾

21. Allāh said: "Grasp it and fear not; We shall return it to its former state,

قَالَ خُذْهَا وَلَا تَخَفْ سَعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢١﴾

22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

وَأَضْمِ يَدَكَ إِلَىٰ جَنْحِكَ تَخْرُجَ بَيْضًا مِّنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٢﴾

23. "That We may show you (some) of Our Greater Signs.

لِيُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ ﴿٢٣﴾

24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)."

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

25. [Mūsā (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

26. "And ease my task for me;

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

[1] (V.20:16) See the footnote of (V.19:59)

27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mūsā (Moses) put in his mouth when he was an infant]. (*Tafsir At-Tabarī*)

وَأَحْلَلْ عُقْدَةً مِّن لِّسَانِي ﴿٧٧﴾

28. "That they understand my speech.

يَفْقَهُوا قَوْلِي ﴿٧٨﴾

29. "And appoint for me a helper from my family,

وَأَجْعَلْ لِّي وَرِثًا مِّنْ أَهْلِي ﴿٧٩﴾

30. "Hārūn (Aaron), my brother.

هَارُونَ أَخِي ﴿٨٠﴾

31. "Increase my strength with him,

أَشْدُدْ بِهِ أَزْرِي ﴿٨١﴾

32. "And let him share my task (of conveying Allāh's Message and Prophethood),

وَأَشْرِكُهُ فِي أَمْرِي ﴿٨٢﴾

33. "That we may glorify You much,

كَيْ سُبِّحَكَ كَثِيرًا ﴿٨٣﴾

34. "And remember You much,

وَنَذْكُرَكَ كَثِيرًا ﴿٨٤﴾

35. "Verily, You are Ever a Well-Seer of us."

إِنَّكَ كُنْتَ بَصِيرًا ﴿٨٥﴾

36. (Allāh) said: "You are granted your request, O Mūsā (Moses)!

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ﴿٨٦﴾

37. "And indeed We conferred a favour on you another time (before).

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى ﴿٨٧﴾

38. "When We inspired your mother with that which We inspired.

إِذْ أَوْحَيْنَا إِلَيْكَ أُمُّكَ مَا يُوحَى ﴿٨٨﴾

39. "(Saying:) 'Put him (the child) into the *Tabūt* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

أَن أَقْذِفِيهِ فِي الْتَابُوتِ فَأَقْذِفِهِ فِي آلِيمٍ فَلْيُلْقِهِ
الْأَلِيمُ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى
عَيْنِي ﴿٨٩﴾

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So, We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mūsā (Moses)!

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن
يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا
وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ
وَفَنَّكَ فَبُنَا فَلَيتَ سِنِينَ فِي أَهْلِ مَدْيَن ثُمَّ
جِئْتَ عَلَىٰ قَدَرٍ يَمُوسَى ﴿٩٠﴾

41. "And I have chosen you^[1] for Myself.

وَأَصْطَفَيْتُكَ لِنَفْسِي ﴿٤١﴾

42. "Go you and your brother with My *Ayāt* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My remembrance.

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا لَنِيَا فِي ذِكْرِي ﴿٤٢﴾

43. "Go both of you to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

44. "And speak to him mildly, perhaps he may accept admonition or fear (Allāh)."

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

45. They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾

46. He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'

فَأَنبِئَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَغْلِبْهُمْ قَدْ جِئْنَاكَ بِثَابِتٍ مِّنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَىٰ ﴿٤٧﴾

48. 'Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allāh, and in His Messengers), and turns away' (from the truth and obedience of Allāh)."

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

49. Fir'aun (Pharaoh) said: "Who then, O Mūsā (Moses), is the Lord of you two?"

قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ﴿٤٩﴾

50. [Mūsā (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

51. [Fir'aun (Pharaoh)] said: "What about the generations of old?"

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

52. [Mūsā (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ ﴿٥٢﴾

[1] (V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (Tafsīr Al-Qurtubī)

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٥٣﴾

54. Eat and pasture your cattle (therein); verily, in this are *Ayāt* (proofs and signs) for men of understanding.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿٥٤﴾

55. Thereof (from earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

وَمِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾

56. And indeed We showed him [Fir'aun (Pharaoh)] all Our *Ayāt* (signs and evidences), but he denied and refused.

وَلَقَدْ آتَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mūsā (Moses)?"

قَالَ أَجِئْنَا لِنُخْرِجَكَ مِنْ أَرْضِنَا بِسِحْرِكَ يَمُوسَى ﴿٥٧﴾

58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)."

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوِيًّا ﴿٥٨﴾

59. [Mūsā (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشَرَ النَّاسُ ضُحًى ﴿٥٩﴾

60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾

61. Mūsā (Moses) said to them: "Woe to you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably."

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ آفَتَرَى ﴿٦١﴾

62. Then they debated one with another what they must do, and they kept their talk secret.

فَلَنَنْزِعُوا أَمْرَهُمْ بَيْنَهُمْ وَاسْتَرُوا النُّجْوَى ﴿٦٢﴾

63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take you away from your superior way (overcome your chiefs and nobles).

قَالُوا إِنَّ هَٰذَيْنِ لَسِحْرَانِ بَرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّى ﴿٦٣﴾

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ
الْيَوْمَ مَنْ أَسْتَعْلَى ﴿٦٤﴾

65. They said: "O Mūsā (Moses)! Either you throw first or we be the first to throw?"

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ
الْقَى ﴿٦٥﴾

66. [Mūsā (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ
إِلَيْهِمْ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٦٦﴾

67. So Mūsā (Moses) conceived fear in himself.

فَأَوَّحَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾

68. We (Allāh) said: "Fear not! Surely, you will have the upper hand.

فَلَمَّا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

وَأَلْقَى مَا فِي يَمِينِكَ تَلَفَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا
كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾

70. So, the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn (Aaron) and Mūsā (Moses)."

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ
وَمُوسَى ﴿٧٠﴾

71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mūsā (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So, I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mūsā (Moses) (Allāh)] can give the severe and more lasting torment."

قَالَ آمَنْتُمْ لِمَ قَبْلُ أَنْ أَدَنَّ لَكُمْ إِنَّكُمْ لَكَايِرُكُمْ
الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تُطْعَمُونَ أَيَدِيَكُمْ
وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا صَلْبَتَكُمْ فِي جُذُوعِ
النَّخْلِ وَلَنَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾

72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ
وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي
هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better

إِنَّا آمَنَّا بِرَبِّنَا لِنَعْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا
عَلَيْهِ مِنَ السِّحْرِ وَاللَّهِ خَيْرٌ وَأَبْقَى ﴿٧٣﴾

[as regards reward in comparison to your Fir'aun's (Pharaoh's) reward], and more lasting (as regards punishment in comparison to your punishment).”

74. Verily, whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allāh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

إِنَّهُمْ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾

75. But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh), and has done righteous good deeds, for such are the high ranks (in the Hereafter),

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾

76. 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by doing all that Allāh has ordained).

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾

77. And indeed We revealed to Mūsā (Moses) (saying): “Travel by night with 'Ibādī (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea).”

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ نَبِّسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَى ﴿٧٧﴾

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea water completely overwhelmed them and covered them up.

فَأَنبَغِهِمْ فِرْعَوْنُ بِحُودُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾

80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna*^[1] and quail,

يَبْنَئِي إِسْرَءِيلَ قَدْ أَجْبَنَكُم مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ الْجَبَلِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ ﴿٨٠﴾

81. (Saying) eat of the *Tayyibāt* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. (*Tafsir At-Tabari*)

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

^[1] (V.20:80) See the footnote of (V.2:57).

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death).

وَأَيُّ لَغْفَارٍ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحَاتٍ
أَهْتَدَىٰ ﴿٨٢﴾

83. "And what made you hasten from your people, O Mūsā (Moses)?"

﴿٨٣﴾ وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾

84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ
لِتَرْضَىٰ ﴿٨٤﴾

85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmīrī has led them astray."

قَالَ فَإِنَا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُ
السَّامِرِيُّ ﴿٨٥﴾

86. Then Mūsā (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. by disbelieving in Allāh and worshipping the calf)?"

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ
يَقُومُ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا
أَفْتَالًا عَلَيْكُمْ الْعَهْدُ أَرَدْتُمْ أَن يَحِلَّ
عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُمُ
مَّوْعِدِي ﴿٨٦﴾

87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh's)] people, then we cast them (into the fire), and that was what As-Sāmīrī did."

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا
حَمَلْنَا آوَارًا مِن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا
فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilāh* (god), and the *ilāh* (god) of Mūsā (Moses), but he [Mūsā (Moses)] has forgotten (his god)."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا
هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

أَفَلَا يَرَوْنَ أَنَّهُ يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ
لَهُمْ صَرًّا وَلَا نَفْعًا ﴿٨٩﴾

90. And Hārūn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقُومُوا إِنَّمَا
فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي
وَاطِيعُوا أَمْرِي ﴿٩٠﴾

91. They said: "We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us."

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا
مُوسَىٰ ﴿٩١﴾

92. [Mūsā (Moses)] said: "O Hārūn (Aaron)! What prevented you when you saw them going astray;

قَالَ يَهْرُؤُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾

93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾

94. He [Hārūn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي

إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾

95. [Mūsā (Moses)] said: "And what is the matter with you. O Sāmīrī? (i.e. why did you do so?)"

قَالَ فَمَا خَطْبُكَ يَسْمِيرِيُّ ﴿٩٥﴾

96. (Sāmīrī) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrā'il's (Gabriel's) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner self suggested to me."

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

97. Mūsā (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not' (i.e. you will live alone exiled away from mankind); and verily, (for a future torment) you have a promise that will not fail. And look at your *ilāh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

98. Your *ilāh* (God) is only Allāh, (the One) *Lā ilāha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿٩٨﴾

99. Thus We relate to you (O Muhammad ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ān).

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾

100. Whoever turns away from it (this Qur'ān — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,^[1]

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿١٠٠﴾

[1] (V.20:100) See the footnote of (V.3:85).

101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allāh) blue or blind-eyed with thirst.^[1]

يَوْمَ يُفْعَلُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

103. They will speak in a very low voice to each other (saying): “You stayed not longer than ten (days).”

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: “You stayed no longer than a day!”

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

105. And they ask you concerning the mountains, say: “My Lord will blast them and scatter them as particles of dust.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

106. “Then He shall leave them as a level smooth plain.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

107. “You will see therein nothing crooked or curved.”

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allāh) has given permission and whose word is acceptable to Him.

يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرِضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

110. He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His Knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

111. And (all) faces shall be humbled before (Allāh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists).

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

[1] (V.20:102) See *Tafsīr Al-Qurtubi*.

And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allāh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer (in Islāmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

113. And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may fear Allāh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

وَكَذَلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

114. Then High above all be Allāh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower.

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ نُعِذْ لَهُ عَزْمًا ﴿١١٥﴾

116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblis* (Satan); he refused.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So, let him not get you both out of Paradise, so that you will be distressed.

فَقُلْنَا لِلْآدَمِ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾

118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾

119. And you (will) suffer not from thirst therein nor from the sun's heat.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى ﴿١١٩﴾

120. Then *Shaitān* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّخِذُكَ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى ﴿١٢٠﴾

121. Then they both ate of the tree, and so

فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْآتُهُمَا

their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

123. He (Allāh) said: "Get you down (from Paradise to the earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray nor shall be distressed.

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

126. (Allāh) will say "Like this Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allāh's Mercy)."

127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allāh) and believes not in His Messengers, and His revealed Books, like this Qur'ān], and believes not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

وَلَفِيفًا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾

ثُمَّ اجْتَبَاهُ رَبُّهُ فَانَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ فَأَمَّا يَا لَيْسَ لَكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ

هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً

ضَنْكًا وَتَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ

بَصِيرًا ﴿١٢٥﴾

قَالَ كَذَلِكَ أَنْتَ آيِنَاتُنَا فَنَسِيَهَا وَكَذَلِكَ الْيَوْمَ

نُنَسِي ﴿١٢٦﴾

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمَرْ بِتَابِتٍ

رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ
يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِأُولِي الْأَلْبَابِ ﴿١٢٨﴾

129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَّاجِلٌ
مُسَمًّى ﴿١٢٩﴾

130. So bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allāh shall give you).

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ
الْيَلِ فَسَبِّحْ وَاطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allāh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا
مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ
رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

132. And enjoin *As-Salāt* (the prayers) on your family, and be patient in offering them [i.e. the *Salāt* (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqūn* (the pious. See V.2:2).

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا
لَا تَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿١٣٢﴾

133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the *Taurāt* (Torah), and the *Injīl* (Gospel), about the coming of the Prophet Muhammad ﷺ]?

وَقَالُوا لَوْلَا يَأْتِيَانَا بَيِّنَاتٍ مِنْ رَبِّهِ ؕ أَوَلَمْ تَأْتِهِم
بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad ﷺ and the *Qur'ān*), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."^[1]

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّنْ قَبْلِهِ لَقَالُوا
رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعُ
آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

[1] (V.20:134) Narrated Abu Sa'īd Al-Khudrī ؓ: 'Alī bin Abu Tālib sent a piece of=

135. Say (O Muhammad ﷺ): “Each one (believer and disbeliever) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allāh’s religion of Islāmic Monotheism), and who are they that have let themselves be guided (on the Right Path).”

قُلْ كُلُّ مَتَرٍصٍّ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

=gold, not yet taken out of its ore, in a tanned leather container to Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ distributed that amongst four persons: ‘Uyainah bin Badr, Aqra’ bin Hābis, Zaid Al-Khail and the fourth was either ‘Alqamah or ‘Amir bin At-Tufail. On that, one of his Companions said, “We are more deserving of this (gold) than these (persons).” When that news reached the Prophet ﷺ, he said, “Don’t you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heavens (i.e. Divine Revelation) both in the morning and in the evening?” There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waistsheet that was tucked up and he said, “O Allāh’s Messenger! Be afraid of Allāh.” The Prophet ﷺ said, “Woe to you! Am I not of all the people of the earth the most entitled to fear Allāh?” Then that man went away. Khālid bin Al-Walīd said, “O Allāh’s Messenger! Shall I chop his neck off?” The Prophet ﷺ said, “No, may be he offers prayers.” Khālid said, “Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts.” Allāh’s Messenger ﷺ said, “I have not been ordered (by Allāh) to search the hearts of the people or cut open their bellies.” Then the Prophet ﷺ looked at him (i.e. that man) while the latter was going away and said, “From the offspring of this (man) there will come out (people) who will recite the Qur’ān continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it.) They would go out of the religion (i.e., discard Islām) as an arrow goes out through a game’s body.” I think he also said, “If I should be present at their time, I would kill them as the nations of Thamūd were killed.” [Sahih Al-Bukhari, 5/4351 (O.P.638)]

Sūrat Al-Anbiyā'
(The Prophets) 21

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Draws near for mankind their reckoning, while they turn away in heedlessness. أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾
2. Comes not to them an admonition (a chapter of the Qur'ān) from their Lord as a recent Revelation but they listen to it while they play مَا يَأْنِيهِمْ مِّنْ ذِكْرِ مِّنْ رَبِّهِمْ يُحَدِّثُ إِلَّا أَصْنَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾
3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad ﷺ) more than a human being like you? Will you submit to magic while you see it?" لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ السُّرُورِ الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ ﴿٣﴾
4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower." قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾
5. Nay, they say: "These (Revelations of the Qur'ān which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayāh* (sign as a proof) like the ones that the former (Prophets) were sent (with)!" بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ أَفْتَرَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾
6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs); will they then believe? مَا آمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾
7. And We sent not before you (O Muhammad ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurāt (Torah), the Injil (Gospel)] if you do not know. وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾
8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals. وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾
9. Then We fulfilled to them the promise. So ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ

We saved them and those whom We willed, but We destroyed *Al-Musrifūn* (i.e. disbelievers in Allāh, in His Messengers, extravagants, transgressors of Allāh's limits by committing crimes, oppression, polytheism and sins).

10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ān) in which there is *Dhikrukum*, (your Reminder or an honour for you, i.e. honour for the one who follows the teaching of the Qur'ān and acts on its teachings). Will you not then understand?

11. How many a town (community) given to wrongdoing, have We destroyed, and raised up after them another people!

12. Then, when they perceived (saw) Our torment (coming), behold, they (tried to) flee from it.

13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

14. They cried: "Woe to us! Certainly we have been *Zālimūn* (polytheists, wrongdoers and disbelievers in the Oneness of Allāh)."

15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).

16. We created not the heavens and the earth and all that is between them for a (mere) play.^[1]

17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).

18. Nay, We fling (send down) the truth (this Qur'ān) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is

نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

فَلَمَّا أَحَسُوا بِأَسْئَانَا إِذْ أَهَمُّ مِنْهَا يَرْكُضُونَ ﴿١٢﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أَتَرْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خِلْمِينَ ﴿١٥﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿١٦﴾

لَوْ أَرَدْنَا أَنْ نَتَّخِذَهُمْ لَآ تَخَذَتْهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعَالِينَ ﴿١٧﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

^[1] (V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allāh), *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, Who has no partners with Him).

vanished. And woe to you for that (lie) which you ascribe (to Allāh by uttering that Allāh has a wife and a son).

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).

20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).

21. Or have they taken (for worship) *ālihah* (gods) from the earth who raise the dead?

22. Had there been therein (in the heavens and the earth) *ālihah* (gods) besides Allāh, then verily, both would have been ruined. Glorified is Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

23. He cannot be questioned as to what He does, while they will be questioned.

24. Or have they taken for worship (other) *ālihah* (gods) besides Him? Say: "Bring your proof. This (the Qur'ān) is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.

25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lā ilāha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."

26. And they say: "The Most Gracious (Allāh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allāh i.e. the angels, 'Isā (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

27. They speak not until He has spoken, and they act on His Command.

28. He knows what is before them, and what is behind them, and they cannot intercede except

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحِيرُونَ ﴿١٩﴾

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ

يُسْمُونُ ﴿٢١﴾

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا

بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ وَذِكْرٌ مِنْ قَبْلِي بَلْ

أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا

نُوحِي إِلَيْهِ إِنَّهُمْ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ

عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾

لَا يَسْأَلُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ

يَعْمَلُونَ ﴿٢٧﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا

for him with whom He is pleased. And they stand in awe for fear of Him.

يَسْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِّنْ

خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

29. And if any of them should say: "Verily, I am an *ilāh* (a god) besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the *Zālimūn* (polytheists and wrongdoers).

وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّنْ دُونِهِ

فَلَنُكَفِّرَنَّهُ بِهِ كَذَّبِكَ نَجْزِي

الظَّالِمِينَ ﴿٢٩﴾

30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ

كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ

كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِهِمْ

وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ

يَهْتَدُونَ ﴿٣١﴾

32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds).

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنِ

آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ

وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

34. And We granted not to any human being immortality before you (O Muhammad ﷺ); then if you die, would they live forever?

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ أَفَإِن

مِتَّ فَهُمُ الْخَالِدُونَ ﴿٣٤﴾

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَبَلَوْنَكُمْ بِالْشَّرِّ

وَالْخَيْرِ فَنَسُوهُ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

36. And when those who disbelieved (in the Oneness of Allāh) see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh). (*Tafsir Al-Qurtubī*)

وَإِذْ رَأَىٰ الَّذِينَ كَفَرُوا أَن

يَسْجُدُونَكَ إِلَّا هَؤُلَاءِ أَهَذَا الَّذِي

يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ

الرَّحْمَنِ هُمْ كَاِفِرُونَ ﴿٣٦﴾

37. Man is created of haste. I will show you My *Ayāt* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ سَأُولِبَكُمْ آيَاتِي فَلَا

تَسْتَعْجِلُونِ ﴿٣٧﴾

38. And they say: "When will this promise (come to pass), if you are truthful."

صَادِقِينَ ﴿٣٨﴾

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.

وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

41. Indeed (many) Messengers were mocked before you (O Muhammad ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَكْفَكُوا بِالَّذِينَ سَخَّرْنَا مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allāh)?" Nay, but they turn away from the remembrance of their Lord.

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٢﴾

43. Or have they *ālihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our torment).

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾

44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?^[1]

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation (from Allāh and not by the opinion of the religious scholars and others)." But the deaf (who follow the religious scholars

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

[1] (V.21:44) "See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allāh judges, there is none to put back His Judgement and He is Swift at reckoning." (V.13:41)

and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'ān and the *Sunnah* (legal ways, orders, acts of worship, and the statements of Prophet Muhammad ﷺ, as the Companions of the Prophet ﷺ did)].^[1]

46. And if a breath (minor calamity) of the torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been *Zālimūn* (polytheists and wrongdoers)."

47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

48. And indeed We granted to Mūsā (Moses) and Hārūn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurāt (Torah)] and a Reminder for *Al-Muttaqūn* (the pious. See V.2:2).

49. Those who fear their Lord without seeing Him, and they are afraid of the Hour (Day of Resurrection—*Yaumul-Qiyāmah*).

50. And this is a blessed Reminder (the Qur'ān) which We have sent down; will you then (dare to) deny it?^[2]

51. And indeed We bestowed aforetime on Ibrāhīm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his belief in the Oneness of Allāh).

52. When he said to his father and his people: "What are these images to which you are devoted?"

53. They said: "We found our fathers worshipping them."

وَلَيْنَ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَوَلَّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا
تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ
حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا
حَسِيبًا ﴿٤٧﴾

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ
وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنْ
السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾
وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَمْ
تُنْكِرُونَ ﴿٥٠﴾

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ
وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي
أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

[1] (V.21:45) See the footnote of (V.3:103).

[2] (V.21:50)

a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

54. He said: "Indeed you and your fathers have been in manifest error."

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿٥٤﴾

55. They said: "Have you brought us the Truth, or are you one of those who play about?"

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ ﴿٥٦﴾

57. "And by Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

وَأَلَلَّهُ لَاكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾

59. They said: "Who has done this to our *ālihah* (gods)? He must indeed be one of the *Zālimun* (wrongdoers)."

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُمْ لَمِنَ الْأَظْلَمِينَ ﴿٥٩﴾

60. They said: "We heard a young man talking against them, who is called Ibrāhīm (Abraham)."

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾

61. They said: "Then bring him before the eyes of the people, that they may testify."

قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾

62. They said: "Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?"

قَالُوا أَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾

63. [Ibrāhīm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"^[1]

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾

64. So they turned to themselves and said: "Verily, you are the *Zālimūn* (polytheists and wrongdoers)."

فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الْأَظْلَمُونَ ﴿٦٤﴾

65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!"

ثُمَّ تَوَلَّوْا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾

66. [Ibrāhīm (Abraham)] said: "Do you then worship besides Allāh, things that can neither profit you nor harm you?"

قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

^[1] (V.21:63) See the footnote (C) of (V.16:121).

67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"

أَفِي لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

68. They said: "Burn him and help your *ālihah* (gods), if you will be doing."

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾

69. We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhīm (Abraham)!"

قُلْنَا يَنْدُرُ كُنْ بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

70. And they wanted to harm him, but We made them the worst losers.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

71. And We rescued him and Lūt (Lot) to the land which We have blessed for the *‘Ālamīn* (mankind and jinn).

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾

72. And We bestowed upon him Ishāq (Isaac), and (a grandson) Ya'qūb (Jacob). Each one We made righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *As-Salāt* (the prayers – *Iqāmat-as-Salāt*), and the giving of *Zakāt* (obligatory charity), and of Us (Alone) they were worshippers.

وَجَعَلْنَاهُمْ أِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدِينَ ﴿٧٣﴾

74. And (remember) Lūt (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabā'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَبِثَاتِ ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٧٤﴾

75. And We admitted him to Our Mercy; truly, he was of the righteous.

وَادْخَلْنَاهُ فِي رَحْمَتِنَا ۚ إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾

76. And (remember) Nūh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. We helped him against the people who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾

78. And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾

79. And We made Sulaimān (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dāwūd (David). And it was We Who were the doer (of all these things).

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحِصْكُمْ مِنْ بِأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

81. And to Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are All-Knower.

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ﴿٨١﴾

82. And of the *Shayātīn* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them.

وَمِنْ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾

83. And (remember) Ayyūb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

﴿٨٣﴾ وَيَا أَيُّوبُ إِذْ نَادَى رَبَّهُ أُنِيقْ صَرْفِي الصَّرْفِ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.

فَأَسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَءَاتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٨٤﴾

85. And (remember) Isma'īl (Ishmael), Idrīs and Dhul-Kifl (Isaiah): all were from among *As-Sābirūn* (the patient).

وَأِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٥﴾

86. And We admitted them to Our Mercy. Verily, they were of the righteous.

وَادْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾

87. And (remember) Dhun-Nūn [Yūnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): “*Lā ilāhā illā Anta* [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers.”

وَذَا النُّونِ إِذْ ذَهَبَ مُغْلُظًا فَلَمْ يَأْتِ
تَقْدِيرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَن لَّا
إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٨٧﴾

88. So, We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness).

فَأَسْتَجَبْنَا لَهُ وَجَعَلْنَاهُ مِنَ الْغَمِّ
وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾

89. And (remember) Zakariyyā (Zechariah), when he cried to his Lord: “O My Lord! Leave me not single (childless), though You are the Best of the inheritors.”

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي
فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

90. So, We answered his call, and We bestowed upon him Yahyā (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ
وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا
يُسرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا
وَرَهْبًا وَكَانُوا لَنَا خُشِعِينَ ﴿٩٠﴾

91. And she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) through Our *Rūh* [Jibrāil (Gabriel)],^[1] and We made her and her son [‘Isā (Jesus)] a sign for *Al-‘Ālamīn* (mankind and jinn).

وَالَّتِي أَحْصَيْنَا فَرْجَهَا فَفَنَفَخْنَا
فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَأَبْنَاهَا
آيَةً لِلْعَالَمِينَ ﴿٩١﴾

92. Truly, this, your *Ummah* [*Sharī‘ah* or religion (Islāmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). (*Tafsīr Ibn Kathīr*)

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا
رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلٌّ إِلَيْنَا
رَاجِعُونَ ﴿٩٣﴾

[1] (V.21:91) It is said that Jibrāil (Gabriel) had merely breathed in the sleeve of Maryam’s (Mary’s) shirt and thus she conceived.

94. So, whoever does righteous good deeds while he is a believer (in the Oneness of Allāh — Islāmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).^[1]

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
فَلَا كُفْرَانَ لِسَعِيدِهِ وَإِنَّا لَهُ
كَاتِبُونَ ﴿٩٤﴾

95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

وَحَرَّمَ عَلَىٰ قَرَبَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا
يَرْجِعُونَ ﴿٩٥﴾

96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people)^[2] are let loose (from their barrier), and they swoop down from every mound.

حَتَّىٰ إِذَا فُجِّحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ
مِّن كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾

97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from the graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this — nay, but we were *Zālimūn* (polytheists and wrongdoers)."

وَأَقْرَبَ الْوَعْدِ الْحَقِّ فَإِذَا هِيَ
شَخْصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَوَلَّيْنَا
قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا
ظَالِمِينَ ﴿٩٧﴾

98. Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.^[3]

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ
حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾

99. Had these (idols) been *ālihah* (gods), they would not have entered there (Hell), and all of them will abide therein forever.

لَوْ كَانَتْ هَتُولَاءِ آلِهَةً مَا وَرَدُوهَا
وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.^[4]

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا
يَسْمَعُونَ ﴿١٠٠﴾

^[1] (V.21:94) See the footnote of (V.9:121).

^[2] (V.21:96) See the footnote of (V.18:94).

^[3] (V.21:98) When the following Statement of Allāh ﷻ was revealed: "Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it."

The Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore 'Īsā (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on.

So (to clear the misunderstanding) Allāh ﷻ revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'Īsā (Jesus), the son of Maryam (Mary); 'Uzair (Ezra)]." (V. 21:101)

^[4] (V.21:100) Ibn Mas'ūd ؓ recited this Verse and then said: "When those (who are =

101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Īsā (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.

لَا يَسْمَعُونَ حَاسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾

103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَلَاقَتْهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

105. And indeed We have written in Az-Zabūr [i.e. all the revealed Holy Books the Taurāt (Torah), the Injīl (Gospel), the Psalms, the Qur'ān] after (We have already written in) *Adh-Dhikr* [*Al-Lauh Al-Mahfūz* (the Book that is in the heaven with Allāh)] that My righteous slaves shall inherit the land (i.e. the land of Paradise).

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

106. Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh (i.e. the true, real believers of Islāmic Monotheism who act practically on the Qur'ān and the *Sunnah* — legal ways of the Prophet ﷺ).

إِنَّ فِي هَٰذَا بَلَاغًا لِّقَوْمٍ عَالِمِينَ ﴿١٠٦﴾

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Ālamīn (mankind, jinn and all that exists).

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

108. Say (O Muhammad ﷺ): "It is revealed to me that your *Ilāh* (God) is only one *Ilāh* (God – Allāh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allāh)?"

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَا أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾

=destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabūt* (box) of Fire, so that he will not see anyone punished in the Hell-fire except himself." Then Ibn Mas'ūd recited this Verse (21:100). (*Tafsir Ibn Kathir, Tabari and Qurtubī*)

109. But if they (disbelievers, idolaters, polytheists) turn away (from Islāmic Monotheism) say (to them O Muhammad ﷺ): “I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far.”^[1]”

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَذْرِي أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ ﴿١٠٩﴾

110. (Say O Muhammad ﷺ) “Verily, He (Allāh) knows that which is spoken aloud (openly) and that which you conceal.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

111. “And I know not, perhaps it may be a trial for you, and an enjoyment for a while.”

وَإِنْ أَذْرِي لَعَلَّوْا فَتَنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

112. He (Muhammad ﷺ) said: “My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allāh that He has offspring, and to Muhammad ﷺ that he is a sorcerer, and to the Qur’ān that it is poetry)!”

قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

Sūrat Al-Hajj (The Pilgrimage) 22

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْحَجِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

يَتَأْتِيهَا النَّاسُ أَتَقُورُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allāh.

يَوْمَ تَرَوْهَا نَذْهَلُ كُلَّ مُرْضِعَةٍ عَنْ مَآرِضِعَتِهَا وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾

3. And among mankind is he who disputes concerning Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) *Shaitān* (devil) (devoid of every kind of good).

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ ﴿٣﴾

^[1] (V.21:109) See the footnote of (V.2:193).

4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. (*Tafsir At-Tabari*)

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ
وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٥١﴾

5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge, i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh — some formed and some unformed (as in the case of miscarriage) — that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants,^[1] then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُؤْتَفُكُ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بِهِيجٌ ﴿٥٢﴾

6. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٣﴾

[1] (V.22:5) Narrated ‘Abdullāh ﷺ: Allāh’s Messenger ﷺ, the true and truly inspired, said: “(As regards your creation) every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire.” [Sahih Al-Bukhari, 4/3332 (O.P.549)]

7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh),

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾

9. Bending his neck in pride^[1] (far astray from the path of Allāh), and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ثَانِيَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَمْ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to (His) slaves.

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلِيمٍ الْعَبِيدِ ﴿١٠﴾

11. And among mankind is he who worships Allāh as it were upon the edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islām). He loses both this world and the Hereafter. That is the evident loss.

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

12. He calls besides Allāh to that which can neither harm him nor profit him. That is a straying far away.

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

13. He calls to him whose harm is nearer than his profit; certainly an evil *Maulā* (patron) and certainly an evil friend!

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى وَكَيْسَ الْعَشِيرِ ﴿١٣﴾

14. Truly, Allāh will admit those who believe (in Islāmī Monotheism) and do righteous good deeds (according to the Qur'an and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allāh does what He wills.

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

[1] (V.22:9) Narrated Abdullah bin Mas'ūd ؓ : Allāh's Messenger ﷺ said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his dress should be beautiful, and his shoes should be beautiful." The Prophet ﷺ remarked, "Verily, Allāh is the Most Beautiful and He loves beauty. (بظر الحق و غمط الناس) Pride is to completely disregard the truth, and to scorn (to look down upon) the people." [Sahih Muslim, Book of Faith, Vol.1, Hadīth No. 91 (S.S.M. 54)]

15. Whoever thinks that Allāh will not help him (Muhammad ﷺ) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

16. Thus have We sent it (this Qur'ān) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allāh guides whom He wills.

17. Verily, those who believe (in Allāh and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs (Magians) and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness.^[1]

18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawābb* [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allāh. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honour him. Verily, Allāh does what He wills.*

19. These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.

20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

21. And for them are hooked rods of iron (to punish them).

22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

مَنْ كَانَتْ يَدُهُ مَبْنُوتًا أَنْ لَا يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ يَقْطَعْ
فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدَهُ مَا يَغِيطُ ﴿١٥﴾

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يَتْلُو وَإِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ ﴿١٦﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ فِي السَّمَوَاتِ وَمَنْ
فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ اللَّهُ فَمَا
لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ
فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ
نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾
وَهُمْ مَقْلَعُونَ مِنْ حَدِيدٍ ﴿٢١﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
أُعِيدُوا فِيهَا وَذُقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

[1] (V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

* (V.22:18) Prostration (see the List of Prostration Places at the end).

23. Truly, Allāh will admit those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

24. And they are guided (in this world) to goodly speech (i.e. *Lā ilāha illallāh, Al-hamdu lillāh*, recitation of the Qur'ān) and they are guided to the path of Him (i.e. Allāh's religion of Islāmic Monotheism), Who is Worthy of all praises.

وَهُدُوا إِلَى الصَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطٍ مُبِينٍ ﴿٢٤﴾

25. Verily, those who disbelieved and hinder (men) from the path of Allāh, and from *Al-Masjid Al-Harām* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and 'Umrah)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islāmic Monotheism), him We shall cause to taste from a painful torment.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَكَمِ يُظْلَمِ نَفَقَةٌ مِنْ عَذَابِ آلِيمٍ ﴿٢٥﴾

26. And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) Islāmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in prayer);"

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).^[1]

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

[1] (V.22:27)

a) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "Whoever performs *Hajj* to this House (Ka'bah) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly born child (just delivered by his mother)." [*Sahih Al-Bukhari*, 3/1819 (O.P.45)]

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allāh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillāh, Wallāhu-Akbar, Allāhumma Minka wa Ilai*k)]. Then eat thereof and feed therewith the poor having a hard time.

29. Then let them complete their prescribed duties (*Manāsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).^[1]

30. That (*Manāsik* — prescribed duties of *Hajj* is the obligation that mankind owes to Allāh) and whoever honours the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)^[2]

31. *Hunafā' Lillāh* (i.e. worshiping none but Allāh), not associating partners (in worship) to Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allāh] and whosoever honours the Symbols of Allāh, then it is truly from the piety of the hearts.

33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the ancient House (the *Haram* — sacred territory of Makkah).

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْبَيْتِ الْقَدِيمِ ﴿٢٨﴾

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

ذَٰلِكَ وَمَنْ يُعْظَمْ حُرْمَتُ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْآنَعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

ذَٰلِكَ وَمَنْ يُعْظَمْ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ يَحْمِلُهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

b) See the footnote of (V.2:196).

[1] (V.22:29) See the footnote of (V.2:128).

[2] (V.22:30) See the footnote of (V.5:32).

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your *Ilāh* (God) is One *Ilāh* (God Allāh), so you must submit to Him Alone (in Islām). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitūn* [those who obey Allāh with humility and are humble from among the true believers of Islāmic Monotheism],

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَسْكًا يُذَكِّرُوا
أَسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةٍ
أَلَّا يَكْفُرُوا بِاللَّهِ وَحَدِّثْ لَهُمْ أَسْلُمًا
وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

35. Whose hearts are filled with fear when Allāh is mentioned and *As-Sābirūn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salāt* (the prayers), and who spend (in Allāh's Cause) out of what We have provided for them.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُم وَالْمُقِيمِي
الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made them for you as among the Symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ
لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا أَسْمَ اللَّهِ عَلَيْهَا
صَوَافٍ فَإِذَا وَجِجَتْ جُنُوبُهَا فَكُلُوا مِنْهَا
وَأَطْعِمُوا الصَّائِعَ وَالْمُعْتَزَّ كَذَلِكَ سَخَّرْنَاهَا
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

37. It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allāh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinūn*^[1] (doers of good).

لَنْ يَبَالِ اللَّهُ لَحْمُهَا وَلَا دِمَاؤُهَا وَلَكِنْ
يَبَالُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ
لِتُكْبِرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُمْ وَبَشِّرِ
الْمُحْسِنِينَ ﴿٣٧﴾

38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate to Allāh [those who disobey Allāh but obey *Shaitān* (Satan)].

إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

39. Permission to fight (against disbelievers) is given to those (believers) who are fought against,

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنْ

[1] (V.22:37) *Al-Muhsinūn*: The good-doers who perform good deeds totally for Allāh's sake only without any show-off or to gain praise or fame and do them in accordance with the *Sunnah* (legal ways) of Allāh's Messenger Muhammad ﷺ

because they have been wronged; and surely, Allāh is Able to give them (believers) victory —

40. Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allāh.” For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salāt*^[1] [i.e. to perform the five compulsory congregational *Salāt* (prayers) (the males in mosques)], pay the *Zakāt* (obligatory charity) and they enjoin *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islām has forbidden) [i.e. they make the Qur'ān as the law of their country in all the spheres of life]. And with Allāh rests the end of (all) matters (of creatures).

[1] (V.22:41)

A) *Iqāmat-as-Salāt*: Performing of *Salāt* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet ﷺ has said: “Order your children to offer *Salāt* (prayer) at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under their authority.

b) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating and sitting. As he ﷺ has said: “Offer your *Salāt* (prayers) the way you see me performing them.” [*Sahih Al-Bukhārī* 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhārī*, 1/735-737, 756, 823 and 824 (O.P.702, 703, 704, 723, 786 and 787)].

B) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, “No *Salāt* (prayer) is heavier (harder) for the hypocrites than the *Fajr* and the '*Ishā* prayers, but if they knew the reward for these *Salāt* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.” The Prophet ﷺ added, “Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqāmah* and order a man to lead the *Salāt* (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salāt* (prayer) (in the mosques).” [*Sahih Al-Bukhari*, 1/657 (O.P.626)].

اللَّهُ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ

بَعْضَهُمْ بِبَعْضٍ لَّهَمَّتْ صُلُوعٌ وَيَسَّعَ صَلَواتٌ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا

الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا

بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ

عِنَبَةُ الْأُمُورِ ﴿٤١﴾

42. And if they deny you (O Muhammad ﷺ), so did deny before them the people of Nūh (Noah), 'Ād and Thamūd (their Prophets).

وَلِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾

43. And the people of Ibrāhīm (Abraham) and the people of Lūt (Lot),

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

44. And the dwellers of Madyan (Midian); and denied was Mūsā (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrongdoing)!

وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِبَةٌ عَلَى غُرُوشِهَا وَيَثْرِ ثُعْلَلَةٍ وَقَصْرِ مَشِيدٍ ﴿٤٥﴾

46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

47. And they ask you to hasten on the torment! And Allāh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

وَسْتَجْلِبُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

وَكُنَّا مِنْ قَرْيَةٍ أَمَلَيْتُهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْنَاهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾

49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner."

قُلْ يَأَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾

50. So those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karīm* (generous provision, i.e. Paradise).

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

51. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

52. Never did We send a Messenger or a

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا

Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitān* (Satan) threw (some falsehood) in it. But Allāh abolishes that which *Shaitān* (Satan) throws in. Then Allāh establishes His Revelations. And Allāh is All-Knower, All-Wise:

إِذَا تَمَتَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ
اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ
أَيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53. That He (Allāh) may make what is thrown in by *Shaitān* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zalimūn* (polytheists and wrongdoers) are in an opposition far-off (from the truth against Allāh's Messenger and the believers).

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي
قُلُوبِهِم مَّرَضٌ وَالْفَاسِقِينَ قُلُوبُهُمْ وَإِنَّ
الْظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to a Straight Path.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ
مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُمْ
قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. And those who disbelieved, will not cease to be in doubt about it (this Qur'ān) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ
حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ
عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

56. The sovereignty on that Day will be that of Allāh (the One Who has no partners). He will judge between them. So, those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).

الْمَلِكُ يَوْمَئِذٍ يَحْكُمُ بَيْنَهُمْ
فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

57. And those who disbelieved and denied Our Verses (of this Qur'ān), for them will be a humiliating torment (in Hell).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾

58. Those who emigrated in the Cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا
أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا
وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily,

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ

Allāh indeed is All-Knowing, Most Forbearing.

لَعَلَّيْمٌ حَلِيمٌ ﴿٥٩﴾

60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾

61. That is because Allāh merges the night into the day, and He merges the day into the night. And verily, Allāh is All-Hearer, All-Seer.

ذَٰلِكَ يَأْتِ اللَّهُ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. That is because Allāh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bātil* (falsehood). And verily, Allāh He is the Most High, the Most Great.

ذَٰلِكَ يَأْتِ اللَّهُ هُوَ الْحَقُّ وَأَنْتَ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

63. See you not that Allāh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allāh He is Rich (Free of all needs), Worthy of all praise.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَفِيُّ الْحَمِيدُ ﴿٦٤﴾

65. See you not that Allāh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allāh is, for mankind, full of kindness, Most Merciful.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلَكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءٌ وَفٌ رَحِيمٌ ﴿٦٥﴾

66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mīna (Makkah) during the *Hajj* (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُكَ فِي الْأَمْرِ وَأُدْعَى إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ﴿٦٧﴾

the cattle which Allāh kills by its natural death), but invite them to your Lord. Verily, you (O Muhammad ﷺ) indeed are on the (true) straight guidance (i.e. the true religion of Islāmic Monotheism).

68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allāh knows best of what you do.

69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ."

70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfūz*). Verily, that is easy for Allāh.

71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zālimūn* (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) there is no helper.

72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!"

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

74. They have not estimated Allāh His Rightful Estimate. Verily, Allāh is All-Strong, All-Mighty.

وَإِنْ جَدَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا

تَعْمَلُونَ ﴿٦٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا

كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ

وَالْأَرْضِ إِنَّ ذَلِكَ عَلَى كِتَابٍ إِنَّ ذَلِكَ عَلَى

اللَّهِ يَسِيرٌ ﴿٧٠﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَهُمْ بِهِ

سُلْطَانٌ وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ

مِنْ نَصِيرٍ ﴿٧١﴾

وَإِذَا تُلِيَ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي

وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرُ

يَكَادُورُ يَسْطُورُ بِالَّذِينَ يَتْلُونَ

عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِنْ

ذَلِكَ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا

وَبِئْسَ الْمَصِيرُ ﴿٧٢﴾

يَتَأْتِيهَا النَّاسُ ضُرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ

يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ

يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ

ضَعُفَ الطَّلَبُ وَالْمَطْلُوبُ ﴿٧٣﴾

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ

عَزِيزٌ ﴿٧٤﴾

75. Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

76. He knows what is before them, and what is behind them. And to Allāh return all matters (for decision).

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.*

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

78. And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islāmic Monotheism to mankind by inviting them to His religion of Islām), and has not laid upon you in religion any hardship:^[1] it is the religion of your father Ibrāhīm (Abraham) (Islāmic Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind!^[2] So, perform *As-Salāt* (the prayers), give *Zakāt* (obligatory charity) and hold fast to Allāh [i.e. have confidence in Allāh, and depend upon Him in all your affairs]. He is your *Maulā* (Patron, Lord), what an Excellent *Maulā* (Patron, Lord) and what an Excellent Helper!

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِمُْوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

* (V.22:77) Prostration (see the List of Prostration Places at the end).

[1] (V.22:78) Religion is very easy. And the statement of the Prophet ﷺ: "The most beloved religion to Allāh ﷻ is the tolerant *Hanīfiyyah* [i.e., Islāmic Monotheism, i.e., to worship Him (Allāh) Alone and not to worship anything else along with Him.]"

Narrated Abu Hurairah ؓ. The Prophet ﷺ said, "Religion is very easy and whoever overburdens himself in his religion, will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salāt* (prayers) in the mornings, afternoons and during the last hours of the nights." (See *Fath Al-Bari*) [*Sahih Al-Bukhari*, 1/39 (O.P.38)]

[2] (V.22:78) See the footnote of (V.2:143).

Surāt Al-Mu'minūn
(The Believers) 23

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Successful indeed are the believers.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

2. Those who offer their *Salāt* (prayers) with all solemnity and full submissiveness.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allāh has forbidden).

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

4. And those who pay the *Zakāt* (obligatory charity).

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

6. Except from their wives or (the slaves) that their right hands possess, — for then, they are free from blame;

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾

7. But whoever seeks beyond that, then those are the transgressors;

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْعَادُونَ ﴿٧﴾

8. Those who are faithfully true to their *Amanāt* (all the duties which Allāh has ordained, honesty, moral responsibility and trusts) and to their covenants;

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

9. And those who strictly guard their (five compulsory congregational) *Salawāt* (prayers) (at their fixed stated hours).

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

10. These are indeed the inheritors

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.

الَّذِينَ يَرِثُونَ الْفَرْدَوْسَ هُمْ فِيهَا
خَالِدُونَ ﴿١١﴾

12. And indeed We created man (Adam) out of an extract of clay (water and earth).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن
طِينٍ ﴿١٢﴾

13. Thereafter We made him (the offspring of

ثُمَّ جَعَلْنَاهُ نَافِلَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

Adam) as a *Nutfah* (mixed drops of male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).

14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So, Blessed is Allāh, the Best of creators.^[1]

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أُنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

15. After that, surely you will die.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

16. Then (again), surely you will be resurrected on the Day of Resurrection.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾

17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنْ الْخَلْقِ غَافِلِينَ ﴿١٧﴾

18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَلَنَا عَلَى ذَهَابٍ بِهِ لِقْدَرُونَ ﴿١٨﴾

19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَكُّهٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) *Sibghin* (relish) for the eaters.

وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٍ لِلْآكِلِينَ ﴿٢٠﴾

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.

وَلِئَلَّكُمْ فِي الْآلَامِ لَعِبَةٌ تَشْفِيكُمْ وَمِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾

22. And on them and on ships you are carried.

وَعَلَيْهَا وَعَلَى الْفُلَاكِ تُحْمَلُونَ ﴿٢٢﴾

23. And indeed We sent Nūh (Noah) to his

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَتَّبِعُونَ

^[1] (V.23:14) See the footnote of (V.22:5).

people, and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him (Islāmic Monotheism). Will you not then be afraid (of Him, i.e. of His punishment because of worshipping others besides Him)?"

24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.

25. "He is only a man in whom is madness, so wait for him a while."

26. [Nūh (Noah)] said: "O my Lord! Help me because they deny me."

27. So, We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

28. And when you have embarked on the ship, you and whoever is with you, then say: "All praise and thanks are Allāh's, Who has saved us from the people who are *Zālimūn* (i.e. oppressors, wrongdoers, polytheists, those who join others in worship with Allāh)."

29. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land."

30. Verily, in this [what We did as regards drowning of the people of Nūh (Noah)], there are indeed *Ayāt* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.

اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَرَاصُوا بِهِ ۖ حَتَّىٰ جَاءَ ﴿٢٥﴾

قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ دَاعِيًا ﴿٢٦﴾

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَ ۖ فَأَعْمَيْنَا وُجُوهَنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ ۖ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۖ وَلَا تَخْطُبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٢٧﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَعَكَ عَلَى الْفُلِ ۖ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

وَقُلْ رَبِّ أَنْزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

31. Then, after them, We created another generation.

﴿٣١﴾ مَرَّ أَتَشَانَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

32. And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other *Ilāh* (God) but Him. Will you not then be afraid (of Him, i.e. of His punishment because of worshipping others besides Him)?"

﴿٣٢﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.

﴿٣٣﴾ وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِفَاءِ الْآخِرَةِ وَأُتْرِفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ

34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers.

﴿٣٤﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخٰسِرُونَ

35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?"

﴿٣٥﴾ أَيْعِدُكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ تُخْرَجُونَ

36. "Far, very far is that which you are promised!

﴿٣٦﴾ هِيَآةَ هِيَآةٍ لِّمَا تُوعَدُونَ

37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

﴿٣٧﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him."

﴿٣٨﴾ إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ

39. He said: "O my Lord! Help me because they deny me."

﴿٣٩﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

40. (Allāh) said: "In a little while, they are sure to be regretful."

﴿٤٠﴾ قَالَ عَمَّا قَلِيلٍ لَّيَصْبِحَنَّ نَادِمِينَ

41. So, *As-Saiḥah* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So, away with the people who are *Zālimūn* (polytheists, wrongdoers, disbelievers in the Oneness of Allāh, disobedient to His Messengers).

﴿٤١﴾ فَأَخَذَتْهُمْ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غَسَّاءَ فَبْعَدًا لِلْقَوْمِ الظَّالِمِينَ

42. Then, after them, We created other generations. ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾
43. No nation can advance their term, nor can they delay it. مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾
44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another (to destruction), and We made them as *Ahadith* (true stories for mankind to learn a lesson). So, away with a people who believe not! ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّ مَا جَاءَ أُمَّةً رُسُلُهُمْ كَذَّبُوهُ فَاتَّبَعْنَا بِضَعْفٍ بَعْضَهُمْ وَجَعَلْنَاهُمْ أُحَادِيثَ فَبِعَدَا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾
45. Then We sent Mūsā (Moses) and his brother Hārūn (Aaron), with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٤٥﴾
46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allāh). إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾
47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)!" فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِكَ وَقَوْمُهُمَا لَنَا عَبِيدُونَ ﴿٤٧﴾
48. So, they denied them both [Mūsā (Moses) and Hārūn (Aaron)] and became of those who were destroyed. فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾
49. And indeed We gave Mūsā (Moses) the Scripture, that they may be guided. وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾
50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams. وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾
51. O (you) Messengers! Eat of the *Tayyibāt* [all kinds of *Halāl* foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily, I am All-Knower of what you do. يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾
52. And verily, this your religion (of Islāmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me. وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾

53. But they (men) have broken their religion among them into sects,^[1] each group rejoicing in what is with it (as its beliefs).

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٌ بِمَا لَدَيْهِمْ فِرْحُونَ ﴿٥٣﴾

54. So, leave them in their error for a time.

فَذَرْهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

55. Do they think that in wealth and children with which We enlarge them

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ ﴿٥٥﴾

56. We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. (*Tafsir Al-Qurtubi*)

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلَّ لَا يَشْعُرُونَ ﴿٥٦﴾

57. Verily, those who live in awe for fear of their Lord;

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقِفُونَ ﴿٥٧﴾

58. And those who believe in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord;

وَالَّذِينَ هُمْ رِشَاطَتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

59. And those who join not anyone (in worship) as partners with their Lord;

وَالَّذِينَ هُمْ رَبِّهِمْ لَا يَسْرُكُونَ ﴿٥٩﴾

60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not),^[2] because they are sure to return to their Lord (for reckoning).

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Salāt* (prayers) in their (early) stated, fixed times and so on].

أُولَٰئِكَ يَسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ هَلَّا سَافِقُونَ ﴿٦١﴾

62. And We test not any person except according to his capacity, and with Us is a

وَلَا تَكُفُّ نَفْسًا إِلَّا وَسْعَهَا وَلَدَيْنَا كِتَابٌ

^[1] (V.23:53) See the footnote of (V.3:103).

^[2] (V.23:60) Narrated ‘Āishah ؓ (the wife of the Prophet ﷺ), I asked Allāh’s Messenger ﷺ about this (following Verse): “And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear...” (V.23:60).

She added: “Are these who drink alcoholic drinks and steal?” Allāh’s Messenger ﷺ replied: “No! O the daughter of As-Siddiq, but they are those who fast, pray, and practise charity, and they are afraid that (their good) deeds may not be accepted (by Allāh) from them. ‘It is these who hasten in good deeds.’” (*Sunan At-Tirmidhi, Hadith No. 3225*) (*Tafsir Al-Qurtubi*)

Record which speaks the truth, and they will not be wronged.

63. Nay, but their hearts are covered from (understanding) this (the Qur'ān), and they have other (evil) deeds, besides which they are doing.

64. Until when We seize those of them who lead a luxurious life with punishment, behold, they make humble invocation with a loud voice.

65. Invoke not loudly this day! Certainly you shall not be helped by Us.

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them).

67. In pride (they — Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary — *Haram*), talking evil about it (the Qur'ān) by night.

68. Have they not pondered over the Word (of Allāh, i.e. what is sent down to the Prophet ﷺ), or has there come to them what had not come to their fathers of old?

69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him?

70. Or say they: "There is madness in him?" Nay, but he brought them the truth (i.e. *Tauhid*: worshipping Allāh Alone in all aspects, the Qur'ān and the religion of Islām), but most of them (the disbelievers) are averse to the truth.

71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder (the Qur'ān), but they turn away from their reminder.

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

يَطْلُقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿١٧﴾

بَلْ قُلُوبُهُمْ فِي غَمَرَةٍ مِنْ هَذَا وَهُمْ أَعْمَلُ مِنْ

ذُنُورِ ذَلِكَ هُمْ لَهَا عَمَلُونَ ﴿١٨﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ

يَجْتَرُونَ ﴿١٩﴾

لَا تَجْعَلُوا الْيَوْمَ لَكُمْ مَتًّا لَا تَنْصُرُونَ ﴿٢٠﴾

فَدَكَانَتْ ءَايَاتِي نَتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ

أَعْقَابِكُمْ أَنْكَبُونَ ﴿٢١﴾

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٢٢﴾

أَفَلَمْ يَذَرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَا يَأْتِ

ءَابَاءَهُمُ الْأَوَّلِينَ ﴿٢٣﴾

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ يَمْنُكِرُونَ ﴿٢٤﴾

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ

وَأَكْثَرُهُمُ لِلْحَقِّ كَارِهُونَ ﴿٢٥﴾

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ

السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَنشَأْنَاهُمْ

بَدَلِكُمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٢٦﴾

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رَيْكَ خَيْرٌ وَهُوَ خَيْرُ

الرَّزْقِينَ ﴿٢٧﴾

73. And certainly, you (O Muhammad ﷺ) call them to a Straight Path (true religion — Islāmic Monotheism).

وَأِنَّكَ لَتَدْعُهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion — Islāmic Monotheism).

وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُوكَ ﴿٧٤﴾

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

﴿٧٥﴾ وَلَوْ رَحَّمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُورِ فِي طُعْنِهِمْ يَعْصِمُونَ ﴿٧٥﴾

76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allāh) with submission to Him.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَنْضَعُونَ ﴿٧٦﴾

77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

﴿٧٩﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

81. Nay, but they say the like of what the men of old said.

﴿٨١﴾ بَلْ قَالُوا مِثْلَ مَا قَالِ الْأَوَّلُونَ ﴿٨١﴾

82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

83. "Verily, this we have been promised — we and our fathers before (us)! This is nothing but tales of the ancients!"

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُهُمْ هَٰذَا مِنْ قَبْلُ إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

84. Say: "Whose is the earth and whosoever is therein? If you know!"

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾

85. They will say: "It is Allāh's!" Say: "Will you not then remember?"

﴿٨٥﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ

الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾

87. They will say: "Allāh." Say: "Will you not then fear Allāh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

88. Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allāh saves anyone, none can punish or harm him; and if Allāh punishes or harms anyone, none can save him), if you know?" (*Tafsir Al-Qurtubī*)

قُلْ مَنْ يَدِّ يَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ

يُخَيِّرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ

تَعْلَمُونَ ﴿٨٨﴾

89. They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?"

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

90. Nay, but We have brought them the truth (Islāmic Monotheism), and verily, they (disbelievers) are liars.

بَلْ أَنَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

91. No son (or offspring) did Allāh beget, nor is there any *ilāh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allāh above all that they attribute to Him!

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ

إِلَهِ إِذَا لَذَهَبَ كُلُّ إِلَهٍِ بِمَا خَلَقَ وَلَعَلَّا

بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا

يَصِفُونَ ﴿٩١﴾

92. All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!

عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا

يُشْرِكُونَ ﴿٩٢﴾

93. Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment),

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾

94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zālimūn* (polytheists and wrongdoers)."

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ

الظَّالِمِينَ ﴿٩٤﴾

95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have

وَأِنَّا عَلَىٰ أَنْ تُرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٥﴾

threatened them.

96. Repel evil with that which is better. We are Best Knower of the things they utter.

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ

بِمَا يَصِفُونَ ﴿٩٦﴾

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayātīn* (devils).

وَقُلْ رَبِّ اعْزُدْ بِكَ مِنْ هَمَزَاتِ

الشَّيَاطِينِ ﴿٩٧﴾

98. "And I seek refuge with You, My Lord! lest they should come near me."

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

99. Until, when death comes to one of them (those who join partners with Allāh), he says: "My Lord! Send me back,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ

ارْجِعُونِ ﴿٩٩﴾

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا

كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ

يُبْعَثُونَ ﴿١٠٠﴾

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ

يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ

الْمُقْلِحُونَ ﴿١٠٢﴾

103. And those whose Scales (of good deeds) are light, they are those who lose their ourselves, in Hell will they abide.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ

خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

104. The Fire will burn their faces, and therein they will grin with displaced lips (disfigured).

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٤﴾

105. "Were not My Verses (this Qur'ān) recited to you, and then you used to deny them?"

أَلَمْ تَكُنْ مِنْ آيَاتِنَا تُنَادِي عَلَىٰ عَرْشِكَ فَنُكْفِرُ بِهَا

تُكَذِّبُونَ ﴿١٠٥﴾

106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا

ضَالِّينَ ﴿١٠٦﴾

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrongdoers)."

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا

ظَالِمُونَ ﴿١٠٧﴾

108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"

قَالَ اخْشَوْا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

109. Verily, there was a party of My slaves who used to say: "Our Lord! We believe so forgive us and have mercy on us, for You are the Best of all who show mercy!"

إِنَّهُمْ كَانُوا يُقِيمُونَ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا

فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾

110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!

فَاتَّخَذْنَاهُمْ سِخْرِيًا حَتَّىٰ أَنْسَوْنَهُمْ ذِكْرِي

وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾

111. Verily, I have rewarded them this Day for their patience, they are indeed the ones that are successful.

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ

الْفَائِزُونَ ﴿١١١﴾

112. He (Allāh) will say: "What number of years did you stay on earth?"

قَالَ كَمْ لَيْسْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

113. They will say: "We stayed a day or part of a day. Ask of those who keep account."

قَالُوا لَنَا يَوْمًا أَوْ بَعْضُ يَوْمٍ فَسْأَلِ

الْعَادِينَ ﴿١١٣﴾

114. He (Allāh) will say: "You stayed not but a little, if you had only known!

قَدْ لَئِنْ لَيْسَتْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ

تَعْلَمُونَ ﴿١١٤﴾

115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ

إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

116. So Exalted is Allāh, the True King: *Lā ilāha illā Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

فَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ

رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾

117. And whoever invokes (or worships) besides Allāh, any other *ilāh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely, *Al-Kāfirūn* (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ

فَلَنَمَّا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ

الْكَافِرُونَ ﴿١١٧﴾

118. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ

الرَّاحِمِينَ ﴿١١٨﴾

Sūrat An-Nūr
(The Light) 24

سُورَةُ النُّورِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. (This is) a *Sūrah* (chapter of the Qur'ān) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest *Ayāt* (proofs, evidences, verses, lessons, signs, revelations — lawful and unlawful things, and set boundaries of Islāmic religion) that you may remember.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَبَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. [This punishment is for unmarried persons guilty of the above crime (illegal sex), but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh's Law].^[1]

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةً وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*; and the adulteress-fornicatress, none marries her except an adulterer-fornicator or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute,

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

[1] (V.24:2)

a) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). [*Sahih Al-Bukhari*, 8/6833 (O.P.819)]

b) Narrated Jābir bin 'Abdullāh Al-Ansārī ؓ: A man from the tribe of Bani Aslam came to Allāh's Messenger ﷺ and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allāh's Messenger ﷺ ordered him to be stoned to death as he was a married person. [*Sahih Al-Bukhari*, 8/6814 (O.P.805)]

c) See (V.4:25).

then surely, he is either an adulterer-fornicator or a *Mushrik* (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islāmic Monotheism).

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh).

5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.

6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allāh that he is one of those who speak the truth.

7. And the fifth (testimony should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her).

8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie.

9. And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.

10. And had it not been for the Grace of Allāh and His Mercy on you (He would have hastened the punishment upon you)! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.

11. Verily, those who brought forth the slander (against 'Aishah ؓ the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةٍ
شَهَدَةٍ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ

شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ

عَفُورٌ رَحِيمٌ ﴿٥﴾

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا
أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ

إِنَّهُ لَمِنَ الضَّالِّينَ ﴿٦﴾

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ

الْكَاذِبِينَ ﴿٧﴾

وَيَذَرُهَا عَنِ الْعَذَابِ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ

بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ

الصَّادِقِينَ ﴿٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ

تَوَّابٌ حَكِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا نَحْسِبُهُ
شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا
أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

12. Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?"^[1]

13. Why did they not produce four witnesses against him? Since they (the slanderers) have not produced witnesses! Then with Allāh, they are the liars.

14. Had it not been for the Grace of Allāh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great.

16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allāh)! This is a great lie."

17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

18. And Allāh makes the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise.

19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.

20. And had it not been for the Grace of Allāh

لَمْ عَذَابٌ عَظِيمٌ ﴿١١﴾

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنفُسِهِمْ خَبَرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا
بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ ﴿١٣﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا
وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ
عَظِيمٌ ﴿١٤﴾

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا
لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ
اللَّهِ عَظِيمٌ ﴿١٥﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
بِهَذَا سُبْحَنَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٧﴾

وَسَيُنْزِلُ اللَّهُ لَكُمْ آيَاتٍ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٨﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي
الدُّنْيَا أَمْأُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ

^[1] (V.24:12) See *Sahih Al-Bukhari*, Vol. 6, *Hadith* No. 274 (4750) (The story of the slander against 'Aishah ؓ, the wife of Prophet ﷺ).

and His Mercy on you (Allāh would have hastened the punishment upon you). And that Allāh is Full of Kindness, Most Merciful.

21. O you who believe! Follow not the footsteps of *Shaitān* (Satan). And whosoever follows the footsteps of *Shaitān* (Satan), then, verily, he commands *Al-Fahshā'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islām)]. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākīn* (the needy), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.

23. Verily, those who accuse believing chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment —

24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.

26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is

اللَّهُ رَءُوفٌ رَحِيمٌ ﴿٢١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ

اللَّهُ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢﴾

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٣﴾

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٤﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٥﴾

يَوْمَ يُؤْفِكُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٦﴾

الْحَاسِبَاتُ لِيَخْبِتُنَّ لِلْخَبِيثَاتِ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٧﴾

forgiveness, and *Rizqun Karīm* (generous provision, i.e. Paradise).

27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ
بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى
أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٧٧﴾

28. And if you find no one therein, still enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى
يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا
هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ عَلِيمٌ ﴿٧٨﴾

29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ
مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا
تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٧٩﴾

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is All-Acquainted with what they do.

قُلْ لِّلْمُؤْمِنِينَ يَغْضُوا مِنْ أَبْصَارِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَّهُمْ إِنَّا اللَّهُ
خَبِيرٌ يَمَّا يَصْنَعُونَ ﴿٨٠﴾

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron), and to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islām), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ
أَوْ ءَابَائِهِنَّ أَوْ ءَابَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ
أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ
أُولَىٰ إِلَٰزِمَةٍ مِنَ الرِّجَالِ أَوْ الَّتِلَافِلِ الذِّبَ
لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يُضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ
وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ

reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.^[1]

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sālihūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your maids to

لَعَلَّكُمْ تَفْلِحُونَ ﴿٣١﴾

وَأَنْكِحُوا الْأَيَّامَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

وَلَيْسَ تَعْفَى الَّذِينَ لَا يَحْدُونَ نِكَاحًا حَتَّى يُعْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَابُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تَكْرِهُوا فَتِنَيتَكُمْ عَلَى الْبِعَازِ إِنْ أَرَدْنَ مُحْصَنَاتٍ لِّبْتَغُوا عَرَضَ الْحَيَوةِ

^[1] (V.24:31) "And to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

a) Narrated 'Aishah ؓ: "May Allāh bestow His Mercy on the early emigrant women. When Allāh revealed: 'And to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks, and bosoms)' — they tore their *Murūts* (a woollen dress, or a waist-binding cloth or an apron) and covered their heads and faces with those torn *Murūts*." [*Sahih Al-Bukhari*, 6/4758 (O.P.282)]

b) Narrated Safiyyah bint Shaibah: 'Aishah used to say: "When the Verse: 'And to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks, and bosoms)' (V.24:31) was revealed, (the ladies) cut their waist-sheets at the edges and covered their heads and faces with those cut pieces of cloth." [*Sahih Al-Bukhari*, 6/4759 (O.P.282)]

c) Narrated 'Uqbah bin 'Āmir ؓ: Allāh's Messenger ﷺ said, "Beware of entering upon the ladies." A man from the Anṣār said, "Allāh's Messenger! What about *Al-Hamū** (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?" The Prophet ﷺ replied: The in-laws *Al-Hamū* of the wife are death itself.** [*Sahih Al-Bukhari*, 7/5232 (O.P.169)]

*It is mainly the brothers of the husband or the in-laws of the wife who are meant here and these are only those who could have married that woman if she had not been married.

** The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet ﷺ compared the brother-in-law of a wife to death if he stays in seclusion with her.

prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqūn* (the pious. See V.2:2).

35. Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.

36. In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhān*, *Iqāmah*, *Salāt* (prayers), invocations, recitation of the Qur'ān]. Therein glorify Him (Allāh) in the mornings and in the afternoons or the evenings, ^[1]

الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ
إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِّنَ
الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

﴿٣٥﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ
نُورِهِ كَمِثْلِ شَوْكَةٍ فِيهَا مِصْبَاحٌ يُّصْبِحُ فِي
رُجَاةِ الرُّجَاةِ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن
شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ
نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ
وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٣٥﴾

فِي بُيُوتٍ إِذْنُ اللَّهِ أَن تَرْفَعَ وَيُذَكَّرَ فِيهَا
اسْمُهُ يُسَبِّحُ لَهَا بِالْعُدُوِّ وَالْأَصَالِ ﴿٣٦﴾

[1] (V.24:36) a) Narrated Abu Qatādah ؓ: Allāh's Messenger ﷺ said: "If anyone of you enters a mosque, he should pray two *Rak'at* (*Tahiyat-al-Masjid*) before sitting." [*Sahih Al-Bukhari*, 1/444 (O.P.435)]

b) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "The reward of the *Salāt* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Salāt* (prayer) offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying; then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off=

42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all).

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ
الْمَصِيرُ ﴿٤٢﴾

43. See you not that Allāh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. (*Tafsir At-Tabari*)

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِلُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ
يَجْعَلُهُمْ زَكَاةً يُؤْتِي الْأُودُقَ يُخْرَجُ مِنْ خَلَلِهِ
وَيَنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ
بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا
بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ ﴿٤٣﴾

44. Allāh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً
لِأُولِي الْأَبْصَارِ ﴿٤٤﴾

45. Allāh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is Able to do all things.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي
عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ
مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

46. We have indeed sent down (in this Qur'ān) manifest *Ayāt* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islāmic religion, that make things clear (showing the Right Path of Allāh)]. And Allāh guides whom He wills to a Straight Path (i.e. to Allāh's religion of Islāmic Monotheism).

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

47. They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muhammad ﷺ), and we obey," then a party of them turns away thereafter, such are not believers.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ
يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
بِالْمُؤْمِنِينَ ﴿٤٧﴾

48. And when they are called to Allāh (i.e. His Words, the Qur'ān) and His Messenger (ﷺ), to judge between them, lo! a party of them refuses (to come) and turns away.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا
فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿٤٨﴾

49. But if the truth is on their side, they come to him willingly with submission.

وَأِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾

50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the *Zālimūn* (polytheists, hypocrites and wrongdoers).

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَنْ يَحْكُمَ اللَّهُ بِهِمْ وَرَسُولُهُ أَمْ أَتْلُوكَ لَهُمُ الْفُتُورَ ﴿٥٠﴾

51. The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'ān) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

52. And whosoever obeys Allāh and His Messenger (ﷺ), fears Allāh, and keeps his duty (to Him), such are the successful.

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

53. They swear by Allāh their strongest oaths that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh is Well-Acquainted with what you do."

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أُمِرُوا لَيُخْرِجُنَّ قُلُوبَهُمْ لَا تَقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

54. Say: "Obey Allāh and obey the Messenger (ﷺ), but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْعَمِيمُ ﴿٥٤﴾

55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islām). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ

worship) with Me. But whoever disbelieved after this, they are the *Fāsiqūn* (rebellious, disobedient to Allāh).

56. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allāh).

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination.

58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salāt* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishā'* (night) *Salāt* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the *Ayāt* (the Verses of this Qur'ān, showing proofs for the legal aspects of permission for visits) to you. And Allāh is All-Knowing, All-Wise.

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allāh makes clear His *Ayāt* (Commandments and legal obligations) for you. And Allāh is All-Knowing, All-Wise.

60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allāh is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on

هُمُ الْفَاسِقُونَ ﴿٥٥﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا

الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ
وَمَا أُولَئِكَ إِلَّا فِي النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَعِذَّ بَيْنَ
مَلَكَتْ أَيْمَانُكُمُ وَالَّذِينَ لَمْ يَلْعَنُوا الْحَلْمُ مِنْكُمْ
ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ
الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هَؤُلَاءِ مِنْ أَنْ
تَبْتَغُوا بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَعِذُوا
كَمَا اسْتَعِذَ الَّذِينَ مِنْ قَبْلِهِمْ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
ثِيَابَهُنَّ عَوْرَتُهُنَّ حَتَّى يُبَيِّنَ لَهُنَّ
يَسْتَعِظْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٦٠﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ

the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh (i.e. say: *As-Salāmu 'Alaikum* ورحمة الله وبركاته *wa Rahmatullāhi wa Barakātuhi* — peace be on you and Allāh's Mercy and His Blessings),^[1] blessed and good. Thus Allāh makes clear the *Ayāt* (these Verses or your religious symbols and signs, etc.) to you that you may understand.

62. The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So, if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment (i.e. his *Sunnah* — legal ways, orders, acts of

تَاْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ
بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ
بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ
بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ
بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ
يَمِينُكُمْ أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا إِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ
عِنْدِ اللَّهِ بُرُكَةٌ طَيِّبَةٌ كَذَلِكَ
يُتَيَّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٦٦﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا
حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ
أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ
فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ
شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٧﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ
الَّذِينَ يَسْتَلْطُونَ مِنْكُمْ لَوْلَا فَلْيَحْذَرِ
الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ
أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٨﴾

^[1] (V.24:61) If there is no body in the house, say: السلام علينا وعلى عباد الله الصالحين (peace be upon us and on the righteous slaves of Allāh).

worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ يَوْمَ تَرجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

Sūrat Al-Furqān (The Criterion) 25

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Blessed is He Who sent down the Criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muhammad ﷺ) that he may be a warner to the *Ālamīn* (mankind and jinn).

بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ﴿٢﴾

3. Yet they have taken besides Him other *alihāh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسَهُمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا تُشْرِكُوا ﴿٣﴾

4. Those who disbelieve say: "This (the Qur'ān) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie."

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ﴿٤﴾

5. And they say: "Tales of the ancients which

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا

he has written down, and they are dictated to him morning and afternoon.”

6. Say: “It (this Qur’ān) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful.”

7. And they say: “Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him?”

8. “Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?” And the *Zālimūn* (polytheists and wrongdoers) say: “You follow none but a man bewitched.”

9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

10. Blessed is He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

14. Exclaim not today for one destruction, but exclaim for much destruction.

15. Say: (O Muhammad ﷺ) “Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqūn* (the pious. See

فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ

وَالْأَرْضِ إِنَّهُمْ كَانَ غَفُورًا رَحِيمًا ﴿٦﴾

وَقَالُوا مَا لَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ

وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ

مَلَائِكٌ فَيَكُوبُتَ مَعَهُ نَذِيرًا ﴿٧﴾

أَوْ يُنَزِّلَ إِلَيْهِ كَنْزًا أَوْ تَكُونُ لَهُ جَنَّةٌ

يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ

تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ

فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

بَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ

ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

وَيَجْعَلُ لَكَ قُصُورًا ﴿١٠﴾

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ

بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا

وَذَفِيرًا ﴿١٢﴾

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا

هُنَالِكَ ثُبُورًا ﴿١٣﴾

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا

كَثِيرًا ﴿١٤﴾

قُلْ أَذَلُّ لَكُمْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي

وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً

V.2:2)?” It will be theirs as a reward and as a final destination.

وَمَصِيرًا ﴿١٥﴾

16. For them there will be therein all that they desire, and they will abide (therein forever). It is a promise binding upon your Lord that must be fulfilled.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُورًا ﴿١٦﴾

17. And on the Day when He will gather them together and that which they worship besides Allāh [idols, angels, pious men, saints^[1]]. He will say: “Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?”

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

18. They will say: “Glorified are You! It was not for us to take any *Auliya*’ (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).”

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

19. Thus they (false gods — all deities other than Allāh) will deny you (polytheists) regarding what you say (that they are gods besides Allāh), then you can neither avert (the punishment) nor get help. And whoever among you does wrong (i.e. sets up rivals to Allāh), We shall make him taste a great torment.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يظْلِمِ مِنْكُمْ نُزِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer (of everything).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

[1] (V.25:17) Narrated Mu’adh bin Jabal ؓ: The Prophet ﷺ said, “O Mu’adh! Do you know what Allāh’s Right upon His slaves is?” I said, “Allāh and His Messenger know better.” The Prophet ﷺ said, “To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?” I replied, “Allāh and His Messenger know better.” The Prophet ﷺ said, “Not to punish them (if they did so).” [Sahih Al-Bukhari, 9/7373 (O.P.470)]

21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.^[1]

22. On the Day they will see the angels — no glad tidings will there be for the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and acted practically on its legal orders and obligations — see the footnote of V.2:193].

23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

24. The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

26. The sovereignty on that Day will be the true (sovereignty) belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allāh — Islāmic Monotheism).

27. And (remember) the Day when the *Zālim* (wrongdoer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ)."^[2]

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا ﴿٢١﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا ﴿٢٢﴾

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْعَنَمِ وَنِزْلُ الْمَلَائِكَةِ تَنْزِيلًا ﴿٢٥﴾

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

^[1] (V.25:21) See the footnote of (V.22:9).

^[2] (V.25:27) See the footnote of (V.3:85).

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalīl* (an intimate friend)!"

يَوَيْلَ لِيَ لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا ﴿٢٨﴾

29. "He indeed led me astray from the Reminder (this Qur'ān) after it had come to me. And *Shaitān* (Satan) is to man ever a deserter in the hour of need." (*Tafsir Al-Qurtubi*)

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي
وَكَارَ السَّيِّطُنُ لِلْإِنْسَنِ خَدُولًا ﴿٢٩﴾

30. And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ān (neither listened to it nor acted on its laws and teachings).

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا
الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

31. Thus have We made for every Prophet an enemy among the *Mujrimūn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ
وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet ﷺ in 23 years).

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ
جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَفَعْنَاهُ تَرْتِيلًا ﴿٣٢﴾

33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.^[1]

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
أُولَٰئِكَ سَرْمَكَا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

35. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)], and placed his brother Hārūn (Aaron) with him as a helper;

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَهُ
آخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

36. And We said: "Go you both to the people who have denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا
بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

37. And Nūh's (Noah's) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We

وَقَوْمُ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا

^[1] (V.25:34) See the footnote of (V.17:97).

have prepared a painful torment for the *Zālimūn* (polytheists and wrongdoers).

38. And (also) ‘Ād and Thamūd, and the dwellers of Ar-Rass, and many generations in between.

39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

40. And indeed they have passed by the town [of Prophet Lūt (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection.

41. And when they see you (O Muhammad ﷺ), they treat you only in mockery (saying): “Is this the one whom Allāh has sent as a Messenger?”

42. “He would have nearly misled us from our *ālihah* (gods), had it not been that we were patient and constant in their worship!” And they will know, when they see the torment, who it is that is most astray from the (Right) Path!

43. Have you (O Muhammad ﷺ) seen him who has taken as his *ilāh* (god) his own vain desire? Would you then be a *Wakīl* (a disposer of his affairs or a watcher) over him?

44. Or do you think that most of them hear or understand? They are only like cattle — nay, they are even farther astray from the Path (i.e. even worse than cattle).

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still — but We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).

46. Then We withdraw it to Us — a gradual concealed withdrawal.

لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ

ذَٰلِكَ كَثِيرًا ﴿٣٨﴾

وَكُلًّا ضَرَبْنَاهُ الْأَمَثَلُ وَكُلًّا تَبَرَّأْنَا

تَنْبِيْرًا ﴿٣٩﴾

وَلَقَدْ أَنزَلْنَا عَلَىٰ آلِ فِرْعَوْنَ آتٍ أَمْطَرْتَ مَطَرَ

السَّوْءِ أَفَلَمْ يَكُونُوا يَرَوْنَهَا بَلْ

كَانُوا لَا يَرْجُونَ شَوْكًَا ﴿٤٠﴾

وَإِذَا رَأَوْكَ إِن يَسْخَرُونَكَ إِلَّا هَزْوًَا هَذَا

الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

إِن كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا لَوْلَا أَن

صَبَرْنَا عَلَيْهِ وَسَوْفَ يَعْلَمُونَ حَيْثُ

يَرَوْنَ الْعَذَابَ مَن أَضَلُّ سَبِيلًا ﴿٤٢﴾

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ

عَلَيْهِ وَكِيلًا ﴿٤٣﴾

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ

يَعْقِلُونَ إِن هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

سَبِيلًا ﴿٤٤﴾

أَلَمْ تَرَ إِلَىٰ رَيْكِ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ

لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ

دَلِيلًا ﴿٤٥﴾

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushūr* (i.e. getting up and going about here and there for daily work, after one's sleep at night or like resurrection after one's death).

وَهُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِيَاسَاوَالنَّوْمَ
سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾

48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا مِّنْ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾

50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allāh, but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَنَّى أَكْثَرُ النَّاسِ إِلَّا كَفُورًا ﴿٥٠﴾

51. And had We willed, We would have raised a warner in every town.

وَلَوْ شِئْنَا لَبعَيْنَاهُ فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾

52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ān).

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

53. And it is He Who has let free the two seas (kinds of water), this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

55. And they (disbelievers, polytheists) worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Satan) against his Lord.

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥٥﴾

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), except that whosoever wills, may take a Path to his Lord."

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves,

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ
بِحَمْدِهِ وَكَفَى بِهِ ذُنُوبَ عِبَادِهِ
خَيْرًا ﴿٥٨﴾

59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (*Istawā*) the Throne (in a manner that suits His Majesty). The Most Gracious (Allāh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Khabīr* (Well-Acquainted with everything, i.e. Allāh).

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا ﴿٥٩﴾

60. And when it is said to them: “Prostrate yourselves to the Most Gracious (Allāh)!” They say: “And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?” And it increases in them only aversion.*

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا
الرَّحْمَنُ أَنَسْجُدُ لِمَا مَرُّنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

61. Blessed is He (Allāh) Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ
فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

62. And He (Allāh) it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَن
أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

63. And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ
هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا
سَلَامًا ﴿٦٣﴾

64. And those who spend the night in worship of their Lord, prostrate and standing.^[1]

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا
وَقِيَامًا ﴿٦٤﴾

65. And those who say: “Our Lord! Avert from

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ

* (V.25:60) Prostration (see the List of Prostration Places at the end).

[1] (V.25:64) Ibn ‘Abbās ؓ said: “Whosoever prayed two *Rak’at* or more after the *Isha* (night) prayer, will be considered like those mentioned in this Verse.” And Al-Kalbi said: “Whosoever prayed two *Rak’at* after the *Maghrib* (evening) prayer, and four *Rak’at* after the *Isha* (night) prayer will be considered like those mentioned in this Verse.” (*Tafsīr Al-Qurtubī*).

us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment.”

66. Evil indeed it (Hell) is as an abode and as a place to rest in.

67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

68. And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this, shall receive the punishment.^[1]

69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

70. Except those who repent and believe (in Islāmic Monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Ever Oft-Forgiving, Most Merciful.^[2]

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allāh with true repentance.

72. And those who do not bear witness to falsehood, and if they pass by some evil play or

جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿١٥﴾

إِنَّهَا سَاءَتْ مُسَقَّرًا وَمُقَامًا ﴿١٦﴾

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿١٧﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿١٩﴾

إِلَّا مَنِ تَابَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٢٠﴾

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٢١﴾

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا

^[1] (V.25:68)

A) See the footnote of (V.2:22).

B) See the footnote of (V.4:135).

^[2] (V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allāh's sake) and *Hajj* (pilgrimage to Makkah). (*Al-Lu'lu' wal-Marjān*, Vol. 1, Chapter 52)

Narrated Ibn ‘Abbās ؓ: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad ﷺ and said: “O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.” So the Divine Verses came: “Those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden except for just cause, nor commit illegal sexual intercourse.” (V.25:68) “... Except those who repent...” (V.25:70).

And there was also revealed: “Say: ‘O *Ībādī* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful..” (V.39:53). [*Sahih Al-Bukhari*, 6/4810 (O.P.334)]

evil talk, they pass by it with dignity.

بِالْغَوْرِ مَرُّوا كِرَامًا ﴿٧٢﴾

73. And those who, when they are reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

74. And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqūn* (the pious. See V.2:2).”

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

أُولَئِكَ يَجْزُونَ الْعُرْفَةَ بِمَا صَبَرُوا وَلِقَوْهُمْ فِيهَا نَجْدَةٌ وَسَلَامًا ﴿٧٥﴾

76. Abiding therein — excellent it is as an abode, and as a place to rest in.

حَالِدِينَ فِيهَا حَسُنَتْ مُسَقَّرًا وَمَقَامًا ﴿٧٦﴾

77. Say (O Muhammad ﷺ to the disbelievers): “My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable, permanent punishment).”

قُلْ مَا يَعْبُدُوا إِلَهًا إِلَّا لِيُذَكِّرُوا لَوْ لَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

Sūrat Ash-Shu‘arā’ (The Poets) 26

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Tā-Sīn-Mīm.

طس

[These letters are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings.]

2. These are the Verses of the manifest Book [(this Qur’ān), which was promised by Allāh in the Taurāt (Torah) and the Injil (Gospel), makes things clear].

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢٦﴾

3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do

لَعَلَّكَ بِنِعْمَتِ رَبِّكَ أَكْثَرَ تَعْلَمُ ﴿٢٧﴾

not become believers [in your *Risālah* (Messengership), i.e., in your Message of Islāmic Monotheism].^[1]

4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

5. And never comes there to them a Reminder as a recent revelation from the Most Gracious (Allāh), but they turn away therefrom.

6. So, they have indeed denied (the truth — this Qur‘ān), then the news of what they mocked at will come to them.

7. Do they not observe the earth — how much of every good kind We cause to grow therein?

8. Verily, in this is an *Ayāh* (proof or sign), yet most of them (polytheists, pagans, who do not believe in Resurrection) are not believers.

9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

10. And (remember) when your Lord called Mūsā (Moses) (saying): “Go to the people who are *Zālimūn* (polytheists and wrongdoers) —

11. “The people of Fir‘aun (Pharaoh). Will they not fear Allāh and become righteous?”

12. He said: “My Lord! Verily, I fear that they will deny me,

13. “And my breast straitens, and my tongue expresses not well. So send for Hārūn (Aaron) (to come along with me).

14. “And they have a charge of crime against me, and I fear they will kill me.”

15. (Allāh) said: “Nay! Go you both with Our Signs. Verily, We shall be with you, listening.

16. “And go both of you to Fir‘aun (Pharaoh), and say: ‘We are the Messengers of the Lord of the ‘*Ālamīn* (mankind, jinn and all that exists),

إِنْ شَاءَ نَزَّلَ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ

أَعْنَاقُهُمْ هُمْ خَاضِعِينَ ﴿٤﴾

وَمَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّنَ الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا

عَنْهُ مُعْرِضِينَ ﴿٥﴾

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ

يَسْتَهْزِئُونَ ﴿٦﴾

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجِ

كَرِيمٍ ﴿٧﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أَنْتَ الْقَوْمَ

الظَّالِمِينَ ﴿١٠﴾

قَوْمَ فِرْعَوْنَ أَلَا يَنْقُوتُ ﴿١١﴾

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾

وَيَضِيقُ صَدْرِي وَلَا يَتَطَلَّقُ لِسَانِي فَأَرْسِلْ

إِلَيَّ هَارُونَ ﴿١٣﴾

وَهُم عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾

قَالَ كَلَّا فَادْهَبَا يَتَّبِعِنَا إِنَّا مَعَكُمْ

مُسْتَمِعُونَ ﴿١٥﴾

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ

الْعَالَمِينَ ﴿١٦﴾

[1] (V.26:3) See the footnote of (V.3:85).

17. “So allow the Children of Israel to go with us.”

أَنْ أَرْسِلَ مَعًا بَنِي إِسْرَءِيلَ ﴿٧﴾

18. [Fir‘aun (Pharaoh)] said [to Mūsā (Moses)]: “Did we not bring you up among us as a child? And you did dwell many years of your life with us.

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿٨﴾

19. “And you did your deed, which you did (i.e. the crime of killing a man). While you were one of the ingrates.”

وَفَعَلْتَ فَعَلْتَكِ الْفِعْلَ الَّذِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿٩﴾

20. Mūsā (Moses) said: “I did it then, when I was ignorant (as regards my Lord and His Message).

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿١٠﴾

21. “So, I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿١١﴾

22. “And this is the past favour with which you reproach me, — that you have enslaved the Children of Israel.”

وَذَلِكَ نِعْمَةٌ تَمُنُّهَا عَلَى أَنْ عَبَّدَتْ بَنِي إِسْرَءِيلَ ﴿١٢﴾

23. Fir‘aun (Pharaoh) said: “And what is the Lord of the ‘*Ālamīn*’ (mankind, jinn and all that exists)?”

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿١٣﴾

24. [Mūsā (Moses)] said: “The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.”

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿١٤﴾

25. [Fir‘aun (Pharaoh)] said to those around him: “Do you not hear (what he says)?”

قَالَ لِمَنْ حَوَالَهُ أَلَا تَسْمَعُونَ ﴿١٥﴾

26. [Mūsā (Moses)] said: “Your Lord and the Lord of your ancient fathers!”

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٦﴾

27. [Fir‘aun (Pharaoh)] said: “Verily, your Messenger who has been sent to you is a madman!”

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿١٧﴾

28. [Mūsā (Moses)] said: “The Lord of the east and the west, and all that is between them, if you did but understand!”

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١٨﴾

29. [Fir‘aun (Pharaoh)] said: “If you choose an *ilāh* (god) other than me, I will certainly put you among the prisoners.”

قَالَ لَنْ أَخَذَتْ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿١٩﴾

30. [Mūsā (Moses)] said: "Even if I bring you something manifest (and convincing)?"

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!"

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٣١﴾

32. So [Mūsā (Moses)] threw his stick, and behold, it was a serpent, manifest.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

33. And he drew out his hand, and behold, it was white to all beholders!

وَمَرَرَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنّٰظِرِيْنَ ﴿٣٣﴾

34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾

35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

يُرِيدُ أَنْ يَمُخِّرَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

36. They said: "Put him off and his brother (for a while), and send callers to the cities;

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْعُفْ فِي الدّٰلِيْنَ

حٰشِرِيْنَ ﴿٣٦﴾

37. "To bring up to you every well-versed sorcerer."

يَأْتُونَكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٣٧﴾

38. So, the sorcerers were assembled at a fixed time on a day appointed.

فَجُمِعَ السّٰحِرَةُ لِيَمِيقَةِ يَوْمٍ مّٰعْلُومٍ ﴿٣٨﴾

39. And it was said to the people: "Are you (too) going to assemble?"

وَقِيلَ لِلنّٰسِ هَلْ أَنْتُمْ مُّجْتَمِعُونَ ﴿٣٩﴾

40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh's) religion of disbelief] if they are the winners."

لَعَلَّنَا نَتَّبِعَ السّٰحِرَةَ إِنْ كَانُوا هُمْ الْغٰلِبِيْنَ ﴿٤٠﴾

41. So, when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

فَلَمَّآ جَاءَ السّٰحِرَةُ قَالُوا لِفِرْعَوْنَ أَإِن لَّنَا أَجْرٌ

إِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿٤١﴾

42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمَقْرَبِيْنَ ﴿٤٢﴾

43. Mūsā (Moses) said to them: "Throw what you are going to throw!"

قَالَ لَهُمْ مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلقُونَ ﴿٤٣﴾

44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"

فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ

فِرْعَوْنَ إِنَّا لَنَحْنُ الْغٰلِبُونَ ﴿٤٤﴾

45. Then Mūsā (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!

فَأَلْقَى مُّوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا

يَأْفِكُونَ ﴿٤٥﴾

46. And the sorcerers fell down prostrate.

فَأَلْقَى السّٰحِرَةُ سِجِّدِيْنَ ﴿٤٦﴾

47. Saying: “We believe in the Lord of the ‘Ālamīn (mankind, jinn and all that exists).

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

48. “The Lord of Mūsā (Moses) and Hārūn (Aaron).”

رَبِّ مُوسَىٰ وَهَارُونَ ﴿٤٨﴾

49. [Fir‘aun (Pharaoh)] said: “You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.”

قَالَ آمَنْتُمْ لَمْ يَكُنْ لِي بِإِذْنِكُمْ إِنتُمْ كَاذِبُونَ ﴿٤٩﴾
لَكِنَّكُمْ الَّذِي عَلَّمَكُمَ السِّحْرَ فَلَسَوْفَ نَعْتَمِدُ لَأَقْطِيعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ وَلَا ضَلِيلَ لَكُمْ أَجْمَعِينَ ﴿٥٠﴾

50. They said: “No harm! Surely, to our Lord (Allāh) we are to return.

قَالُوا لَا ضَرَرَ لَنَا إِلَىٰ رَبِّنَا مُتْقَلِبُونَ ﴿٥٠﴾

51. “Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mūsā (Moses) and in the Monotheism which he has brought from Allāh].”

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

52. And We revealed to Mūsā (Moses), saying: “Depart by night with My slaves, verily, you will be pursued.”

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِلَيْنَا فَارْجِعْ ﴿٥٢﴾

53. Then Fir‘aun (Pharaoh) sent callers to (all) the cities.

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

54. (Saying): “Verily, these indeed are but a small band.

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

55. “And verily, they have done what has enraged us.

وَأَنَّهُمْ لَنَا لَآغِطُونَ ﴿٥٥﴾

56. “But we are a host all assembled, amply forewarned.”

وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴿٥٦﴾

57. So, We expelled them from gardens and springs,

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

58. Treasures, and every kind of honourable place.

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

59. Thus [We turned them (Pharaoh’s people) out] and We caused the Children of Israel to inherit them.

كَذَٰلِكَ وَأَوْثَنَاهَا بِبَيْتِ إِسْرَءِيلَ ﴿٥٩﴾

60. So, they pursued them at sunrise.

فَاتَّبَعُوهُمْ مُتْرِفِينَ ﴿٦٠﴾

61. And when the two hosts saw each other, the companions of Mūsā (Moses) said: “We are sure to be overtaken.”

فَلَمَّا تَرَاهُ الثَّاقِمَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ﴿٦١﴾

62. [Mūsā (Moses)] said: "Nay, verily with me is my Lord. He will guide me."

63. Then We revealed to Mūsā (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain.

64. Then We brought near the others [Fir'aun's (Pharaoh's) party] to that place.

65. And We saved Mūsā (Moses) and all those with him.

66. Then We drowned the others.

67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

69. And recite to them the story of Ibrāhīm (Abraham).

70. When he said to his father and his people: "What do you worship?"

71. They said: "We worship idols, and to them we are ever devoted."

72. He said: "Do they hear you when you call on (them)?"

73. "Or do they benefit you or do they harm (you)?"

74. They said: "(Nay) but we found our fathers doing so."

75. He said: "Do you observe that which you have been worshipping

76. "You and your ancient fathers?"

77. "Verily, they are enemies to me, except the Lord of the 'Ālamīn (mankind, jinn and all that exists),

78. "Who has created me, and it is He Who guides me.

79. "And it is He Who feeds me and gives me to drink.

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٢٢﴾

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ يَعْصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فَرَقٍ كَالطُّورِ

الْعَظِيمِ ﴿٢٣﴾

وَأَرْفَأْنَاهُمْ الْآخِرِينَ ﴿٢٤﴾

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٢٥﴾

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٢٦﴾

إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ﴿٢٧﴾

وَلِٰنَ رَبِّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢٨﴾

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٢٩﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٣٠﴾

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَنكِينَ ﴿٣١﴾

قَالَ هَلْ يَسْمَعُونَكُمُ إِذْ تَدْعُونَ ﴿٣٢﴾

أَوْ يَنْفَعُونَكُمُ أَوْ يَضُرُّونَ ﴿٣٣﴾

قَالُوا بَلَىٰ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٣٥﴾

أَنْتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ﴿٣٦﴾

فَأَنَّهُمْ عُدُوِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٣٧﴾

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٣٨﴾

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٣٩﴾

80. “And when I am ill, it is He Who cures me.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

81. “And Who will cause me to die, and then will bring me to life (again).

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

82. “And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection).

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ
الْذِينِ ﴿٨٢﴾

83. My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّ
بِالصَّالِحِينَ ﴿٨٣﴾

84. And grant me an honourable mention in later generations.

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

85. And make me one of the inheritors of the Paradise of Delight.

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

86. And forgive my father, verily, he is of the erring.

وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾

87. And disgrace me not on the Day when (all the creatures) will be resurrected.

وَلَا تُخْزِنِي يَوْمَ يُنْعَثُونَ ﴿٨٧﴾

88. The Day whereon neither wealth nor sons will avail,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

89. Except him who comes to Allāh with a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)].”

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

90. And Paradise will be brought near to the *Muttaqūn* (the pious. See V.2:2).

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

91. And the (Hell) Fire will be placed in full view of the erring.

وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

92. And it will be said to them: “Where are those (the false gods whom you used to set up as rivals with Allāh) that you used to worship.

وَقِيلَ لَهُمْ إِنَّمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

93. “Instead of Allāh? Can they help you or (even) help themselves?”

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكَ أَوْ يَنْصُرُونَ ﴿٩٣﴾

94. Then they will be thrown on their faces into the (Fire), they and the *Ghāwūn* (devils, and those who were in error).

فَكُذِّبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾

95. And the whole hosts of *Iblīs* (Satan) together.

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

96. They will say while contending therein,

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

97. By Allāh, we were truly in a manifest error,

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾

98. When we held you (false gods) as equals (in worship) with the Lord of the 'Ālamīn (mankind, jinn and all that exists);

إِذْ تُسَوِّبُكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾

99. And none has brought us into error except the *Mujrimūn* [*Iblīs* (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors].

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

100. Now we have no intercessors,

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

101. Nor a close friend (to help us).

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

فَلَوْ أَن لَنَا كَرَّةٌ فَبَتُوكُنَّ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

103. Verily, in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

وَلَا رَيْكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

105. The people of Nūh (Noah) denied the Messengers.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

106. When their brother Nūh (Noah) said to them: "Will you not fear Allāh and obey Him?"

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

107. "I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

108. "So fear Allāh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾

109. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرْتُ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

110. "So keep your duty to Allāh, fear Him and obey me."

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾

111. They said: "Shall we believe in you, when the meanest (of the people) follow you?"

قَالُوا أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾

112. He said: "And what knowledge have I of what they used to do?"

قَالَ وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

113. "Their account is only with my Lord, if you could (but) know.

إِنْ حَسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

114. "And I am not going to drive away the believers.

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

115. "I am only a plain warner."

إِن أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾

116. They said: “If you cease not, O Nūh (Noah) you will surely be among those stoned (to death).”

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنُوحُ لَتَكُونَنَّ مِنَ
الْمَرْجُومِينَ ﴿١١٦﴾

117. He said: “My Lord! Verily, my people have denied me.

قَالَ رَبِّ إِنِّي قَدْ جِئْتُكَ بِكَذِّبُونَ ﴿١١٧﴾

118. “Therefore judge You between me and them, and save me and those of the believers who are with me.”

فَاتَّخِذْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ
الْمُؤْمِنِينَ ﴿١١٨﴾

119. And We saved him and those with him in the laden ship.

فَانجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾

120. Then We drowned the rest (disbelievers) thereafter.

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾

121. Verily, in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ
مُؤْمِنِينَ ﴿١٢١﴾

122. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

123. ‘Ād (people) denied the Messengers.

كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾

124. When their brother Hūd said to them: “Will you not fear Allāh and obey Him?”

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

125. “Verily, I am a trustworthy Messenger to you.

إِنِّي لَكُمُ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

126. “So fear Allāh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾

127. “No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the ‘Ālamīn (mankind, jinn, and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى
رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

128. “Do you build high palaces on every high place, while you do not live in them?”

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾

129. “And do you get for yourselves palaces (fine buildings) as if you will live therein forever?^[1]

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ ﴿١٢٩﴾

130. “And when you seize (somebody), seize you (him) as tyrants?”

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

131. “So fear Allāh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٣١﴾

[1] (V.26:129) See the footnote (c) of (V.9:111).

132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.

وَاتَّقُوا اللَّهَ الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾

133. "He has aided you with cattle and children.

أَمَدَّكُمْ بِالْعَلَمِ وَبَنِينَ ﴿١٣٣﴾

134. "And gardens and springs.

وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾

135. "Verily, I fear for you the torment of a Great Day."

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

136. They said: "It is the same to us whether you preach or be not of those who preach.

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾

137. "This is no other than the false tales and religion of the ancients, (*Tafsir At-Tabarī*)

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

138. "And we are not going to be punished."

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾

140. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

141. Thamūd (people) denied the Messengers.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾

142. When their brother Sālih said to them: "Will you not fear Allāh and obey Him?"

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

143. "I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

144. "So fear Allāh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٤٤﴾

145. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

146. "Will you be left secure in that which you have here?"

أَتَذَرُونَ فِي مَا هَاهُنَا ءِامْنِينَ ﴿١٤٦﴾

147. "In gardens and springs.

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

148. "And green crops (field) and date palms with soft spadix.

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾

149. "And you hew out in the mountains, houses with great skill.

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾

150. “So fear Allāh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٥٠

151. “And follow not the command of *Al-Musrifūn* (i.e. their chiefs, leaders who were polytheists, criminals and sinners),

وَلَا تُطِيعُوا أَمْرَ الْمُصْرِفِينَ ١٥١

152. “Who make mischief in the land, and reform not.”

الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ١٥٢

153. They said: “You are only of those bewitched!

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ١٥٣

154. “You are but a human being like us. Then bring us a sign if you are of the truthful.”

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ

مِنَ الصّٰدِقِينَ ١٥٤

155. He said: “Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

قَالَ هَذِهِ نَافَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ

مَعْلُومٍ ١٥٥

156. “And touch her not with harm, lest the torment of a Great Day should seize you.”

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ

عَظِيمٍ ١٥٦

157. But they killed her, and then they became regretful.

فَعَقَرُوهَا فَاصْبَحُوا نَدِمِينَ ١٥٧

158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا

كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ١٥٨

159. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١٥٩

160. The people of Lūt (Lot) (— who dwelt in the towns of Sodom in Palestine) denied the Messengers.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ١٦٠

161. When their brother Lūt (Lot) said to them: “Will you not fear Allāh and obey Him?”

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ١٦١

162. “Verily, I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٦٢

163. “So fear Allāh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٦٣

164. “No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the ‘Ālamīn (mankind, jinn and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ

رَبِّ الْعَالَمِينَ ١٦٤

165. “Go you into the males of the ‘Ālamīn (mankind),

أَتَاتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ١٦٥

166. "And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

167. They said: "If you cease not. O Lūt (Lot)! Verily, you will be one of those who are driven out!"

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾

168. He said: "I am indeed of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾

169. "My Lord! Save me and my family from what they do."

رَبِّ يَحْنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

170. So, We saved him and his family, all,

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

171. Except an old woman (his wife) among those who remained behind.

إِلَّا عَجُوزًا فِي الْغَدِيرِ ﴿١٧١﴾

172. Then afterward We destroyed the others.

ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٧٢﴾

173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾

174. Verily, in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾

175. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

وَلَنْ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾

176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers.

كَذَّبَ أَصْحَابُ آلِ أَيْكَاهَ الْمُرْسَلِينَ ﴿١٧٦﴾

177. When Shu'aib said to them: "Will you not fear Allāh and obey Him?"

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

178. "I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

179. "So fear Allāh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمَلَكُمْ ﴿١٧٩﴾

180. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

181. "Give full measure, and cause no loss (to others).

﴿١٨١﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾

182. "And weigh with the true and straight balance.

وَزِنُوا بِالْقِسْطِ أَلْمَسْتَقِيمِ ﴿١٨٢﴾

183. "And defraud not people by reducing their

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي

things, nor do evil, making corruption and mischief in the land.

وَالْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

184. “And fear Him Who created you and the generations of the men of old.”

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٨٤﴾

185. They said: “You are only one of those bewitched!

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾

186. “You are but a human being like us and verily, we think that you are one of the liars!

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ

الكَذِبِينَ ﴿١٨٦﴾

187. “So, cause pieces of the heaven to fall on us, if you are of the truthful!”

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ

مِنَ الصَّادِقِينَ ﴿١٨٧﴾

188. He said: “My Lord is the Best Knower of what you do.”

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾

189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ إِنَّهُ

كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾

190. Verily in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾

191. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

وَلِئِنْ رَبُّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾

192. And truly, this (the Qur’ān) is a revelation from the Lord of the ‘Ālamīn (mankind, jinn and all that exists),

وَلَئِنَّ لَنَنْزِيلَ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾

193. Which the trustworthy Rūh [Jibrāil (Gabriel)] has brought down

نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners,

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

195. In the plain Arabic language.

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾

196. And verily, it (the Qur’ān, and its revelation to Prophet Muhammad ﷺ) is (announced) in the Scriptures [i.e. the Taurāt (Torah) and the Injil (Gospel)] of former people.

وَإِنَّمَا لَنِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

197. Is it not a sign to them that the learned scholars (like ‘Abdullāh bin Salām ؑ who embraced Islām)^[1] of the Children of Israel knew it (as true)?

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي

إِسْرَءِيلَ ﴿١٩٧﴾

[1] (V.26:197) See the footnote of (V.5:66) [The story about ‘Abdullāh bin Salām ؑ].

198. And if We had revealed it (this Qur’ān) to any of the non-Arabs,

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

199. And he had recited it to them, they would not have believed in it.

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾

200. Thus have We caused it (the denial of the Qur’ān) to enter the hearts of the *Mūjrimūn* (criminals, polytheists, sinners).

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

201. They will not believe in it until they see the painful torment.

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

202. It shall come to them of a sudden, while they perceive it not.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

203. Then they will say: “Can we be respited?”

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾

204. Would they then wish for Our torment to be hastened on?

أَفِعْدَابًا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

205. Think, (even) if We do let them enjoy for years,

أَفَرَأَيْتَ إِن مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾

206. And afterwards comes to them that (punishment) which they had been promised,

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

207. All that with which they used to enjoy shall not avail them.

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ﴿٢٠٧﴾

208. And never did We destroy a township but it had its warners

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٨﴾

209. By way of reminder, and We have never been unjust.

ذَكَرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾

210. And it is not the *Shayātīn* (devils) who have brought it (this Qur’ān) down.

وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾

211. Neither would it suit them nor they can (produce it).

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾

212. Verily, they have been removed far from hearing it.

إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ ﴿٢١٢﴾

213. So, invoke not with Allāh another *ilāh* (god) lest you should be among those who receive punishment.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾

214. And warn your tribe (O Muhammad ﷺ) of near kindred.^[1]

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

[1] (V.26:214) Narrated Ibn ‘Abbās ؓ: When the Verse: “And warn your tribe (O Muhammad ﷺ) of near kindred.” was revealed, Allāh’s Messenger ﷺ went out, and when he had ascended As-Safa mountain, he shouted, “*Ya Sabāhāh!*” The people said, “Who is that?” Then they gathered around him, whereupon he said, “Do you=

215. And be kind and humble to the believers who follow you.

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ

الْمُؤْمِنِينَ ﴿٢١٥﴾

216. Then if they disobey you, say: “I am innocent of what you do.”

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

217. And put your trust in the All-Mighty, the Most Merciful,

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers).

الَّذِي يَرْنِكَ حِينَ تَقُومُ ﴿٢١٨﴾

219. And your movements among those who fall prostrate (to Allāh in the five compulsory congregational prayers).

وَتَقَلُّبِكَ فِي السَّجِدِينَ ﴿٢١٩﴾

220. Verily, He, only He, is the All-Hearer, the All-Knower.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

221. Shall I inform you (O people!) upon whom the *Shayātin* (devils) descend?

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيَاطِينُ ﴿٢٢١﴾

222. They descend on every lying, sinful person.

نَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.

يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبٌ ﴿٢٢٣﴾

224. As for the poets, the erring ones follow them,

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾

225. See you not that they speak about every subject (praising people — right or wrong) in their poetry?

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

226. And that they say what they do not do.

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

227. Except those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged [by replying back in poetry to the

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا

اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا

وَسِعَاظُ الَّذِينَ ظَلَمُوا أَىٰ مُنْقَلَبٍ يَقَالُونَ ﴿٢٢٧﴾

=see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?” They said, “We have never heard you telling a lie.” Then he said, “I am a plain warner to you of a coming severe punishment.” Abū Lahab said: “May you perish! You gathered us only for this reason?” Then Abū Lahab went away. So *Sūrat Al-Masad* “Perish the hands of Abu Lahab!” (V.111:1) was revealed. [*Sahih Al-Bukhari*, 6/4971 (O.P.495)]

* “*Ya Sabāhāh!*” is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

Sūrat An-Naml
(The Ants) 27

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ النَّمْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Tā-Sīn.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

These are the Verses of the Qur'ān, and (it is) a Book (that makes things) clear;

2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allāh (i.e. Islāmic Monotheism)].

3. Those who perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).

4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.

5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

6. And verily, you (O Muhammad ﷺ) are being taught the Qur'ān from One, All-Wise, All-Knowing.

7. (Remember) when Mūsā (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

8. But when he came to it, he was called:

طَسَّ تِلْكَ أَيْدُ الْقُرْآنِ وَكِتَابِ

مُبِينٍ

هَذَى وَشَرَى لِلْمُؤْمِنِينَ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ

فَهُمْ يَظُنُّونَ

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي

الْآخِرَةِ هُمُ الْآخِضُونَ

وَأَنَّكَ نَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ

عَلِيمٍ

إِذْ قَالَ مُوسَى لِأَهْلِيهِ إِتَيْتُ نَارًا سَتَانِيكُمْ

مِنْهَا بِخَرٍ أَوْ آتَيْكُمْ بِهِ نَارًا لَعَلَّكُمْ

تَصْطَلُونَ

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مِنْ فِي النَّارِ وَمَنْ

“Blessed is whosoever is in the fire, and whosoever is round about it! And Glorified is Allāh, the Lord of the ‘Ālamīn (mankind, jinn and all that exists).

حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾

9. “O Mūsā (Moses)! Verily, it is I, Allāh, the All-Mighty, the All-Wise.

يَمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. “And throw down your stick!” But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) “O Mūsā (Moses)! Fear not: verily, the Messengers fear not in front of Me.

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ

لَدَى الْمُرْسَلُونَ ﴿١٠﴾

11. “Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي

عَفُورٌ رَحِيمٌ ﴿١١﴾

12. “And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir‘aun (Pharaoh) and his people. Verily, they are a people who are *Fāsiqūn* (rebellious, disobedient to Allāh).

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ سُوءٍ فَتَسْعَ أَيْدِيكَ إِلَى فُرْعُونَ وَقَوْمِهِ إِنَّهُمْ كَانُوا

قَوْمًا فَاسِقِينَ ﴿١٢﴾

13. But when Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: “This is a manifest magic.”

فَلَمَّا جَاءَتْهُمْ ءَايَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ

مُفْتٍ ﴿١٣﴾

14. And they denied them (those *Ayāt*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayāt*) are from Allāh, and Mūsā (Moses) is the Messenger of Allāh in truth, but they disliked to obey Mūsā (Moses), and hated to believe in his Message of Monotheism]. So, see what was the end of the *Mufsidūn* (disbelievers, evildoers, liars and disobedient to Allāh).

وَحَدَّوْا بِهَا وَاسْتَفْتَقَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

15. And indeed We gave knowledge to Dāwūd (David) and Sulaimān (Solomon), and they both said: “All praise and thanks are Allāh’s, Who has preferred us above many of His believing slaves!”

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَ الْخَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ

الْمُؤْمِنِينَ ﴿١٥﴾

16. And Sulaimān (Solomon) inherited (the knowledge of) Dāwūd (David). He said: “O mankind! We have been taught the language of

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَأَيُّهَا النَّاسُ

عُلِّمْنَا مَنَاطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ

birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allāh)."

17. And there were gathered before Sulaimān (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).

18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not."

19. So he [Sulaimān (Solomon)] smiled, amused at her speech^[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason."

22. But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

23. "I found a woman ruling over them, she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

24. "I found her and her people worshipping the sun instead of Allāh, and *Shaitān* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) way, so they have no guidance."

هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

وَحِشْرَ إِسْلِيمَينَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ
وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ
يَأَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُم لَّا
يَحْطَمَنَّكُمْ سُلَيْمَينَ وَجُنُودُهُ وَهُمْ لَا
يَشْعُرُونَ ﴿١٨﴾

فَنَسِمَ صَاحِبُكَ مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي
أَن أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَالِدَيْكَ وَأَن أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَذِلَّ لِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

وَتَقَفَّ الطَّيْرُ فَقَالَ مَا لِيَ لَا أَرَى
الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ
لِيَآتِيَنِي إِنْ سُلِّطْتُ عَلَيْهِ ﴿٢١﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ حُطُّ
بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَاءٍ يُقِينُ ﴿٢٢﴾

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ
كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ
اللَّهِ وَزَيَّنَّ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ
عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

^[1] (V.27:19) See the footnote of (V.6:143).

25. [As *Shaitān* (Satan) has barred them from Allāh's way] so they do not worship (prostrate themselves before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. (*Tafsir At-Tabarī*)

26. Allāh, *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

27. [Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.

28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what (answer) they return."

29. She said: "O chiefs! Verily, here is delivered to me a noble letter,

30. "Verily, it is from Sulaimān (Solomon), and verily, it (reads): In the Name of Allāh, the Most Gracious, the Most Merciful;

31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allāh with full submission)."

32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."

33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

34. She said: "Verily, kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.

35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

﴿٢٧﴾ قَالَ سَنْظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْفَه إِلَيْهِمْ ثُمَّ نَوَّلَ عَنْهُمْ فَأَنْظَرُ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنَّ إِلَهِي إِلَيْكَ كَذَبٌ كَرِيمٌ ﴿٢٩﴾

إِنَّهُمْ مِنْ شَائِمِينَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

أَلَّا تَعْلَمُوا عَلَى وَاتُونِ مُسْلِمِينَ ﴿٣١﴾

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ﴿٣٢﴾

قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَأَوْلُوا بِأَسْ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَهْلَهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

وَأِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

36. So, when (the messengers with the present) came to Sulaimān (Solomon), he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

فَلَمَّا جَاءَ سُلَيْمَانُ قَالَ أَتُمِدُّونَ بِمَالِي فَمَا
آتَيْنِيَ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ
بِهِدْيَتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

37. [Then Sulaimān (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily, shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

ارْجِعْ إِلَيْهِمْ فَلَنَأَيِسَهُمْ بِجُنُودٍ لَا قِيلَ لَهُمْ بِهَا
وَلَنَخْرِجَنَّهُمْ مِنْهَا أَوْ لَعَنَ أَوْلَادَهُمْ وَهُمْ صَاغِرُونَ ﴿٣٧﴾

38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

قَالَ يَبْنَائِيهَا أَلَمْ لَوْ أَنَّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ
يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

39. An *Ifrit* (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong and trustworthy for such work."

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ
مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimān (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord — to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ
قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقَرًّا
عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ
أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ
وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ عَزِيزٌ كَرِيمٌ ﴿٤٠﴾

41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

قَالَ نَكْرِوْهَا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ
مِنَ الْآلِينَ لَا يَهْتَدُونَ ﴿٤١﴾

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimān (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her)."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ
وَأُوْنَيْنَا إِلَيْهِمْ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

43. And that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.

44. It was said to her: "Enter *As-Sarh*" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaimān (Solomon) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit [in Islām, together with Sulaimān (Solomon)] to Allāh, the Lord of the *Ālamīn* (mankind, jinn and all that exists)."

45. And indeed We sent to Thamūd their brother Sālih (Saleh), saying: "Worship Allāh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarrelling with each other."

46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allāh's Mercy)? Why seek you not the forgiveness of Allāh, that you may receive mercy?"

47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allāh; nay, but you are a people that are being tested."

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.

49. They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'"

50. So, they plotted a plot, and We planned a plan, while they perceived not.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فِئَتَانِ يَخْتَصِمُونَ ﴿٤٥﴾

قَالَ يَاقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَّيَّرَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾

قَالُوا نَقَاَسْمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾

وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

51. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ
اَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayāh* (a lesson or a sign) for a people who know.

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him.

وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا
يَتَّقُونَ ﴿٥٣﴾

54. And (remember) Lūt (Lot)! When he said to his people.^[1] Do you commit *Al-Fāhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?”

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ
الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾

55. “Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly.”

أَيُنْكَمُ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ ﴿٥٥﴾

[1] (V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. [See the *Book of History* by Ibn Kathir 'The stories of the Prophets' (كتاب التاريخ لابن كثير).]

56. There was no other answer given by his people except that they said: "Drive out the family of Lūt (Lot) from your city. Verily, these are men who want to be clean and pure!"

﴿مَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ
قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ
أُنَاسٌ يَبْتَغُونَ ﴿٥٦﴾

57. So, We saved him and his family, except his wife. We destined her to be of those who remained behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَاهَا مِنْ
الْعَاقِبِينَ ﴿٥٧﴾

58. And We rained down on them a rain (of stones). So, evil was the rain of those who were warned.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ
الْمُنْذَرِينَ ﴿٥٨﴾

59. Say (O Muhammad ﷺ): "All praise and thanks are Allāh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allāh better, or (all) that they ascribe as partners (to Him)?" (Of course, Allāh is Better).^[1]

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ
أَصْطَفَى ؕ إِنَّ اللَّهَ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

60. Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ
لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
حَدَائِقَ ذَاتِ بَهْجَةٍ مَا كَانَتْ لَكُمْ

^[1] (V.27:59)

A) Narrated Anas ؓ: The Prophet ﷺ said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of Faith:

1) The one to whom Allāh ﷻ and His Messenger (Muhammad ﷺ) become dearer than anything else.

2) Who loves a person and he loves him only for Allāh's sake.

3) Who hates to revert to *Kufr* (disbelief) as he hates to be thrown into the fire." [Sahih Al-Bukhari, 1/16 (O.P.15)]

B) Narrated Abū Hurairah ؓ: Allāh's Messenger ﷺ was asked, "What is the best deed?" He replied, "To believe in Allāh (ﷻ) and His Messenger (Muhammad ﷺ)." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihād* (holy fighting) in Allāh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makkah) *Mabrūr* (which is accepted by Allāh and is performed with the intention of seeking Allāh's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet ﷺ)." [Sahih Al-Bukhari, 1/26 (O.P.25)]

C) Narrated 'Abdullāh ؓ: When the following Verse was revealed: "It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong, i.e., by worshipping others besides Allāh.)..." (V.6:82), the Companions of Allāh's Messenger ﷺ said, "Who is amongst us who had not done *Zulm* (wrong)?" Then Allāh ﷻ revealed: "Verily, joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13) [Sahih Al-Bukhari, 1/32 (O.P.31)]

full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilāh* (god) with Allāh? Nay, but they are a people who ascribe equals (to Him)!

أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَوَلَمْ يَكُنْ مَعَهُ اللَّهُ بِمَا هُمْ قَوْمٌ يَعِدُونَ ﴿٦٥﴾

61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilāh* (god) with Allāh? Nay, but most of them know not!

أَمْ يَكُنْ لَهُ أَكْثَرُ عِلْمٍ مِمَّا يَدْعُونَ ۚ وَلَئِنْ كُنْتُمْ إِلَّا قَوْمٌ لَا يَعْلَمُونَ ﴿٦٦﴾

62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilāh* (god) with Allāh? Little is that you remember!

أَمْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ ۚ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَوَلَمْ يَكُنْ مَعَهُ اللَّهُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٧﴾

63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilāh* (god) with Allāh? High Exalted is Allāh above all that they associate as partners (to Him)!

أَمْ يَهْدِيكُمْ فِي ظُلُمَاتٍ لَّيْلٍ وَنَهَارٍ ۚ وَمَنْ يَرْسِلُ الرِّيحَ بُشْرًا بِبَيْتٍ يَدَّى رَحْمَةٍ ۚ أَوَلَمْ يَكُنْ مَعَهُ اللَّهُ تَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾

64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilāh* (god) with Allāh? Say: "Bring forth your proofs, if you are truthful."

أَمْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَوَلَمْ يَكُنْ مَعَهُ اللَّهُ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٩﴾

65. Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allāh, nor can they perceive when they shall be resurrected."

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٧٠﴾

66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.

بَلِ ادْرَاكُوعُهُمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۚ بَلْ هُمْ مِنْهَا عَمُونَ ﴿٧١﴾

67. And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا ۚ إِنَّا لَمُخْرَجُونَ ﴿٧٢﴾

68. "Indeed we were promised this — we and our forefathers before (us), verily, this is nothing but tales of ancients."

لَقَدْ وَعَدْنَا هَٰذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ ۚ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٧٣﴾

69. Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimūn* (criminals, those who denied Allāh's Messengers and disobeyed Allāh)."

70. And grieve you not over them, nor be straitened (in distress) because of what they plot.

71. And they (the disbelievers in the Oneness of Allāh) say: "When (will) this promise (be fulfilled), if you are truthful?"

72. Say: "Perhaps that which you wish to hasten on, may be close behind you.

73. "Verily, your Lord is full of grace for mankind, but most of them do not give thanks."

74. And verily, your Lord knows what their breasts conceal and what they reveal.

75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. *Al-Lauh Al-Mahfūz*).

76. Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.

77. And truly, it (this Qur'an) is a guide and a mercy for the believers.

78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.

79. So, put your trust in Allāh; surely, you (O Muhammad ﷺ) are on manifest truth.

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

وَلِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

وَلِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

إِنَّ هَذَا الْقُرْآنَ يَنْفُصُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾

وَإِنَّهُمْ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

إِنَّكَ لَا تَسْمَعُ الْمُوتَ وَلَا تَسْمَعُ الدُّعَاءَ إِذَا وَلَوْا مُدْبِرِينَ ﴿٨٠﴾

81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allāh in Islām as Muslims).

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۚ إِنَّ
تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ
مُسْلِمُونَ ﴿٨١﴾

82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast^[1] for them, to speak to them because mankind believed not with certainty in Our *Ayāt* (Verses of the Qur'ān and Prophet Muhammad ﷺ).

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً
مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا
بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),

وَيَوْمَ نَخْتَسِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ
بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"

حَتَّىٰ إِذَا جَاءَهُمْ قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ
تَحِيطُوا بِهَا عِلْمًا أَمَآذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾

85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا
يَنْطِقُونَ ﴿٨٥﴾

86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ
وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٨٦﴾

87. And (remember) the Day on which the Trumpet will be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh will (exempt). And all shall come to Him, humbled.

وَيَوْمَ يُنْفَخُ الصُّورُ فَفَرَجَ مَنَ فِي السَّمَوَاتِ
وَمَنَ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ
دٰخِرِينَ ﴿٨٧﴾

[1] (V.27:82) See the footnote of (V.6:158).

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allāh, Who perfected all things, verily, He is Well-Acquainted with what you do.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَيْسَ لَهُ كُلُّ شَيْءٍ إِنْشَاءً خَيْرٌ بِمَا تَعْمَلُونَ ﴿٨٨﴾

89. Whoever brings a good deed (i.e. belief in the Oneness of Allāh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرَجٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾

90. And whoever brings an evil deed (i.e. *Shirk* — polytheism, disbelief in the Oneness of Allāh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) “Are you being recompensed anything except what you used to do?”

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allāh in Islām).^[1]

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

92. And that I should recite the Qur’ān, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): “I am only one of the warners.”

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

93. And say [(O Muhammad ﷺ) to these polytheists and pagans]: “All praise and thanks are Allāh’s. He will show you His *Ayāt* (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do.”

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

[1] (V.27:91)

a) Narrated Ibn ‘Abbās ؓ: On the day of the conquest of Makkah, Allāh’s Messenger ﷺ said: “Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly.” [Sahih Al-Bukhari, 2/1587 (O.P.657)]

b) See the footnote of (V.2:191).

Sūrat Al-Qasas
(The Narration) 28

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طس

1. Tā-Sīn-Mīm

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).

3. We recite to you some of the news of Mūsā (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ān, and in the Oneness of Allāh).

4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidūn* (i.e. those who commit great sins and crimes, oppressors, tyrants).

5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hāmān and their hosts receive from them that which they feared.

7. And We inspired the mother of Mūsā (Moses) (telling): "Suckle him [Mūsā (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." (*Tafsir Al-Qurtubi*)

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

تَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَى وَفِرْعَوْنَ
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا
شُعْبًا يَنْسَضِعُ طَائِفَةً مِنْهُمْ يُدْخِ
أَبْنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ
مِنَ الْمُفْسِدِينَ

وَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ
الْوَارِثِينَ

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ
وَهُلْمَنَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا
يَحْذَرُونَ

وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ فَإِذَا
خَفِيَ عَلَيْهِ فَكَلَّمِيهِ فِي الْيَمِّ وَلَا تَخَافِي
وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ
الْمُرْسَلِينَ

8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hāmān and their hosts were sinners.

فَالْقِطْعَةُ ۚ ءَالَ فِرْعَوْنَ يَكُونُ لَهُمْ
عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ
وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ﴿٨﴾

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنِي لِي وَلَكَ
لَا تَقْتُلُوهُ عَسَىٰ أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

10. And the heart of the mother of Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.

وَأَصْبَحَ قُودًا أُمُّ مُوسَىٰ قَدَرًا ۚ إِنَّ
كَادَتْ لَتُبْدِيَ بِهِ لَوْ أَنَّ رِبْطَكَ
عَلَىٰ قَلْبِهَا لَتَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

11. And she said to his [Mūsā's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ بَصُرْتُ بِهِ عَنِ
جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

﴿١٢﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ
فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ
لَكُمْ وَهُمْ لَمْ يَصْحُورُوا ﴿١٢﴾

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allāh is true. But most of them know not.

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ ۚ كَىٰ تَقَرَّ عَيْنُهَا وَلَا
تَحْزَنَ ۚ وَلِنَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers, i.e. Islāmic Monotheism]. And thus do We reward the *Muhsinūn* (i.e. good doers. See the footnote of V.9:120).

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَايَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party (his

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا
فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَةِ

religion — from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā (Moses) struck him with his fist and killed him. He said: “This is of *Shaitān*’s (Satan’s) doing, verily, he is a plain misleading enemy.”

وَهَذَا مِنْ عَدُوٍّ قَاتَسَعْتَهُ الَّذِي مِنْ شَيْعَانِهِ
عَلَى الَّذِي مِنْ عَدُوٍّ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ
قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌ
مُبِينٌ ﴿١٥﴾

16. He said: “My Lord! Verily, I have wronged myself, so forgive me.” Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ
لَهُ إِنَّكَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. He said: “My Lord! For that with which You have favoured me, I will nevermore be a helper of the *Mujrimūn* (criminals, disbelievers, polytheists, sinners)! ”

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا
لِلْمُجْرِمِينَ ﴿١٧﴾

18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mūsā (Moses) said to him: “Verily, you are a plain misleader!”

فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي
اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ قَالَ لَهُ مُوسَى
إِنَّكَ لَعَوْتُ مُبِينٌ ﴿١٨﴾

19. Then when he decided to seize the man who was an enemy to both of them, the man said: “O Mūsā (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.”

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا
قَالَ يَمُوسَى أَتُرِيدُنْ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا
بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي
الْأَرْضِ وَمَا تُرِيدُنْ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

20. And there came a man running, from the farthest end of the city. He said: “O Mūsā (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you.”

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ
يَمُوسَى إِنَّكَ أَمْلَأُ يَاتَمُرُونَ بِكَ
لِيَقْتُلُوكَ فَاخْرُجْ إِلَيَّ لَكَ مِنَ الْفَاصِحِينَ ﴿٢٠﴾

21. So he escaped from there, looking about in a state of fear. He said: “My Lord! Save me from the people who are *Zālimūn* (polytheists and wrongdoers)! ”

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿٢١﴾

22. And when he went towards (the land of) Madyan (Midian), he said: “It may be that my Lord guides me to the Right Way.”

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ
يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾

23. And when he arrived at the water (a well) of Madyan (Midian), he found there a group of

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ
النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ

men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zālimūn* (polytheists, disbelievers, and wrongdoers)."

26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."

27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."

28. He [Mūsā (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allāh is Surety over what we say."

29. Then, when Mūsā (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tūr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves."

أَمْرَاتَيْنِ تَذْوِدَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصَدِّرَ الرَّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَأَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي أُرِيدُ أَنْ كَسَلَكَ إِحْدَى ابْنَتَي هُنَيْنٍ عَلَيَّ أَنْ تَأْجُرَنِي ثَمَنِي حِجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْلَأَ عَلَيْكَ سِتْرِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۖ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā (Moses)! Verily, I am Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ
يَمُوسَى إِنَّهُ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mūsā (Moses)! Draw near, and fear not. Verily, you are of those who are secure."

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَلِّجُ كَأَنَّهُهَا
جَانٌّ وَلِي مُدَبِّرًا وَلَمْ يَعْقِبْ يَمُوسَى أَقْبَلَ
وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمْنِينَ ﴿٣١﴾

32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhān* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fāsiqūn* (rebellious, disobedient to Allāh)."

أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ
سَوَعٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ
الرَّهْبِ فَلَذَيْنِ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى
فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا
فَاسِقِينَ ﴿٣٢﴾

33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me."

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ
يَقْتُلُونِ ﴿٣٣﴾

34. "And my brother Hārūn (Aaron) — he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will deny me."

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا
فَارْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ
يُكَذِّبُونِ ﴿٣٤﴾

35. Allāh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); you two as well as those who follow you, will be the victors."

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ
لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا
أَنَّمَا وَمَنْ أَتَعْبَكُمَا الْغَالِبُونَ ﴿٣٥﴾

36. Then when Mūsā (Moses) came to them with Our Clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا
مَا هَذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا
بِهَذَا فِي آبَائِنَا الْأُولَى ﴿٣٦﴾

37. Mūsā (Moses) said: "My Lord knows best

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَى

him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zālimūn* (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) will not be successful.”

38. Fir'aun (Pharaoh) said: “O chiefs! I know not that you have an *ilāh* (a god) other than me. So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a *Sarhan* (a lofty tower, or palace) in order that I may look at (or look for) the *Ilāh* (God) of Mūsā (Moses); and verily, I think that he [Mūsā (Moses)] is one of the liars.”

39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

40. So, We seized him and his hosts, and We threw them all into the sea (and drowned them). So, behold (O Muhammad ﷺ) what was the end of the *Zālimūn* [wrongdoers, polytheists and those who disbelieved in the Oneness of their Lord (Allāh), or rejected the advice of His Messenger Mūsā (Moses) ﷺ].

41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.

42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhūn* (those who are prevented from receiving Allāh's Mercy or any good; despised or destroyed).

43. And indeed We gave Mūsā (Moses) — after We had destroyed the generations of old — the Scripture [the *Taurāt* (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).

44. And you (O Muhammad ﷺ) were not on the western side (of the Mount), when We made clear to Mūsā (Moses) the commandment, and you were not among the witnesses.

مِنْ عِنْدِهِ. وَمَنْ تَكُونُ لَهُمْ عَقِبَةُ الدَّارِ إِنَّهُمْ لَا يُفْلِحُونَ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ يَأْتِيهِمَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَأَجْعَلَ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ مِنَ الْكَذِبِينَ ﴿٣٨﴾

وَأَسْتَكْبَرُوا وَكَانُوا فِي الْأَرْضِ يَغْتَابُونَ الْحَقَّ وظَنُّوا أَنَّهُمْ إِلَهًا لَا يَرْجِعُونَ ﴿٣٩﴾ فَأَخَذْنَاهُ وَخُذُوهُ فَجَبَدْنَاهُمْ فِي الْيَمِّ فَأَنْظِرْ كَيْفَ كَانَتْ عَقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى الْكُفْرِ وَيَوْمَ الْقِيَامَةِ لَا يُنصُرُونَ ﴿٤١﴾ وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بِصَاحِبِ الرِّسَالِ وَهَدَى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

45. But We created generations [after generations, i.e. after Mūsā (Moses) ﷺ], and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ
الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ
مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا
مُرْسِلِينَ ﴿٤٥﴾

46. And you (O Muhammad ﷺ) were not at the side of the Tūr (Mount) when We did call [it is said that Allāh called the followers of Muhammad ﷺ, and they answered His Call, or that Allāh called Mūsā (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition. (*Tafsir At-Tabarī*)

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ
رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَّا
أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٤٦﴾

47. And if (We had) not (sent you to the people of Makkah) — in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: “Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayāt* (Verses of the Qur’ān) and would have been among the believers.”

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَتُنْصِتَ أَعْيُنُنَا وَتَرْكُنَا مِنَ
الْمُؤْمِنِينَ ﴿٤٧﴾

48. But when the truth (i.e. Muhammad ﷺ with his Message) has come to them from Us, they say: “Why is he not given the like of what was given to Mūsā (Moses)? Did they not disbelieve in that which was given to Mūsā (Moses) of old?” They say: “Two kinds of magic [the Taurāt (Torah) and the Qur’ān], each helping the other!” And they say: “Verily, in both we are disbelievers.”

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا
أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوَّلَهُمْ
يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا
سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كِفْرٍ
نَحْنُ ﴿٤٨﴾

49. Say (to them, O Muhammad ﷺ): “Then bring a Book from Allāh, which is a better guide than these two [the Taurāt (Torah) and the Qur’ān], that I may follow it, if you are truthful.”

قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ
مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islāmic Monotheism), then know that they only follow

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ
أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَعِيدٌ

their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are *Zālimūn* (wrongdoers, disobedient to Allāh, and polytheists).

51. And indeed now We have conveyed the Word (this Qur'ān in which is the news of everything) to them, in order that they may remember (or receive admonition).

52. Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurāt (Torah) and the Injil (Gospel)] before it, they (i.e., their scholars) believe in it (the Qur'ān).

53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allāh in Islām as Muslims (like 'Abdullāh bin Salām and Salmān Al-Fārisī).^[1]

54. These will be given their reward twice over,^[2] because they are patient, and repel evil with good, and spend (in charity) out of what We have provided for them.

55. And when they hear *Al-Laghw* (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."

56. Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the

هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥٠﴾

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٥١﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُمْ بِهِ
يُؤْمِنُونَ ﴿٥٢﴾

وَإِذَا بَلَغَ لَهُمْ عَلَيْهِمُ الْقَوْلَ آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن
رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا
وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ
يُسْفِقُونَ ﴿٥٤﴾

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا
أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْعَثُ
الْجَاهِلِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

[1] (V.28:53) See the footnote of (V.5:66).

[2] (V.28:54)

a) Narrated Abū Burdah's father: Allāh's Messenger ﷺ said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad ﷺ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allāh), will (also) get a double reward." [Sahih Al-Bukhari, 7/ 5083 (O.P.20)]

b) See the footnote of (V.3:85).

guided.^[1]

57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.^[2]

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ تَخْطَفُ مِنَّا أَرْضَنَا أَوْ لَمْ تُنْكِن لَّهُمْ حَرَمًا مَّا يَحْجَىٰ
إِلَيْهِ نَمُرْتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allāh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor.

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبَلَكَ مَسْكَنُهُمْ لَمْ يَسْكُنُوا مِنْ بَعْدِهِ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾

59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zālimūn* (polytheists, wrongdoers, disbelievers in the Oneness of Allāh, oppressors and tyrants).

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

60. And whatever you have been given is an enjoyment of the life of (this) world and its

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعَ الْحَيَوةَ الدُّنْيَا

[1] (V.28:56) Narrated Al-Musaiyyab: When Abū Tālib was on his deathbed, the Prophet ﷺ went to him while Abū Jahl was sitting beside him. The Prophet ﷺ said: "O my uncle! Say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), an expression with which I will defend your case, before Allāh." Abū Jahl and 'Abdullāh bin Umaiyah said: "O Abū Tālib! Will you leave the religion of 'Abdul-Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul-Muttalib." Then the Prophet ﷺ said: "I will keep on asking for Allāh's forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "It is not proper for the Prophet and those who believe to ask Allāh's forgiveness for the *Mushrikūn* (see V.2:105) even though they be of kin, after it has become clear to them that they are the dwellers of the (Hell) Fire (because they died in a state of disbelief)." (V.9:113).

The other Verse was also revealed: "Verily, you (O Muhammad ﷺ) guide not whom you like, but Allāh guides whom He wills." (V.28:56) [*Sahih Al-Bukhari*, 5/3884 (O.P.223)]

[2] (V.28:57)

a) Narrated Ibn 'Abbās ؓ: On the day of the conquest of Makkah, Allāh's Messenger ﷺ said: "Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly." [*Sahih Al-Bukhari*, 2/1587 (O.P.657)]

b) See the footnote of (V.2:191).

adornment, and that (Hereafter) which is with Allāh is better and will remain forever. Have you then no sense?

نَعْقِلُونَ ﴿٦٠﴾

61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

أَفَن وَعْدَنَّهُ وَعْدًا حَسَنًا فَهُوَ لَئِيهٍ كَمَن مَّعْنَهُ مَنَعَ الْحَيَوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"

يَوْمَ يَأْتِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾

63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾

64. And it will be said (to them): "Call upon your (so-called) partners (of Allāh)," and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾

65. And (remember) the Day (Allāh) will call to them, and say: "What answer gave you to the Messengers?"

يَوْمَ يَأْتِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾

66. Then the news (of a good answer) will be obscured to them on that Day, and they will not be able to ask one another.

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾

67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾

68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allāh, and exalted above all that they associate (as partners with Him).

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

69. And your Lord knows what their breasts conceal, and what they reveal.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

70. And He is Allāh; *Lā ilāha illa Huwa* (none has the right to be worshipped but He), His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.

71. Say (O Muhammad ﷺ): "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which *ilāh* (a god) besides Allāh could bring you light? Will you not then hear?"

72. Say (O Muhammad ﷺ): "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which *ilāh* (a god) besides Allāh could bring you night wherein you rest? Will you not then see?"

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His bounty (i.e. during the day) — and in order that you may be grateful.

74. And (remember) the Day when He (your Lord — Allāh) will call to them (those who worshipped others along with Allāh), and will say: "Where are My (so-called) partners, whom you used to assert?"

75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh (Alone), and the lies (false gods) which they invented will disappear from them.

76. Verily, Qārūn (Korah) was of Mūsā's (Moses') people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allāh). Verily, Allāh likes not those who exult (with riches, being ungrateful to Allāh).

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى
وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ
سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ
يَأْتِيكُمْ بِضِيَاءٍ أَمْ لَا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ
غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ فِيهِ
أَمْ لَا تُبْصِرُونَ ﴿٧٢﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٣﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ
الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾

وَنَرْجِعُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

﴿٧٦﴾ إِنْ قَدْ رَوَيْتُمْ كَذَابًا مِنْ قَوْمٍ مُوسَى
فَبِعَنِّي عَلَيْهِمْ وَعَٰلَيْنَاهُ مِنَ الْكَاذِبِينَ مَا إِنْ
مَفَاتِحَهُ لَسَنُوًّا بِالْعَصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ
لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ
الْفَرِحِينَ ﴿٧٦﴾

77. “But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).”

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ
وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿٧٧﴾

78. He said: “This has been given to me only because of the knowledge I possess.” Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allāh knows them well, so they will be punished without being called to account).

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ
أَنَّ اللَّهَ فَدَّاهَلِكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ
مَنْ هُوَ أَشَدُّ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا
يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

79. So, he went forth before his people in his pomp. Those who were desirous of the life of the world, said: “Ah, would that we had the like of what Qārūn (Korah) has been given! Verily, he is the owner of a great fortune.”

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ
يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَبِئْسَ لَنَا مِثْلَ مَا
أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

80. But those who had been given (religious) knowledge said: “Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sābirūn* (the patient in following the truth).”

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا
وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

81. So, We caused the earth to swallow him^[1] *نَحْنُ فَجَعَلْنَا بَيْنَهُ وَبِدارِهِ الْأَرْضَ فَمَا كَانَ لَهُ*

[1] (V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).

a) Narrated Abū Hurairah ؓ: Allāh's Messenger ﷺ said, “Allāh will not look, on the Day of Resurrection, at a person who drags his *Izār** (behind him) out of pride and arrogance.” [See the footnote of (V.22:9)]

b) Narrated Abu Hurairah ؓ: The Prophet ﷺ (or Abul-Qāsim ؓ) said, “While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection.”

c) Narrated ‘Abdullāh (bin ‘Umar ؓ): Allāh's Messenger ﷺ said, “While a man was=

and his dwelling place. Then he had no group or party to help him against Allāh, nor was he one of those who could save themselves.

مِنْ فِتْنَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَتْ
مِنْ الْمُنتَصِرِينَ ﴿٨١﴾

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allāh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful."

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَذَّبُ اللَّهُ بِسُطِّ الرَّزْقِ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَذَّبُونَ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride^[1] and oppression in the land nor do mischief (by committing crimes). And the good end is for the *Muttaqūn* (the pious. See V.2:2).

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whosoever brings good (Islāmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالْسَيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Verily, He Who has given you (O Muhammad ﷺ) the Qur'ān (i.e. ordered you to act on its laws and to preach it to others), will surely bring you back to *Ma'ād* (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad ﷺ): "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٨٥﴾

86. And you were not expecting that the Book (this Qur'ān) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونْ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٦﴾

=dragging his *Izār** on the ground (behind him), suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection." [Sahih Al-Bukhari, 7/5788-5790 (O.P.679-681)].

* *Izār*: Lower-half body-cover.

[1] (V.28:83) See the footnote of (V.22:9)

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayāt* (revelations and verses) of Allāh after they have been sent down to you: and invite (men) to (believe in) your Lord^[1] and be not of *Al-Mushrikūn* (those who associate partners with Allāh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allāh and deny the Prophethood of Messenger Muhammad ﷺ).

88. And invoke not any other *ilāh* (god) along with Allāh, *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلَتْ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

Sūrat Al-'Ankabūt (The Spider) 29

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ الْعَنْكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif-Lām-Mīm.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

آلَمْ

2. Do people think that they will be left alone because they say: "We believe," and will not be tested.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾

3. And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test).

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾

4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾

5. Whoever hopes for the Meeting^[2] with

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاقِيَّ

[1] (V.28:87) i.e., in the Oneness (*Tauhid*) of Allāh — (1) Oneness of the Lordship of Allāh; (2) Oneness of the worship of Allāh; (3) Oneness of the Names and Qualities of Allāh.

[2] (V.29:5) See (V.6:31) and its footnote.

Allāh, then Allāh's Term is surely coming, and He is the All-Hearer, the All-Knower.

6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the *ʿĀlamīn* (mankind, jinn, and all that exists).

7. Those who believe [in the Oneness of Allāh (Monotheism) and in Messenger Muhammad ﷺ, and do not give up their Faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do.^[1]

8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do.

9. And for those who believe (in the Oneness of Allāh and the other articles of Faith)^[2] and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily, we were with you (helping you)." Is not Allāh Best Aware of what is in the breasts of the *ʿĀlamīn* (mankind and jinn)?

11. Verily, Allāh knows those who believe, and verily, He knows the hypocrites (i.e. Allāh will test the people with good and hard days to discriminate the good from the wicked, although Allāh knows all that before putting them to test).

12. And those who disbelieve say to those who

وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

وَمَنْ جَاهَدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ

لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ

عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي

كَانُوا يَعْمَلُونَ ﴿٧﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ

لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا

تُطِعُهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ

تَعْمَلُونَ ﴿٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ

فِي الصَّالِحِينَ ﴿٩﴾

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي

اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن

جَاءَ نَصْرٌ مِّن رَّبِّكَ يَقُولُ إِنَّا كُنَّا

مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ

الْعَالَمِينَ ﴿١٠﴾

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ

الْمُفْضِلِينَ ﴿١١﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا

^[1] (V.29:7) See the footnote of (V.9:121).

^[2] (V.29:9) See the footnote (b) of (V.3:85)

believe: "Follow our way and we will, verily, bear your sins." Never will they bear anything of their sins. Surely, they are liars.

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

14. And indeed We sent Nūh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allāh (Monotheism), and discard the false gods and other deities]; so the Deluge overtook them while they were Zālimūn (wrongdoers, polytheists, disbelievers).

15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayāh* (a lesson, a warning) for the *Ālamūn* (mankind and jinn).

16. And (remember) Ibrāhīm (Abraham) when he said to his people: "Worship Allāh (Alone), and fear Him, that is better for you if you did but know.

17. "You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek your provision from Allāh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger (ﷺ) is only to convey (the Message) plainly."

19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.

20. Say: "Travel in the land and see how (Allāh) originated the creation, and then Allāh will bring forth the creation of the Hereafter

أَتَبِعُوا سَبِيلَنَا وَلَنَحْمِلَ خَطِيئَتَكُمْ وَمَاهُمْ بِحَمِيلِينَ مِنْ خَطِيئَتِهِمْ مِن شَيْءٍ إِنَّهُمْ لَكَذِبُونَ ﴿١٢﴾

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنفَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِسْمَةِ عَمَّا كَانُوا يَقُولُونَ ﴿١٣﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٥﴾

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَانْقَرُوا ذَالِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ يَتَعَبَّدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

وَإِن تَكْفُرُوا فَقَدْ كَذَّبْتُمْ أَمْرًا مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَانُ الْعَمِيٓتِ ﴿١٨﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ

(i.e. resurrection after death). Verily, Allāh is Able to do all things.”

21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.

22. And you cannot escape in the earth or in the heaven (from Allāh). And besides Allāh you have neither any *Walī* (Protector or Guardian) nor any Helper.

23. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will have a painful torment.

24. So nothing was the answer of [Ibrāhīm's (Abraham's)] people except that they said: “Kill him or burn him.” Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe.^[1]

25. And [Ibrāhīm (Abraham)] said: “You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helpers.”

26. So, Lūt (Lot) believed in him [Ibrāhīm's (Abraham's) Message of Islāmic Monotheism]. He [Ibrāhīm (Abraham)] said: “I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.”^[2]

27. And We bestowed on him [Ibrāhīm (Abraham)], Ishāq (Isaac) and Ya'qūb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurāt (Torah) (to Mūsā — Moses), the Injil (Gospel) (to 'Īsā — Jesus), and the Qur'ān (to

اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ

تُفْلَكُونَ ﴿٢١﴾

وَمَا أَسْتَرْ بِمُعْجِزَاتِي فِي الْأَرْضِ وَلَا فِي

السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ

وَلَا نَصِيرٍ ﴿٢٢﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ

أُولَٰئِكَ يَكْسِبُونَ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ

عَذَابٌ أَلِيمٌ ﴿٢٣﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا

أَقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ

فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا

مُودَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ

الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ

وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ

النَّارُ وَمَا لَكُم مِّن نَّصِيرٍ ﴿٢٥﴾

فَقَامَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ

رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي

دُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أُجْرَهُ فِي

الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾

^[1] (V.29:24) See the footnote of (V.3:173).

^[2] (V.29:26) See the footnote of (V.9:121).

Muhammad (ﷺ), all from the offspring of Ibrāhīm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

28. And (remember) Lūt (Lot), when he said to his people: "You commit *Al-Fāhishah* (sodomy — the worst sin) which none has preceded you in (committing) it in the *ʿĀlamūn* (mankind and jinn)."

29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."

30. He said: "My Lord! Give me victory over the people who are *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).

31. And when Our messengers came to Ibrāhīm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lūt (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zālimūn* [wrongdoers, polytheists disobedient to Allāh, and who denied their Messenger Lūt (Lot)]."

32. Ibrāhīm (Abraham) said: "But there is Lūt (Lot) in it." They said: "We know better who is there. We will verily save him [Lūt (Lot)] and his family — except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

33. And when Our messengers came to Lūt (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, — except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتُونَ
الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ
مِنَ الْعَالَمِينَ ﴿٢٨﴾

أَنتُمْ لَأَتُونَ الرِّجَالَ وَتَقَاطِعُونَ
السَّبِيلَ وَتَأْتُونَ فِي كَادِكُمْ
الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ
إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ
كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ﴿٣٠﴾

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى
قَالُوا إِنَّا مَهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ
إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ
بِمَنْ فِيهَا لَنَنْجِيَنَّكَ وَأَهْلَكَ إِلَّا أَمْرَأَتَهُ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَ بِهِمْ
وَمَافَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا
تَحْزَنْ إِنَّا مُنْجِيُكَ وَأَهْلِكَ إِلَّا أَمْرَأَتَكَ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

34. “Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allāh’s Command).”

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ
رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

﴿٢٤﴾

35. And indeed We have left thereof an evident *Ayāh* (a lesson and a warning and a sign — the place where the Dead Sea is now in Palestine)^[1] for a folk who understand.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ
يَعْقِلُونَ ﴿٢٥﴾

36. And to (the people of) Madyan (Midian), We sent their brother Shu‘aib. He said: “O my people! Worship Allāh (Alone) and hope for (the reward of good deeds by worshipping Allāh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidūn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). (*Tafsir At-Tabari*)

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يٰقَوْمِ
اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا
تَعْمُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٦﴾

37. And they denied him (Shu‘aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّحْفَةُ
فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ ﴿٢٧﴾

38. And ‘Ād and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitān* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُم مِّنْ
مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا
مُسْتَبْصِرِينَ ﴿٢٨﴾

39. And (We destroyed also) Qārūn (Korah), Fir‘aun (Pharaoh), and Hāmān. And indeed Mūsā (Moses) came to them with clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

وَقُرُونًا وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ
جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ فَلَسَعُوا فِي
الْأَرْضِ وَمَا كَانُوا سَاقِقِينَ ﴿٢٩﴾

40. So, We punished each (of them) for his sins, of them were some on whom We sent *Hāsib* (a violent wind with shower of stones) [as on the people of Lūt (Lot)], and of them were some who were overtaken by *As-Saiḥah* [torment — awful cry, (as Thamūd or Shu‘aib’s

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ
حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ
وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ
وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ

[1] (V.29:35) See the *Book of History* (كتاب التاريخ لابن كثير), “Stories of the Prophets” by Ibn Kathir.

people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nūh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allāh Who wronged them, but they wronged themselves.

41. The likeness of those who take (false deities as) *Auliya'* (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house — if they but knew.

42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.^[1]

43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His Signs).

44. (Allāh says to His Prophet Muhammad ﷺ): "Allāh (Alone) created the heavens and the earth with truth (and none shared with Him in their creation)." Verily therein is surely a sign for those who believe.

45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'ān), and perform *As-Salāt* (the prayers). Verily, *As-Salāt* (the prayer) prevents from *Al-Fahshā'* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)^[2] and the remembering^[3] (praising) of (you by) Allāh (in front of the angels) is greater indeed [than your remembering (praising) of Allāh in prayers]. And Allāh knows what you do.

لَيُظْلِمُهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿٤١﴾

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ
أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا
وَأِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ
كَانُوا يَعْلَمُونَ ﴿٤٢﴾

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ مِن
شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٣﴾
وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا
يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٤﴾

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ
فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٥﴾

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ
الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ
وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٦﴾

[1] (V.29:42) See the footnote of (V.2:165).

[2] (V.29:45) It is said by Ibn 'Abbās and 'Abdullāh bin Mas'ūd ؓ: If the *Salāt* (prayer) of anyone does not prevent him from *Al-Fāhshā'* and *Al-Munkar* (all kinds of evil, illegal and sinful deeds), then his *Salāt* (prayer) increases him in nothing but loss, and to be far away from his Lord (Allāh). (*Tafsir Al-Qurtubī*)

[3] (V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilāh* (God) and your *Ilāh* (God) is One (i.e. Allāh), and to Him we have submitted (as Muslims)."

وَلَا تَجِدُوا أَهْلَ الْكِتَابِ إِلَّا يَالِيَّ
هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا
آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ
وَاللَّهُمَّ وَجِدْ وَنَحْنُ لَهُ
مُسْلِمُونَ ﴿٤٦﴾

47. And thus We have sent down the Book (i.e. this Qur'ān) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullāh bin Salām)^[1] and none but the disbelievers reject Our *Ayāt* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islāmic Monotheism].

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ
ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ
مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الْكَافِرُونَ ﴿٤٧﴾

48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا
تَخْطُ بِيَمِينِكَ إِذَا لَا تَرَأَى الْمُبْطِلُونَ ﴿٤٨﴾

49. Nay, but it is the clear *Ayāt* [i.e. this Qur'ān or the description and the qualities of Prophet Muhammad ﷺ written in the Taurāt (Torah) and the Injīl (Gospel)] preserved in the breasts of those who have been given knowledge. And none but the *Zālimūn* (polytheists and wrongdoers) deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). (*Tafsir At-Tabari*).

بَلْ هُوَ آيَاتٌ يَنْتَظِرُ فِي صُدُورِ الَّذِينَ
أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الظَّالِمُونَ ﴿٤٩﴾

50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allāh, and I am only a plain warner."

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ
قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
مُبِينٌ ﴿٥٠﴾

[1] (V.29:47) See the footnote of (V.5:66).

51. Is it not sufficient for them that We have sent down to you the Book (the Qurʾān) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.^[1]

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ
يَتْلَىٰ عَلَيْهِمْ إِنَّا فِي ذَٰلِكَ لَرَحْمَةٌ
وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

52. Say (to them O Muhammad ﷺ): “Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth.” And those who believe in *Bātil* (all false deities other than Allāh), and disbelieve in Allāh (and in His Oneness), it is they who are the losers.

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا
يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾

53. And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

وَسْتَغْلِبُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى
لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ ﴿٥٣﴾

54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

يَسْتَغْلِبُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ ﴿٥٤﴾

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: “Taste what you used to do.”

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِن فَوْقِهِمْ وَمِنْ تَحْتِ
أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me.” (Alone).^[2]

يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ
فَإِيَنِي فَاعْبُدُونِ ﴿٥٦﴾

^[1] (V.29:51)

a) Narrated Abū Hurairah ؓ: The Prophet ﷺ said, “Allāh does not listen to anything as He listens to the Prophet reciting the Qurʾān in a nice, loud and pleasant tone.” Sufyān said, “This saying means: The Prophet regards the Qurʾān as something that makes him dispense with much worldly pleasure.” [Sahih Al-Bukhari, 6/5024 (O.P.542)]

b) Narrated Abū Hurairah ؓ: Allāh’s Messenger ﷺ said, “Not to wish to be the like of except two men: A man whom Allāh has taught the Qurʾān and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, ‘I wish I had been given what has been given to so-and-so, so that I might do what he does’; and a man whom Allāh has given wealth and he spends it (according to what Allāh has ordained) in a just and right manner, whereupon another man may say, ‘I wish I had been given what so-and-so has been given, for then I would do what he does.’” [Sahih Al-Bukhari, 6/5026 (O.P.544)]

^[2] (V.29:56) Narrated Muʾadh ؓ: While I was riding behind the Prophet ﷺ, as a companion rider, he said, “O Muʾadh!” I replied, “Labbaik wa Saʿdaik (I respond to=

57. Everyone shall taste death. Then to Us you shall be returned.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا

نَرْجِعُونَ ﴿٥٧﴾

58. And those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُؤْتِيَهُمْ

مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا نِعَمَ أَجْرَ الْعَمِلِينَ ﴿٥٨﴾

59. Those who are patient, and put their trust (only) in their Lord (Allāh).^[1]

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

60. And so many a moving (living) creature carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.

وَكَأَيِّن مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ

يَرْزُقُهَا وَإِنَّهَا لَكُمُ الْسَمِيعُ الْعَلِيمُ ﴿٦٠﴾

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allāh." How then are they deviating (as polytheists and disbelievers)?

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

وَسَحَرَ الشَّمْسِ وَالْقَمَرِ لَيَقُولَنَّ اللَّهُ فَعَلَىٰ

يُؤْفَكُونَ ﴿٦١﴾

62. Allāh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allāh is All-Knower of everything.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ

وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allāh." Say: "All praise and thanks are Allāh's!" Nay, most of them have no sense.

وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا

بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللَّهُ فَعَلَىٰ

الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

64. And this life of the world is only amusement and play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ

وَلَئِكَ الدَّارُ الْآخِرَةُ لَهِيَ الْحَيَوَانُ لَوْ

كَانُوا يَعْلَمُونَ ﴿٦٤﴾

=your call and I am obedient to your orders)." He repeated this call three times and then said, "Do you know what Allāh's Right on His slaves is?" I replied, "No." He said, "Allāh's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'adh!" I replied, "Labbaik wa Sa'daik (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allāh's) slaves on Allāh is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." [Sahih Al-Bukhari, 8/6267 (O.P.283)]

[1] (V.29:59) See the footnote a) of (V.12:67).

knew.^[1]

65. And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.^[2]

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ
الَّذِينَ فَلَمَّا بَجَعْتُهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

١٥

66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

لِيَكْفُرُوا بِمَا آتَيْنَهُمْ وَلِيَتَمَنَعُوا فَسَوْفَ

يَعْلَمُونَ

67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bātil* (falsehood — polytheism, idols and all deities other than Allāh), and deny (become ingrate for) the Graces of Allāh?

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُخَفَّفُ

النَّاسُ مِنْ حَوْلِهِمْ أَفِالْبَاطِلِ يُؤْمِنُونَ

وَيَنْعِمَ اللَّهُ يَكْفُرُونَ

68. And who does more wrong than he who invents a lie against Allāh or denies the truth (Muhammad ﷺ and his doctrine of Islāmic Monotheism and this Qur’ān), when it comes to him? Is there not a dwelling in Hell for the disbelievers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ)?^[3]

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ

كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ

مَنْوًى لِّلْكَافِرِينَ

69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allāh’s religion — Islāmic Monotheism). And verily, Allāh is with the *Muhsinūn* (good-doers).^[4]

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ

اللَّهَ لَمَعَ الْمُحْسِنِينَ

[1] (V.29:64) Narrated Abū Hurairah ؓ: Allāh’s Messenger ﷺ said, “The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives’ legs will be seen through the flesh out of excessive beauty. They (the people of Paradise) will neither have difference nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allāh in the morning and in the afternoon.” [Sahih Al-Bukhari, 4/3245 (O.P.468)]

[2] (V.29:65) See (V.17:67) and its footnote.

[3] (V.29:68) See the footnote of (V.3:85).

[4] (V.29:69) See the footnote of (V.9:120).

Sūrat Ar-Rūm
(The Romans) 30

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الرَّحْمٰنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم

1. Alif-Lām-Mīm.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. The Romans have been defeated.

غَلِبَتِ الرُّومُ

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ

سَيَغْلِبُونَ

4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allāh to the Romans against the Persians) —

فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ

بَعْدٍ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿١﴾

5. With the Help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.

يَنْصُرِ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ

الْعَزِيزُ الرَّحِيمُ ﴿٢﴾

6. (It is) a Promise of Allāh (i.e. Allāh will give victory to the Romans against the Persians), and Allāh fails not in His Promise, but most of men know not.

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ أَكْثَرُ

النَّاسِ لَا يَعْلَمُونَ ﴿٣﴾

7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ

الْآخِرَةِ هُمْ غَفِلُونَ ﴿٤﴾

8. Do they not think deeply (in their own selves) about themselves (how Allāh created them from nothing, and similarly He will resurrect them)? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny the Meeting with their Lord. (Tafsir At-Tabarī)

أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ

السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا مِنَ النَّاسِ

يُلْقَاوِ رَبَّهُمْ لَكُفْرُونَ ﴿٥﴾

9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا اللَّهُ لِيُظِلَّهُمْ وَلَكِنْ كَانُوا

أَنْفُسُهُمْ يَظْلِمُونَ ﴿٩﴾

10. Then evil was the end of those who did evil, because they denied the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allāh and made a mockery of them.

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَوُوا السَّوْءَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا

يَسْتَهْزِءُونَ ﴿١٠﴾

11. Allāh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

12. And on the Day when the Hour will be established, the *Mujrimūn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.

وَيَوْمَ يَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

13. No intercessors will they have from those whom they made equal with Allāh (partners, i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاؤُا وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

14. And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

وَيَوْمَ يَقُومُ السَّاعَةُ يُفَرَّقُونَ ﴿١٤﴾

15. Then as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

16. And as for those who disbelieved and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, Allāh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ

مُحْضَرُونَ ﴿١٦﴾

17. So glorify Allāh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishā'*) night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer].

فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿٧﴾

18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer *'Asr* prayer) and when you come up to the time, when the day begins to decline (i.e. offer *Zuhr* prayer). (Ibn 'Abbās said: "These are the five compulsory congregational prayers mentioned in the Qur'ān.") (*Tafsir At-Tabari*)

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعِشْيَا وَحِينَ تُظْهِرُونَ ﴿٨﴾

19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿٩﴾

20. And among His Signs is that He created you (Adam) from dust, and then [Hawwā' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold, you are human beings scattered!

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿١٠﴾

21. And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَسَائِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿١٢﴾

23. And among His Signs is your sleep^[1] by night and by day, and your seeking of His

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

[1] (V.30:23) It is a sign from among the Signs of Allāh that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only theories. So this Qur'ān is a miracle from Allāh, and not an invented tale as the disbelievers (in the Oneness of Allāh) argue.

bounty. Verily, in that are indeed signs for a people who listen.

وَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٣٢﴾

24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ

الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣٣﴾

25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

وَمِنْ آيَاتِهِ أَنْ يَقُولَ السَّمَاءُ وَالْأَرْضُ

بِأَمْرِي ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا

أَنْتُمْ تَخْرُجُونَ ﴿٣٤﴾

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ

قَلْبُونَ ﴿٣٥﴾

27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ

أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ

وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٦﴾

28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.^[1]

ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا

مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا

رَزَقْنَكُمْ فَانْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ

كَخِيفَتُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ

الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٣٧﴾

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ

عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ

نَاصِرِينَ ﴿٣٨﴾

[1] (V.30:28) That is: How do you join to Us partners of that which We created, while you for yourselves will not accept partners from your slaves?

30. So, set you (O Muhammad ﷺ) your face towards the religion (of pure Islāmic Monotheism) *Hanīf* (worship none but Allāh Alone). Allāh's *Fitrah* (i.e. Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illāh* (i.e. the religion of Allāh — Islāmic Monotheism), that is the straight religion, but most of men know not.^[1] (*Tafsir At-Tabarī*)

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ
الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ
ذَلِكَ الذِّبْتُ الْقَيُّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salāt* (the prayers) and be not of *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh).

﴿٣١﴾ مُبِينٌ إِلَيْهِ وَانْقُوهُ وَأَقِيمُوا الصَّلَاةَ
وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

32. Of those who split up their religion (i.e. who left the true Islāmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it.^[2]

مِنَ الَّذِينَ فَرَّقُوا دِيْنَهُمْ وَكَانُوا شَبَاعًا
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

33. And when harm touches men, they cry sincerely only to their Lord (Allāh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associate partners in worship with their Lord.

وَإِذَا مَسَّ النَّاسُ ضُرٌّ دَعَا رَبَّهُمْ مُبِينًا إِلَيْهِ
ثُمَّ إِذَا أَذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ
بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ
تَعْلَمُونَ ﴿٣٤﴾

35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?

أَمْ أُنْزِلْنَا عَلَيْهِمْ سُلْطَانًا فَهُمْ يَكْفُرُوا
بِهِ يُشْرِكُونَ ﴿٣٥﴾

36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair!

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ
نُصِبْهُمْ سِتًّا يَمَّا قَدِمَتْ أَيْدِيهِمْ إِذَا هُمْ
يَقْنَطُونَ ﴿٣٦﴾

37. Do they not see that Allāh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

[1] (V.30:30) See the footnote of (V.10:19).

[2] (V.30:32) See the footnote of (V.3:103).

38. So, give to the kindred his due, and to *Al-Miskīn* (the needy) and to the wayfarer. That is best for those who seek Allāh's Countenance; and it is they who will be successful.

فَأَتَىٰ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ
السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ
اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

39. And that which you give in gift^[1] (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh; but that which you give in *Zakāt* (*Sadaqah*, charity, etc.) seeking Allāh's Countenance, then those they shall have manifold increase.

وَمَا أَتَيْتُم مِّن رَّبٍّ لَّيْرٍ وَآلِ أَمْوَالِ النَّاسِ
فَلَا يَرْبُوا عِنْدَ اللَّهِ ۖ وَمَا أَتَيْتُم مِّن زَكَاةٍ
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ
الْمُضْعِفُونَ ﴿٣٩﴾

40. Allāh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allāh) that do anything of that? Glorified and Exalted is He above all that (evil) they associate (with Him).

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ
يُعِثُّكُمْ ثُمَّ يُخَيِّمُكُمْ هَلْ مِن شُرَكَائِكُمْ
مَّن يَفْعَلُ مِن ذَٰلِكُمْ مِّن شَيْءٍ سُبْحَنَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾

41. Evil (sins and disobedience to Allāh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

42. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh)."

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُمْ
مُشْرِكِينَ ﴿٤٢﴾

43. So, set you (O Muhammad ﷺ) your face (in obedience to Allāh, your Lord) to the straight and right religion (Islāmic Monotheism), before there comes from Allāh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

فَاقْرَأْ وَجْهَكَ لِلدِّينِ الْقَاسِمِ مِن قَبْلِ أَن يَأْتِيَ
يَوْمٌ لَا مَرَدٍّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدَّقُونَ ﴿٤٣﴾

44. Whosoever disbelieves will suffer from his

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا

[1] (V.30:39) See *Tafsīr Ibn Kathīr*.

disbelief, and whosoever does righteous good deeds (by practising Islāmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allāh from His torment).

45. That He may reward those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.

46. And among His Signs is that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His bounty, in order that you may be thankful.

47. And indeed We did send Messengers before you (O Muhammad ﷺ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allāh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!

49. And verily, before that (rain) — just before it was sent down upon them — they were in despair!

50. Look then at the effects (results) of Allāh's Mercy, how He revives the earth after its death. Verily, that (Allāh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.

51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad) would become unthankful (to their Lord Allāh as) disbelievers. (*Tafsir At-Tabari*)

فَلَا تُفْسِدُهُمْ يَمْهَدُونَ ﴿٤٤﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ

فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ
وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ

وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَلْتَمِسْنَا مِنَ الَّذِينَ أَجْرُمُوا

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ

فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى

الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ

يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ

لَمَيْسِرِينَ ﴿٤٩﴾

فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي

الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُعْجَى الْمُؤْتَى

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ

بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away.

فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾

53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allāh in Islām (as Muslims).

وَمَا أَنْتَ بِهَادٍ الْعُمْيَ عَنْ ضَلَالَتِهِمْ إِنْ
تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾

54. Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

﴿٥٤﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ
مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ
ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ
الْقَدِيرُ ﴿٥٤﴾

55. And on the Day that the Hour will be established, the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world].

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا
لَبِئْسَ أَعْيُنُكَ كَذَالِكَ كَانُوا يَؤْفَكُونَ ﴿٥٥﴾

56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not."

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي
كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَكَذَا يَوْمَ
الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾

57. So, on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allāh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to this world to seek Allāh's Pleasure (by having Islāmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ
وَلَا هُمْ يُسْتَعْمَلُونَ ﴿٥٧﴾

58. And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ
مَثَلٍ وَلَكِنْ جَحَّتْهُمْ شَانِئَةٌ يَقُولُونَ الَّذِي
كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

(to the believers): "You follow nothing but falsehood and magic."

59. Thus does Allāh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allāh, i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them].

60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allāh is true; and let not those who have no certainty of Faith discourage you from conveying Allāh's Message (which you are obliged to convey).

كَذَٰلِكَ يَطْمَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

Sūrat Luqmān (Luqmān) 31

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif-Lām-Mīm.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. These are Verses of the Wise Book (the Qur'ān).

3. A guide and a mercy for the *Muhsinūn* (good-doers).^[1]

4. Those who perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and they have faith in the Hereafter with certainty.

5. Such are on guidance from their Lord, and such are the successful.

6. And of mankind is he who purchases idle talks (i.e. music, singing) to mislead (men) from the path of Allāh without knowledge, and takes it (the path of Allāh, or the Verses of the Qur'ān) by way of mockery. For such there will

الْم

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

^[1] (V.31:3) See the footnote of (V.9:120).

be a humiliating torment (in the Hell-fire).^[1]

7. And when Our Verses (of the Qur'ān) are recited to such a one, he turns away in pride,^[2] as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنِهِ وَرًا فَبَشِّرْهُ

بِعَذَابٍ أَلِيمٍ ﴿٧﴾

8. Verily, those who believe (in Islāmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

جَنَّاتُ النَّعِيمِ ﴿٨﴾

9. To abide therein. It is a Promise of Allāh in truth. And He is the All-Mighty, the All-Wise.

خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ

الْحَكِيمُ ﴿٩﴾

10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْفِئَافِ فِي

الْأَرْضِ رَوَّسَىٰ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ

دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ

كُلِّ رَوْحٍ كَرِيمٍ ﴿١٠﴾

11. This is the creation of Allāh. So, show Me that which those (whom you worship) besides Him have created. Nay, the *Zālimūn* (polytheists, wrongdoers and those who do not believe in the Oneness of Allāh) are in plain error.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ

مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

﴿١١﴾

12. And indeed We bestowed upon Luqmān *Al-Hikmah* (wisdom and religious understanding saying:) "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of)

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ

يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ

^[1] (V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Āmir or Abu Malik Al-Ash'ari that he heard the Prophet ﷺ saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." [*Sahih Al-Bukhari*, 7/5590 (O.P.494B)]

^[2] (V.31:7): See the footnote of (V.22:9).

his ownself. And whoever is unthankful, then verily, Allāh is All-Rich (Free of all needs), Worthy of all praise.

فَإِنَّ اللَّهَ عَنِّي حَمِيدٌ ﴿١٧﴾

13. And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great *Zūlm* (wrong) indeed.^[1]

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ، وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ إِنَّكَ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. To Me is the final destination.^[2]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَلَّهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٤﴾

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Acquainted (with its place).

يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

17. "O my son! *Aqim-is-Salāt* (perform prayers), enjoin (on people) *Al-Ma'rūf* (Islāmic Monotheism and all that is good), and forbid

يَبْنَىٰ أَفْرِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ

[1] (V.31:13)

a) See the footnote (C) of (V.27:59).

b) See the footnote of (V.2:22).

[2] (V.31:14)

a) See the footnote of (V.17:13).

b) Narrated 'Āishah ؓ : (that she said), "O Allāh's Messenger! We consider *Jihād* as the best deed. Should we not fight in Allāh's Cause?" He said, "The best *Jihād* (for women) is *Hajj-Mabrur* [i.e. *Hajj* (pilgrimage to Makkah) which is performed according to the Prophet's *Sunnah* (legal ways), and is accepted by Allāh]. [See *Sahih Al-Bukhari*, 3/1861 (O.P.84) and *Sahih Al-Bukhari*, 4/2784 (O.P.43)]

(people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allāh with no exemption).

18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster."^[1]

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."

20. See you not (O men) that Allāh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islāmic Monotheism, and the lawful pleasures of this world, including health, good looks) and hidden [i.e. one's faith in Allāh (of Islāmic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving light!

21. And when it is said to them: "Follow that which Allāh has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitān* (Satan) invites them to the torment of the Fire?

22. And whosoever submits his face (himself) to Allāh,^[2] while he is a *Muhsin* (good-doer, i.e. performs good deeds totally for Allāh's sake

مِنْ عَمَّ الْأُمُورِ ﴿٧﴾

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخَالٍ فَخُورٍ ﴿٨﴾

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٩﴾

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَهُ وَبَاطِنَهُ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿٢٠﴾

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلًا كَانِ

الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ﴿٢١﴾

وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ فَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَىٰ

^[1] (V.31:18): See the footnote of (V.22:9).

^[2] (V.31:22) His face to Allāh: i.e. follows Allāh's religion of Islāmic Monotheism, worships Allāh (Alone) with sincere faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities.

without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allāh's Messenger Muhammad ﷺ, then he has grasped the most trustworthy handhold [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)]. And to Allāh return all matters for decision.

23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men).

24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.

25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All praise and thanks are Allāh's!" But most of them know not.

26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is *Al-Ghanī* (the Rich, Free of all needs), the Worthy of all praise.

27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.

28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allāh is All-Hearer, All-Seer.

29. See you not (O Muhammad ﷺ) that Allāh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a

اللَّهُ عِنَبَةُ الْأُمُورِ ﴿٢٢﴾

وَمَنْ كَفَرَ فَلَا يَحْزَنْكَ كُفْرُهُ إِلَيْنَا
مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿٢٣﴾

نُعِيبُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ
غَلِيظٍ ﴿٢٤﴾

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٢٥﴾

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ
الْعَنِيُّ الْحَمِيدُ ﴿٢٦﴾

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ
وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا
نَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٧﴾

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفَنَسٍ
وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ
اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

term appointed; and that Allāh is Well-Acquainted with what you do.

30. That is because Allāh, He is the Truth, and that which they invoke besides Him^[1] is *Al-Bātil* (falsehood, Satan and all other false deities); and that Allāh, He is the Most High, the Most Great.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

31. See you not that the ships sail through the sea by Allāh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

32. And when waves cover them like shades (i.e. like clouds or the mountains of sea water), they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.^[2]

وَلِذَا غَشَوْهُمْ مَوْجٌ كَالظَّلِيلِ دَعَا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَلَغَهُمُ الْبَرَّ قَالُوا مَقْصِدُكُمْ وَمَا بِيَعْنَا إِنَّا كُنَّا كَافِرِينَ ﴿٣٢﴾

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allāh is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allāh.

يٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنِ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

34. Verily, Allāh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, Well-Acquainted (with things).^[3]

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

^[1] (V.31:30) See the footnote of (V.2:165).

^[2] (V.31:32) See the footnote of (V.17:67).

^[3] (V.31:34) See the footnote of (V.7:187).

Sūrat As-Sajdah
(The Prostration) 32

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Alif-Lām-Mīm.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of the 'Ālamīn (mankind, jinn and all that exists)!

3. Or say they: "He (Muhammad ﷺ) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ), in order that they may be guided.

4. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawā*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Walī* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).

6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.

7. Who made everything He has created good and He began the creation of man from clay.

8. Then He made his offspring from semen of despised water (male and female sexual discharge).

9. Then He fashioned him in due proportion, and breathed into him the soul (created by

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم

نَزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ

الْعَالَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ

إِنذِرْ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مَنْ قَبْلِكَ

لَعَلَّهُمْ يَهْتَدُونَ

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا

بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى

الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ

أَفَلَا تَتَذَكَّرُونَ

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ

يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ

مِمَّا تَعُدُّونَ

ذَٰلِكَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ

الرَّحِيمُ

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ

الْإِنْسَانِ مِنْ طِينٍ

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَّاءٍ

مُهِينٍ

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ

Allāh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!

11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."

12. And if you only could see when the *Mujrimūn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world) that we will do righteous good deeds. Verily, we now believe with certainty."

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and mankind together.

14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.

15. Only those believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.^[1] *

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allāh's Cause) out of what We have bestowed on them.^[2]

لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾

﴿١١﴾ قُلْ يَتَوَفَّنَا مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٢﴾

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٣﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٤﴾

فَذُوقُوا يَمَّا نَسِيْتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ يَمَّا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦﴾

تَسْجُدُ لَهُمْ جُنُودُهُمْ غَيْرِ الصَّاحِبِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٧﴾

^[1] (V.32:15) See the footnote of (V.22:9).

* (V.32:15) Prostration (see the List of Prostration Places at the end).

^[2] (V.32:16) Narrated Mu'adh bin Jabal ؓ: The Prophet (Allāh's Messenger ﷺ) said to him: "May I show you the gates of goodness? (They are): (1) Fasting is a screen=

17. No person knows what is kept hidden for them of joy as a reward for what they used to do.^[1]

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٧﴾

18. Is then he who is a believer like him who is a *Fāsiq* (disbeliever and disobedient to Allāh)? Not equal are they.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴿٨﴾

19. As for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) of Abode as an entertainment for what they used to do.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿٩﴾

20. And as for those who are *Fāsiqūn* (disbelievers and disobedient to Allāh), their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِيهِمُ النَّارُ كُلَّمَا أَرَادُوا
أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ
ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ
تُكَذِّبُونَ ﴿١٠﴾

21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islām).

وَلَنَذِيْقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَى دُونَ
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١١﴾

22. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimūn* (criminals, disbelievers, polytheists, sinners).

وَمَن أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ
عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْفِقُونَ ﴿١٢﴾

23. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)]. So, be not you in doubt of meeting him [i.e. when you met Mūsā (Moses) during the night of *Al-Isrā'* and

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي
مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي
إِسْرَءِيلَ ﴿١٣﴾

=from Hell. (2) *As-Sadaqāh* (deeds of charity in Allāh's Cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in *Salāt* (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet ﷺ recited: "Their sides forsake their beds." (V.32:16) (*Abū Dāwūd* and *At-Tirmidhī*) (*Tafsīr Al-Qurtubī*)

[1] (V.32:17) See the footnote (b) of (V.51:30)

Al-Mi'rāj^[1] over the heavens]. And We made it [the Taurāt (Torah)] a guide to the Children of Israel.

24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.

26. Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

28. They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"

29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."

30. So, turn aside from them (O Muhammad ﷺ) and await, verily, they (too) are awaiting.

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِ آلِمَا
صَبَرُوا وَكَانُوا بِآيَاتِنَا يُؤْمِنُونَ ﴿٢٤﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ
مَنْ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي
ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ
الْجُرْزِ فَنَخْرِجُ بِهِ زَرْعًا نَأْكُلُ مِنْهُ
أَنْعَامُهُمْ وَنُغْنِيهِمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢٨﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا
إِيمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾

فَأَعْرِضْ عَنْهُمْ وَانْظُرْ إِلَيْهِمْ
مَنْتَظِرُونَ ﴿٣٠﴾

[1] (V.32:23) *Al-Mi'rāj* (المعراج) — see the footnote of (V.53:12), *Hadīth* No. 429.

Sūrat Al-Ahzāb
(The Confederates) 33

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْاِحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allāh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allāh is Ever All-Knower, All-Wise.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا

حَكِيمًا ﴿١﴾

2. And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ
كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

3. And put your trust in Allāh, and Sufficient is Allāh as a *Wakīl* (Trustee or Disposer of affairs).

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [Az-Zihār is the saying of a husband to his wife, "You are to me like the back of my mother," i.e., you are unlawful for me to approach]^[1] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the (Right) Way.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا
جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ
أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ
ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ
وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

5. Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh. But if you know not their father's (names, call them) your brothers in Faith and *Mawālikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake,^[2] except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.

أَدْعُوهُمْ لِأَسْمَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِن
لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ
وَمَوَالِكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا
أَخْطَأْتُمْ بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾

6. The Prophet is closer to the believers than

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ

[1] (V.33:4) See (V.58: 3 & 4).

[2] (V.33:5) See the footnote of (V.18:73).

their ownelves,^[1] and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the *Muhājirūn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfūz*)."

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and 'Īsā (Jesus) son of Maryam (Mary). We took from them a strong covenant.^[2]

8. That He may ask the truthful (Allāh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).

9. O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzāb* (the Confederates)]. And Allāh is Ever All-Seer of what you do.

أَمْهَنَّهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى
بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ
مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ
مَسْطُورًا ﴿٦﴾

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنَكَ
وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾

يَسْتَلِ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ
لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا
لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
بَصِيرًا ﴿٩﴾

[1] (V.33:6) Narrated 'Abdullāh bin Hishām ؓ: We were with the Prophet ﷺ and he was holding the hand of 'Umar bin Al-Khattāb. 'Umar said to him, "O Allāh's Messenger! You are dearer to me than everything except my ownself." The Prophet ﷺ said, "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "Now, by Allāh, you are dearer to me than my ownself." The Prophet ﷺ said, "Now, O 'Umar (now you are a believer)." [*Sahih Al-Bukhari*, 8/6632 (O.P.628)]

[2] (V.33:7) There are many Prophets and Messengers of Allāh. About twenty-five of them are mentioned in the Qur'ān; out of these twenty-five, only five are of strong will, namely, Muhammad ﷺ, Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and 'Īsā (Jesus), son of Maryam (Mary) ؑ.

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allāh.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ
الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾

11. There, the believers were tried and shaken with a mighty shaking.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا
شَدِيدًا ﴿١١﴾

12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger (ﷺ) promised us nothing but delusion!"

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (ﷺ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ
لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ
يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ
يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islām to polytheism), they would surely have committed it and would have hesitated thereupon but little.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنَ آفَاطِهَا ثُمَّ سَمِعُوا
الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّسُوا بِهَا إِلَّا
يَسِيرًا ﴿١٤﴾

15. And indeed they had already made a covenant with Allāh not to turn their backs, and a covenant with Allāh must be answered for.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُوكَ
الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ
الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تُمْنَعُونَ إِلَّا
فَلِيلًا ﴿١٦﴾

17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any *Walī* (protector, supporter) or any helper.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ
سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

18. Allāh already knows those among you who keep back (men) from fighting in Allāh's Cause, and those who say to their brethren: "Come here towards us," while they (themselves) come

﴿١٨﴾ قَدْ يَعْلَمُ اللَّهُ الْمَعُوقِينَ مِنْكُمْ وَالْقَائِلِينَ
لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا

not to the battle except a little,

19. Being miserly towards you (as regards help and aid in Allāh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.

20. They think that *Al-Ahzāb* (the Confederates) have not yet withdrawn; and if *Al-Ahzāb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

21. Indeed in the 'Messenger of Allāh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day, and remembers Allāh much.

22. And when the believers saw *Al-Ahzāb* (the Confederates), they said: "This is what Allāh and His Messenger (Muhammad ﷺ) had promised us; and Allāh and His Messenger (Muhammad ﷺ) had spoken the truth." And it only added to their Faith and to their submissiveness (to Allāh).

23. Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allāh) in the

قَلِيلًا ﴿١٨﴾

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ
يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَبُ
عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ
سَلَفُوا سَمِيعًا إِذَا أَشِحَّةً عَلَى الْخَيْرِ
أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ
الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
الْأَعْرَابِ يَسْتَخْلِفُونَ عَنْ أَنفُسِهِمْ وَلَوْ
كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا ﴿٢١﴾

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا
وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ
عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ
يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا ﴿٢٣﴾

least.^[1]

24. That Allāh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allāh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allāh is Ever Oft-Forgiving, Most Merciful.

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ
عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾

25. And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allāh is Ever All-Strong, All-Mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا
خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ
اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

26. And those of the people of the Scripture who backed them (the disbelievers), Allāh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ
مِنْ صَوَابِهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَرِيقًا تَقَتَّلُوا لَهُمْ وَأُخْرًا كَبَّيَّرُوا بِغِيَابِهِمْ ﴿٢٦﴾

[1] (V.33:23) Narrated Anas ؓ: My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, "O Allāh's Messenger (ﷺ)! I was absent from the first battle you fought against the pagans. (By Allāh) if Allāh gives me a chance to fight the pagans, no doubt, Allāh will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allāh! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd bin Mu'ādh met him. He said "O Sa'd bin Mu'ādh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said, "O Allāh's Messenger! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allāh." (V.33:23) [Sahih Al-Bukhari, 4/2805 (O.P. 61)]

His sister Ar-Rubaiyi' broke a front tooth of a woman and Allāh's Messenger ﷺ ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allāh's Messenger! By Him Who has sent you with the truth, my sister's tooth shall not be broken, then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allāh's Messenger ﷺ said, "There are some people amongst Allāh's slaves whose oaths are fulfilled by Allāh when they take them." [Sahih Al-Bukhari, 4/2805-2806 (O.P.61)]

27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allāh is Able to do all things.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَبَيْتَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْعُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ

قَدِيرًا ﴿٢٧﴾

28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).^[1]

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَا أُمَتِّعْكُنَّ وَأُسْرِحْكِنَّ سَرَاحًا

جَمِيلًا ﴿٢٨﴾

29. "But if you desire Allāh and His Messenger (ﷺ), and the Home of the Hereafter, then verily, Allāh has prepared for *Al-Muhsināt* (good-doers) amongst you an enormous reward."

وَلِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا

عَظِيمًا ﴿٢٩﴾

30. O wives of the Prophet! Whoever of you commits an open *Fahishah* (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allāh.

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفْ لَهَا الْعَذَابُ ضِعْفَيْنِ

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

[1] (V.33:28)

a) Narrated 'Aishah ؓ, the wife of the Prophet ﷺ: When Allāh's Messenger ﷺ was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet ﷺ knew that my parents would not order me to leave him. Then he said, "Allāh says: 'O Prophet (Muhammad ﷺ)! Say to your wives: If you desire the life of this world and its glitter ... an enormous reward.'" (V.33:28, 29) I said, "Then why consult I my parents? Verily, I desire Allāh, His Messenger and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did. [*Sahih Al-Bukhari*, 6/4786 (O.P.309)]

b) Narrated 'Aishah ؓ: Allāh's Messenger ﷺ gave us the option (to remain with him or to be divorced) and we chose Allāh and His Messenger. So, giving us that option was not regarded as divorce. [*Sahih Al-Bukhari*, 7/5262 (O.P.188)]

31. And whosoever of you is obedient to Allāh and His Messenger (ﷺ), and does righteous good deeds, We shall give her her reward twice over, and We have prepared for her *Rizq Karīm* (a noble provision — Paradise).

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا
وَنُفِثْ لَهُ فَرْجًا
وَنُفِثْ لَهُ فَرْجًا
وَنُفِثْ لَهُ فَرْجًا
وَنُفِثْ لَهُ فَرْجًا
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وَنُفِثْ لَهُ فَرْجًا
وَنُفِثْ لَهُ فَرْجًا
وَنُفِثْ لَهُ فَرْجًا
وَنُفِثْ لَهُ فَرْجًا

32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.

يَا أَيُّهَا النِّسَاءُ الَّتِي لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey Allāh and His Messenger (ﷺ). Allāh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allāh and glorify His Praises for this Qur'ān and the *Sunnah*). Verily, Allāh is Ever Most Courteous, Well-Acquainted (with all things).

وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

35. Verily, the Muslims (those who submit to Allāh in Islām) men and women, the believers men and women (who believe in Islāmic Monotheism), the men and the women who are obedient (to Allāh), the men and the women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allāh has ordered and in abstaining from all that Allāh has forbidden), the men and the women who are humble (before their Lord — Allāh), the men and the women who give *Sadaqāt* (i.e. *Zakāt* and alms), the men and the women who

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا

observe *Saum* (fast) (the obligatory fasting during the month of Ramadān, and the optional *Nawāfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues.^[1] Allāh – has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allāh and His Messenger (ﷺ), have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger (ﷺ), he has indeed strayed into a plain error.

عَظِيمًا ﴿٣٥﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا

مُتَّبِعِينَ ﴿٣٦﴾

[1] (V.33:35)

a) Remember Allāh (while sitting, standing, lying,) extra over the remembrance of Allāh during the five compulsory congregational prayers or praying extra additional *Nawāfil* prayers of night in the last part of night.

b) See the footnote of (V.13:28).

c) Narrated Abū Hurairah ؓ : Allāh's Messenger ﷺ said, "Allāh has some angels who look for those who remember (glorify the Praises of) Allāh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allāh, they call each other saying, 'Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the nearest heaven to us." He added, "[After those people remembered (glorified the Praises of) Allāh, and the angels go back to Allāh], their Lord ﷻ asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: *Subhān-Allāh, Allāhu Akbar, and Al-hamdu lillāh*.' Allāh then says, 'Did they see Me?' The angels reply, 'No! By Allāh, they didn't see You.' Allāh says, 'How it would have been if they saw me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allāh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allāh says (to the angels), 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allāh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allāh says, 'Did they see it?' The angels say, 'No! By Allāh, O Lord! They did not see it.' Allāh says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allāh says, 'I make you witnesses that I have forgiven them.'" (Allāh's Messenger ﷺ added:) "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allāh would say, 'These are those people whose companions will not be reduced to misery.'" [*Sahih Al-Bukhārī*, 8/6408 (O.P.417)]

37. And (remember) when you said to him (Zaid bin Hārithah — the freed-slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islām) and you (O Muhammad ﷺ too) have done favour (by manumitting him): “Keep your wife to yourself, and fear Allāh.” But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh’s Command must be fulfilled.

38. There is no blame on the Prophet (ﷺ) in that which Allāh has made legal for him. That has been Allāh’s way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined.

39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner.

40. Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets.^[1] And Allāh is Ever All-Knower of everything.

41. O you who believe! Remember Allāh with much remembrance.^[2]

42. And glorify His Praises morning and

وَإِذْ نَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِيَ النَّاسُ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

(٣٧)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

(٣٨)

الَّذِينَ يُلَاقُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَ اللَّهَ وَيَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا

(٣٩)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(٤٠)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

(٤١)

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

(٤٢)

[1] (V.33:40) See the footnote (B) of (V.2:252).

[2] (V.33:41) See the footnote of (V.13:28).

afternoon [the early morning (*Fajr*) and 'Asr prayers].

43. He it is Who sends *Salāt* (His Blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers.

44. Their greeting on the Day they shall meet Him will be "*Salām* [Peace (i.e. the angels will say to them: *Salāmun 'Alaikum*)]!" And He has prepared for them a generous reward (i.e. Paradise).

45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

46. And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ān and the *Sunnah* — the legal ways of the Prophet ﷺ^[1]).

47. And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allāh a great bounty.

48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a *Wakil* (Trustee, or Disposer of affairs). (*Tafsir Al-Qurtubi*)

49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no *'Iddah* [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا
كَرِيمًا ﴿٤٤﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٤٥﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّهُمْ مِّنَ اللَّهِ فَضْلًا
كَبِيرًا ﴿٤٧﴾

وَلَا تُطِيعُوا الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعَاؤُهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ
وَكِيلًا ﴿٤٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ
ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا
لَكُمْ عَلَيْهِنَّ مِنْ عَدْوٍ تَعُدُّوهنَّ فَمَتَّعُوهُنَّ
وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾

[1] (V.33:46) See the footnote of [(V.3:164), *Sahih Al-Bukhari*, 9/7281 (O.P. 385) and 9/7283 (O.P. 387)].

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allāh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammāt (paternal aunts) and the daughters of your Khāl (maternal uncles) and the daughters of your Khālāt (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing.

52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.

53. O you who believe! Enter not the Prophet's (ﷺ) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal,

يَتَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي
ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا
أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِكَ وَبَنَاتِ
عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ
الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ
يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي
أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ
عَفُورًا رَحِيمًا ﴿٥٠﴾

تُرْجَى مِنْ نَشَاءٍ مِنْهُنَّ وَتُؤْوَى إِلَيْكَ مِنْ
نَشَاءٍ وَمِنْ أَنْ يَنْفَعِيَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ
عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَءَ عَنِهِنَّ وَلَا
يُخْرِتَ وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ
كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ
وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ
بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا
مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
رَقِيبًا ﴿٥٢﴾

يَتَأْتِيكَ الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ
إِلَّا أَنْ يُدْعَبَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ
نَظَرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا

disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.

طَعْنُهُمْ فَإِنَّهُمْ لَا يَسْتَنْبِئُونَ وَلَا يُتَنَبَّأُونَ بِهِمْ أَذَلَّ مِنْ ذَلِكَ كُفْرًا كَانَ يُزَيَّرُ النَّبِيَّ فَيَسْتَعْجِلُ مِنْكُمْ وَاللَّهُ لَا يَسْتَعْجِلُ مِنْ الْخَوِصِّ وَلَئِنْ سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُمْ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كُنْهٌ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٧﴾

54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٨﴾

55. It is no sin on them (the Prophet's ﷺ wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allāh. Verily, Allāh is Ever All-Witness over everything.

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَتْ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٩﴾

56. Allāh sends His *Salāt* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allāh to bless and forgive him). O you who believe! Send your *Salāt*^[1] on (ask Allāh to bless) him

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٦٠﴾

[1] (V.33:56). Narrated 'Abdur-Rahmān bin Abu Laila: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet (ﷺ)?" 'Abdur-Rahmān said, "Yes, give it to me." He said, "We asked Allāh's Messenger (ﷺ) saying, 'O Allāh's Messenger! How should one (ask Allāh to) send *As-Salāt* upon you and the *Ahl-al-Bait* (أهل البيت) — the members of the family of the Prophet (ﷺ), for Allāh has taught us how to greet you?' He said, 'Say: *Allāhumma salli 'alā Muhammadin wa 'alā āli Muhammadin, kamā sallaita 'alā Ibrāhīma wa 'alā āli Ibrāhīm, Innaka Hamidun Majīd. Allāhumma bārik 'alā Muhammadin wa 'alā āli Muhammadin kamā bārakta 'alā Ibrāhīma wa 'alā āli Ibrāhīm, Innaka Hamidun Majīd.*' [O Allāh! Send Your *Salāt* (Graces, Honours and Mercy) on Muhammad and on the family or the followers of Muhammad, as You sent Your *Salāt* (Graces, Honours and Mercy) on Abraham and on the family or the followers of Abraham, for You are the Most=

(Muhammad ﷺ), and (you should) greet (salute) him with the Islāmic way of greeting (salutation, i.e. *As-Salāmu 'Alaikum*).

57. Verily, those who annoy Allāh and His Messenger (ﷺ),^[1] Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا كَتَبْنَا لَهُمْ فَرْجًا أَحْتَمِلُوا بِهِتًا ﴿٥٨﴾

59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful.^[2]

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.

لَّيِّنَ لَّمْ يَنْهَ الْمُتَنَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُحَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.

مَلْعُونِينَ أَتَيْنَا نَقْفًا أُخْذُوا وَقُتِلُوا نَقْفًا ﴿٦١﴾

=Praiseworthy, the Most Glorious. O Allāh! Send Your Blessings on Muhammad, and on the family or the followers of Muhammad as You sent your Blessings on Abraham and on the family or the followers of Abraham, for You are the Most Praiseworthy, the Most Glorious.'” [Sahih Al-Bukhari, 4/3375 (O.P.589)]

^[1] (V.33:57)

A) By abusing or telling lies against Allāh and His Messenger ﷺ, by making pictures — imitating Allāh's creations, and by disobeying Allāh and His Messenger ﷺ.

B) See the footnote of (V.2:278).

^[2] (V.33:59) See the footnote of (V.24:31).

62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh.

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What will make you know? It may be that the Hour is near!"

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

65. Wherein they will abide for ever, and they will find neither a *Walī* (a protector) nor a helper.

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger (Muhammad ﷺ)."

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ﴿٦٧﴾

68. "Our Lord! Give them double torment and curse them with a mighty curse!"

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

69. O you who believe! Be not like those who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh.^[1]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا ﴿٦٩﴾

[1] (V.33:69) Narrated Abū Hurairah ؓ: Allāh's Messenger ﷺ said, "(Prophet) Mūsā (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.' Allāh wished to clear Mūsā (Moses) of what they said about him, so one day while Mūsā (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mūsā (Moses) picked up his stick and ran after the stone saying, 'O stone! give me my clothes!' till he reached a =

70. O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).

يُصِحِّحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

72. Truly, We did offer *Al-Amānah* (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).^[1]

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

73. So that Allāh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ). And Allāh will pardon (accept the repentance of) the true believers of Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾

=group of Banī Israel who saw him naked then, and found him the best of what Allāh had created; and Allāh cleared him of what they had accused him of. The stone stopped there and Mūsā (Moses) took and put his garment on and started hitting the stone with his stick. By Allāh, the stone still has some traces of the hitting, three, four or five marks. This was what Allāh ﷻ refers to in His Saying: 'O you who believe! Be not like those, who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged and he was honourable before Allāh...' (V.33:69) [Sahih Al-Bukhari, 4/3404 (O.P.616)]

^[1] (V.33:72): See the footnote of the (V.3:164).

Sūrat Saba'

(Sheba) 34

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things).

2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.

3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfūz*)."

4. That He may recompense those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karīm* (generous provision, i.e. Paradise).

5. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them — those, for them will be a severe painful torment.^[1]

6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the path of the Exalted in might, the Owner of all praise.

7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you

يُؤْتِيكَ مَا يَشَاءُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ

الْخَبِيرُ ﴿١﴾

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ

الْعَفُورُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا

فِي كِتَابٍ مُبِينٍ ﴿٣﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَُولَئِكَ هُمْ مَغْفُورٌ وَرِزْقٌ كَرِيمٌ

﴿٤﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ هُمْ عَذَابٌ مِّن رَّحْمَةِ أَلِيمٍ ﴿٥﴾

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ

الْعَزِيزِ الْحَمِيدِ ﴿٦﴾

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ

^[1] (V.34:5) See the footnote of (V.3:91).

(that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

يُنشئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَعِنَى
خَلْقٍ جَدِيدٍ ﴿٧﴾

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

أَفَرَأَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ
الْبَعِيدِ ﴿٨﴾

9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience and always begs His Pardon).

أَفَلَا يَرَوْنَ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
مِنْ السَّمَاءِ وَالْأَرْضِ إِنَّ شَأْنًا خَفِيفٌ
بِهِمُ الْأَرْضُ أَوْ تَسُوطٌ عَلَيْهِمْ كِسْفًا مِنَ
السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ
مُنِيبٍ ﴿٩﴾

10. And indeed We bestowed grace on Dāwūd (David) from Us (saying): "O you mountains! Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him."

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا وَجَعَلْنَا
أَوْرَاقَهُمُ الْطَيْرِ وَآلَنَّا لَهُ الْحَدِيدَ ﴿١٠﴾

11. Saying: "Make you perfect coats of mail, and balance perfectly the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ
وَأَعْمَلُوا صَلَاحًا إِنَّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

12. And to Sulaimān (Solomon) (We subjected) the wind, its morning (stride from sunrise till noon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.

وَلِسُلَيْمَانَ الرِّيحَ غَدُوَهَا شَهْرٌ وَرَوْاحُهَا
شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقَظَرِ وَمَنْ أَلْحَنَ مِنْ
يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزُغْ مِنْهُمْ
عَنْ أَمْرٍ أُنْفِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ
وِحَفَافٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ ﴿١٣﴾

their places). "Work you, O family of Dāwūd (David), with thanks!" But few of My slaves are grateful.

أَعْمَلُوا أَلْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ
الشَّكُورُ ﴿١٣﴾

14. Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ
إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنْسَأَهُ فَلَمَّا
خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ
الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

15. Indeed there was for Saba' (Sheba) a sign in their dwelling place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

لَقَدْ كَانَ لِسُلَيمٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ
عَن يَمِينٍ وَشِمَالٍ كُلُّوا مِن رِّزْقِ رَبِّكُمْ
وَأَشْكُرُوا لِمَوْلَاكُمْ طَائِفَةٌ مِّنْ رَبِّ غَفُورٌ
﴿١٥﴾

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ
وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ
خَمْطٍ وَأُثْلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾

17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).

ذَٰلِكَ جَزَاؤُهُمْ بِمَا كَفَرُوا وَهَلْ يُجْزَىٰ إِلَّا
الْكَافِرُ ﴿١٧﴾

18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

وَجَعَلْنَا بَيْنَهُم وَبَيْنَ الْقُرَىٰ الَّتِي بَارَكْنَا
فِيهَا قُرَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّبِيلَ
سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا
أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ
مُمَزَّقٍ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَاكِرٍ ﴿١٩﴾

20. And indeed *Iblīs* (Satan) did prove true his thought about them, and they followed him, all

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ

except a group of true believers (in the Oneness of Allāh).

21. And he (*Iblīs* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

22. Say (O Muhammad ﷺ to polytheists, pagans): "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them."

23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

24. Say (O Muhammad ﷺ to polytheists, pagans): "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error."

25. Say (O Muhammad ﷺ to polytheists, pagans): "You will not be asked about our sins, nor shall we be asked of what you do."

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs)." (*Tafsir Ibn Kathir*)

27. Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allāh (Alone), the All-Mighty, the All-Wise."

إِلَّا قَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٦١﴾

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ
مَن يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ
وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِیْظٌ ﴿٦٢﴾

قُلْ أَدْعُوا إِلَیْكَ رَعَعْتُمْ مِّن دُونِ اللَّهِ لَا
یَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِی السَّمَوَاتِ
وَلَا فِی الْأَرْضِ وَمَا لَهُمْ فِیْهِمَا مِن شِرْكٍَ وَمَا
لَهُمْ مِنْهُمْ مِّن ظَهِیرٍ ﴿٦٣﴾

وَلَا نَنْفَعُ الشَّفَعَةَ عِنْدَهُ إِلَّا لِمَن أَذِنَ لَهُ
حَاقَّ إِذَا فُرِجَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ
رَبُّكُم قَالُوا الْحَقُّ وَهُوَ الْعَلِیُّ الْكَبِیْرُ ﴿٦٤﴾

قُلْ مَن رِّزْقُكُمْ مِّنَ السَّمَوَاتِ
وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْ لِيَاكُم لَعَلَى
هَدًى أَوْ فِی ضَلَالٍ مُّبِیْنٍ ﴿٦٥﴾

قُلْ لَا تَسْأَلُون عَمَّا أَجْرْنَا وَلَا تَسْأَلُ
عَمَّا نَعْمَلُونَ ﴿٦٦﴾

قُلْ یَجْمَعُ بَیْنَنا رِشَاءُکُمْ یَفْتَحُ بَیْنَنا بِالْحَقِّ
وَهُوَ الْفَتْاحُ الْعَلِیْمُ ﴿٦٧﴾

قُلْ أَرُونِی الَّذِیْنَ أَحَقَمْتُمْ بِهِ شُرْكَاءَکُمْ
كَلَّا بَلْ هُوَ اللَّهُ الْعَزِیْزُ الْحَكِیْمُ ﴿٦٨﴾

28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a Warner to all mankind, but most of men know not.^[1]

وَمَا أَرْسَلْنَاكَ إِلَّا كَفَّةً لِّلنَّاسِ بَشِيرًا
وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿٢٨﴾

29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"

وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٢٩﴾

30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَجِزُونَ عَنْهُ
سَاعَةً وَلَا تَسْتَفِيدُونَ ﴿٣٠﴾

31. And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it." But if you could see when the *Zālimūn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

وَقَالَ الَّذِينَ كَفَرُوا لَئِنْ نُؤْمِنُ بِهِدَا
الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ
الظَّالِمُونَ مَوْفُوقُونَ عِندَ رَبِّهِمْ يَرْجِعُ
بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ
الَّذِينَ اسْتَضَعِفُوا لِّلَّذِينَ اسْتَكْبَرُوا لَوْلَا
أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimūn* (polytheists, sinners, disbelievers, criminals)."

قَالَ الَّذِينَ اسْتَكْبَرُوا لِّلَّذِينَ اسْتَضَعِفُوا
أَلَمْ نَكُنْ مَعَكُمْ زُنُوجًا مِّنْ قَبْلُ إِذْ جَاءَكُمُ
بَلْ كُنتُمْ مُّجْرِمِينَ ﴿٣٢﴾

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِّلَّذِينَ اسْتَكْبَرُوا
بَلْ مَكْرُ آلِيلٍ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَنْ
نُكْفِرَ بِآلِهَةِ وَنَجْعَلَ لَهُ إِندَادًا وَأَسْرُوا
الْعَذَابَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ
فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجَزَّوْنَ إِلَّا مَا
كَانُوا يَعْمَلُونَ ﴿٣٣﴾

34. And We did not send a Warner to a township but those who were given the worldly wealth and luxuries among them said: "We

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

^[1] (V.34:28) See the footnote of (V.2:252).

believe not in the (Message) with which you have been sent."

35. And they say: "We are more in wealth and in children, and we are not going to be punished."

بِعُذْرَيْنَ ﴿٢٥﴾

36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allāh), but only he who believes (in the Islāmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَلَاُولَٰئِكَ هُمْ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٢٧﴾

38. And those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment.

وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٢٨﴾

39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لِمَا نَنْقُصُ مِنْ شَيْءٍ فَهُوَ يُغْنِيكُمُ وَهُوَ خَيْرُ الرَّزُقِينَ ﴿٢٩﴾

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلُوا لَا إِلَهَ إِلَّا كُمْ كَانُوا يَعْبُدُونَ ﴿٣٠﴾

41. They (the angels) will say: "Glorified are You! You are our *Walī* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِن دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِم مُّؤْمِنُونَ ﴿٣١﴾

42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allāh]: "Taste the torment of the Fire which

فَالْيَوْمَ لَا يَمِيزُ بَعْضُهُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تَكْذِبُونَ ﴿٣٢﴾

you used to deny.”^[1]

43. And when Our Clear Verses are recited to them, they say: “This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship.” And they say: “This (the Qur’ān) is nothing but an invented lie.” And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allāh sent him as a Messenger with proofs, evidences, verses of this Qur’ān, lessons, signs, etc.): “This is nothing but evident magic!”

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا يَنْتَبِهُوا قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا أَلْهَاسٌ مُمِينٌ ﴿٤٣﴾

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger).

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾

45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)!

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِعْصَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾

46. Say (to them O Muhammad ﷺ): “I exhort you to one (thing) only, that you stand up for Allāh’s sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment.”

﴿٤٦﴾ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْنِئًا وَفِرْدًى ثُمَّ تَفْكُرُوا مَا بِصَاحِبِكُمْ مِنْ حِجَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾

^[1] (V.34:42) Almighty Allāh says: “They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injil (Gospel)] to worship none but one *Ilāh* (God – Allāh), *Lā ilāha illā Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him).” (V. 9:31)

Once, while Allāh’s Messenger ﷺ was reciting the above Verse, ‘Adi bin Hātim said, “O Allāh’s Prophet! They do not worship them (rabbis and monks).” Allāh’s Messenger ﷺ said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them.” [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (*Tafsīr At-Tabarī*)]

47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things." قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾

48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen). قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ بِالْحَقِّ عَلَمُ الْغُيُوبِ ﴿٤٨﴾

49. Say (O Muhammad ﷺ): "*Al-Haqq* (the truth, i.e. the Qur'ān and Allāh's Revelation) has come, and *Al-Bātil* [falsehood — *Iblīs* (Satan)] can neither create anything nor resurrect (anything)." قُلْ جَاءَ الْحَقُّ وَمَا يُدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)." قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾

51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. وَلَوْ تَرَىٰ إِذْ فِرْعَوْنُ فَلَا قُوَّةَ وَأَخْذُوا مِنْ مَكَانٍ قَرِيبٍ ﴿٥١﴾

52. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again). وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاسُتُ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٢﴾

53. Indeed they did disbelieve (in the Oneness of Allāh, Islām, the Qur'ān and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allāh, (by saying) all that is untrue], from a far place. وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٣﴾

54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allāh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt. وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

Sūrat Fātir or Al-Malā'ikah
(The Originator of Creation,
or The Angels) 35

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All praise and thanks are Allāh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.

أَحْمَدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنٍ وَثُلُثٍ وَرَبِّ زَيْدٍ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

3. O mankind! Remember the Grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

يَا أَيُّهَا النَّاسُ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآذَنْتُمْ أَنْفُسَكُمْ ﴿٣﴾

4. And if they deny you (O Muhammad ﷺ), so were Messengers denied before you. And to Allāh return all matters (for decision).

وَلِنْ يَكْفُرْ بِكَ فَكُفِّتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾

5. O mankind! Verily, the Promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh.

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٥﴾

6. Surely, *Shaitān* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾

7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allāh is All-Knower of what they do!

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَمُقْسِمُهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَٰلِكَ النُّشُورُ ﴿٩﴾

10. Whosoever desires honour, power and glory, then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُورَثُ ﴿١٠﴾

11. And Allāh did create you (Adam) from dust, then from *Nutfah* (mixed drops of male and female sexual discharge, i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfūz*). Surely, that is easy for Allāh.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعْمَرٍ وَلَا يُقْصَرُ مِنْ عُمُرٍ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿١١﴾

12. And the two seas (kinds of water) are not alike, this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His bounty, and that you may give thanks.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا وَرَىٰ أَلْفَاكٍ فِيهِ مَوَاجِرُ لَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

13. He merges the night into the day (i.e. the decrease in the hours of the night is added to

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي

the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmīr* (the thin membrane over the date stone).

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is Well-Aquainted (with everything).^[1]

15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich (Free of all needs), the Worthy of all praise.

16. If He willed, He could destroy you and bring about a new creation.

17. And that is not hard for Allāh.

18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salāt* (the prayers). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allāh is the (final) Return (of all).

19. Not alike are the blind (disbelievers in Islāmic Monotheism) and the seeing (believers in Islāmic Monotheism).

20. Nor are (alike) the darkness (disbelief) and

^[1] (V.35:14) See the footnote of (V.2:165).

the light (belief in Islāmic Monotheism).

21. Nor are (alike) the shade and the sun's heat.

22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves.

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ
مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي
الْقُبُورِ ﴿٢٢﴾

23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allāh's Message to mankind but the guidance is Allāh's).

24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.

إِنْ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ
أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light.

وَلِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ
قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَالْزُكُورِ
وَالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾

26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ
نَكِيرِي ﴿٢٦﴾

27. See you not that Allāh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا
بِهِ شَجَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ
بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيبٌ
سُوْدٌ ﴿٢٧﴾

28. And likewise, men and *Ad-Dawābb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving.

وَمِنْ النَّاسِ وَالْأَنْعَامِ وَالْأَنْعَامِ مُخْتَلِفٌ
أَلْوَانُهُمْ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ
الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

29. Verily, those who recite the Book of Allāh (this Qur'ān), and perform *As-Salāt* (the prayers), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا
الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ

تَبُورٍ ﴿٢٩﴾

30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

31. And what We have revealed to you (O Muhammad ﷺ) of the Book (the Qur'an), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allāh is indeed Well-Acquainted and All-Seer of His slaves.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

32. Then We gave the Book (the Qur'an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, foremost in good deeds. That (inheritance of the Qur'an) — that is indeed the great Grace.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُاذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they will say: "All praise and thanks are Allāh's Who has removed from us (all) grief: Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us."

الَّذِي أَحْلَانَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾

36. But those who disbelieve (in the Oneness of Allāh - Islāmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever!

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾

37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zālimūn* (polytheists and wrongdoers) there is no helper."

38. Verily, Allāh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts.

39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islāmic Monotheism), on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.^[1]

40. Say (O Muhammad ﷺ): "Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you call upon besides Allāh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zālimūn* (polytheists and wrongdoers) promise one another nothing but delusions."

41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.^[2]

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرْ ۖ وَجَاءَكُمُ الْغَيْثُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۖ إِنَّكُمْ عِندَهُ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۖ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يُزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا رِيحًا ۚ يَوْمَ لَا يُغْنِي عَنْهُمْ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ أَمْ آتَيْنَهُم كِتَابًا فهُمْ عَلَى بَيِّنَةٍ ۚ مِّنْهُ بَلْ إِن يَبِدَّ الْأَعْيُنُ لَهُمْ بَعْضَهُمْ بِبَعْضٍ ۖ إِلَّا زُجُورًا ﴿٤٠﴾

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَا ۖ إِنَّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۚ إِنَّكُمْ كَانَتْ حُلُمًا غُفُورًا ﴿٤١﴾

[1] (V.35:39) See the footnote of (V.3:85).

[2] (V.35:41) Narrated Abū Hurairah ؓ: I heard Allāh's Messenger ﷺ saying, "(On the Day of Resurrection) Allāh will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'" [Sahih Al-Bukhari, 6/4812 (O.P.336)]

42. And they swore by Allāh their most binding oaths that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth).

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ أَوَّلَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So, no change will you find in Allāh's *Sunnah* (way of dealing), and no turning off will you find in Allāh's *Sunnah* (way of dealing).

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا لَهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُمْ كَانُوا عَلِيمًا قَادِرِينَ ﴿٤٤﴾

45. And if Allāh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His slaves.

وَلَوْ يَؤُخِّدُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمْ دَابْكَةً وَلَا كُنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَاتَتْهُمُ أَنْفُ اللَّهِ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

Sūrat Yā-Sin 36

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. Yā-Sin.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. By the Qur'ān, full of wisdom (i.e. full of laws, evidences, and proofs),

3. Truly, you (O Muhammad ﷺ) are one of the Messengers,

سُورَةُ يٰسٖنَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يس ﴿١﴾

وَالْقُرْآنَ الْحَكِيمَ ﴿٢﴾

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٣﴾

4. On a Straight Path (i.e. on Allāh's religion of Islāmic Monotheism).

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful,

نَزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

6. In order that you may warn a people whose forefathers were not warned, so they are heedless.

لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى

الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾

9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ

سَدًّا فَأَعْشَيْنَهُم فَهُمْ لَا يَبْصُرُونَ ﴿٩﴾

10. It is the same to them whether you warn them or you warn them not, they will not believe.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

11. You can only warn him who follows the Reminder (the Qur'ān), and fears the Most Gracious (Allāh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ

الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ

كَرِيمٍ ﴿١١﴾

12. Verily, We give life to the dead, and We record that which they send before (them), and their traces^[1] and all things We have recorded with numbers (as a record) in a Clear Book.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا

وَأَثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ

مُسِينٍ ﴿١٢﴾

13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said that the town was Antioch (Antākiya)], when there came Messengers to them.

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا

الْمُرْسَلُونَ ﴿١٣﴾

14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا

بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٤﴾

[1] (V.36:12) Traces: Their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihād (holy fighting in Allāh's Cause) and all other good and evil they did, and that which they leave behind.

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allāh) has revealed nothing. You are only telling lies."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,

قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

17. "And our duty is only to convey plainly (the Message)."

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us."

قَالُوا إِنَّا نَطْهَرُكَ بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

19. They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifūn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh).

قَالُوا طَائِفُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْفِرُكُمْ أَنْتَبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.

أَنْتَبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾

22. "And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned.

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

23. "Shall I take besides Him *ālihah* (gods)? If the Most Gracious (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِيدِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ ﴿٢٣﴾

24. "Then verily, I should be in plain error.

إِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾

25. "Verily, I have believed in your Lord, so listen to me!"

إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾

26. It was said (to him when the disbelievers killed him): “Enter Paradise.” He said: “Would that my people knew^[1]” ﴿٢٦﴾

27. “That my Lord (Allāh) has forgiven me, and made me of the honoured ones!” ﴿٢٧﴾

[1] (V.36:26)

a) Narrated Abu Mūsā ؓ : Allāh’s Messenger ﷺ said, “My example and the example of the Message with which Allāh has sent me is like that of a man who came to some people and said, ‘I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves!’ A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them.” [*Sahih Al-Bukhari*, 8/6482 (O.P.489)]

b) Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, “Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allāh).” [*Sahih Al-Bukhari*, 4/2817 (O.P.72)]

c) Narrated ‘Abdullah bin Abu Aufā ؓ: Allāh’s Messenger ﷺ said, “Know that Paradise is under the shades of the swords (*Jihād* in Allāh’s Cause).” [*Sahih Al-Bukhari*, 4/2818 (O.P.73)]

d) Narrated Anas bin Mālik ؓ: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitan* (trials and afflictions) of life and death, and seek refuge with You from the punishment in the grave.” [*Sahih Al-Bukhari*, 4/2823 (O.P.77)]

e) Narrated Abdullah bin Umar ؓ: I heard Allāh’s Messenger ﷺ saying, “People are just like camels; out of one hundred, one can hardly find a single camel suitable to ride.” [*Sahih Al-Bukhari*, 8/6498 (O.P.505)]

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).

وَمَا أَرْسَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ
مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

29. It was but one *Saiha* (shout) and lo! they (all) were still (silent, dead, destroyed).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
خَامِدُونَ ﴿٢٩﴾

30. Alas for mankind! There never came a Messenger to them but they used to mock at him.

يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ
إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

أَلَمْ يَرَوْا كَرِهَ آهْلِكَ فَكَانَ قَبْلَهُمْ مِنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

32. And surely, all — everyone of them will be brought before Us.

وَأِنْ كُلٌّ لَّمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَأَيُّهُ هُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا
وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ
وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

35. So that they may eat of the fruit thereof — and their hands made it not. Will they not then give thanks?

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ
أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

36. Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا
تُبْنَتْ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ﴿٣٦﴾

37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.

وَأَيُّهُ لَهُمُ اللَّيْلُ سَلَخَ مِنْهُ النَّهَارَ فَإِذَا هُمْ
مُظْلِمُونَ ﴿٣٧﴾

38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

39. And the moon, We have measured for it

وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْشُونِ

mansions (to traverse) till it returns like the old dried curved date stalk.

40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

41. And an *Āyah* (sign) for them is that We carried their offspring in the laden ship [of Nūh (Noah)].

42. And We have created for them of the like thereunto, on which they ride.

43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.

44. Unless it be a mercy from Us, and as an enjoyment for a while.

45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive mercy (i.e. if you believe in Allāh's religion — Islāmīc Monotheism, and avoid polytheism, and obey Allāh with righteous deeds)."

46. And never came an *Ayāh* from among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.

47. And when it is said to them: "Spend of that which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He (Himself) would have fed? You are only in a plain error."

48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"

49. They await only but a single *Saiḥah* (shout)

الْقَدِيرِ ﴿٣٦﴾

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا
الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ

يَسْبَحُونَ ﴿٤٠﴾

وَأَيَّاهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِ

الْمَسْحُورِ ﴿٤١﴾

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

وَلِنْ نَشَأْ نُغْرِقَهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ

يُقَدُّونَ ﴿٤٣﴾

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا

خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا

عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ

كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ

اللَّهُ أطعمهم إِنْ أَشَاءَ إِلَّا فِي ضَلَالٍ

مُبِينٍ ﴿٤٧﴾

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٤٨﴾

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ

which will seize them while they are disputing!

50. Then they will not be able to make bequest, nor will they return to their family.

يَخْصِمُونَ ﴿٤٩﴾
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ
يَرْجِعُونَ ﴿٥٠﴾

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ
رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them:) "This is what the Most Gracious (Allāh) had promised, and the Messengers spoke truth!"

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا
وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

53. It will be but a single *Saiyah* (shout), so behold they will all be brought up before Us!

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ
فَاكِهُونَ ﴿٥٥﴾

56. They and their wives will be in pleasant shade, reclining on thrones.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَائِكِ
مُتَّكِئُونَ ﴿٥٦﴾

57. They will have therein fruits (of all kinds) and all that they ask for.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾

58. (It will be said to them:) *Salām* (peace be on you) — a Word from the Lord (Allāh), Most Merciful.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

59. (It will be said:) "And O you the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in Islāmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

وَأَمْسُوا الْيَوْمَ أَيُّهَا الْمَجْرِمُونَ ﴿٥٩﴾

60. Did I not command you, O Children of Adam, that you should not worship *Shaitān* (Satan)? Verily, he is a plain enemy to you.

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا
تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾

61. And that you should worship Me [Alone — Islāmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.^[1] وَأَنۢ أَعۡبُدُونِي هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾

62. And indeed he (Satan) did lead astray a great multitude of you. Did you not then understand? وَلَقَدْ أَضَلَّ مِنْكُمۡ جِثًّا كَثِيرًا أَفَلَمۡ تَكُونُوا تَعۡقِلُونَ ﴿٦٢﴾

63. This is Hell which you were promised! هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

64. Burn therein this Day, for that you used to disbelieve.^[2] أَصَلُّوهَا الۡيَوْمَ بِمَا كُنْتُمْ تَكۡفُرُونَ ﴿٦٤﴾

65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). (*Tafsir At-Tabarī*) اَلۡيَوْمَ نَخۡتُمُ عَلَيۡ أَفۡوَاهِهِمۡ وَتُكَلِّمُنَا أَيْدِيهِمۡ وَتَشۡهَدُ أَرْجُلُهُمۡ بِمَا كَانُوا يَكۡسِبُونَ ﴿٦٥﴾

66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see? وَلَوْ شَاءَ لَطَمَسْنَا عَلَيۡ أَعۡيُنِهِمۡ فَاسۡتَبَقُوا الصِّرَاطَ فَأَنَّى يُبۡصِرُونَ ﴿٦٦﴾

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.^[3] وَلَوْ شَاءَ لَمَسَخۡنَهُمۡ عَلَيۡ مَكَآئِهِمۡ فَمَا اسۡتَظۡلَعُوا مِصۡبِيًا وَلَا يَرْجِعُونَ ﴿٦٧﴾

68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand? وَمَنۢ نَّعۡمِرُهُ نُنَكِّسۡهُ فِي الخَلۡقِ أَفَلَا يَعۡقِلُونَ ﴿٦٨﴾

69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān. وَمَا عَلَّمۡنَا الشِّعۡرَ وَمَا يَنۡبَغِي لَهُٗ إِنۡ هُوَ إِلَّا ذِكۡرٌ وَقُرۡءَانٌ مُّبِينٌ ﴿٦٩﴾

70. That he or it (Muhammad ﷺ or the Qur'ān) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). لِيُنذِرَ مَنۡ كَانَ حَيًّا وَيَحۡقِ الْقَوۡلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

71. Do they not see that We have created for أَوَّلَ بَرۡءٍ أَنَا خَلَقۡنَا لَهُمۡ مِّمَّا عَمِلَتۡ أَيْدِيہَا

[1] (V.36:61) See the footnote of (V.2:22).

[2] (V.36:64) See the footnote of (V.3:91).

[3] (V.36:67) See (V.7:166) and the footnote of (V.5:90).

them of what Our Hands have created, the cattle, so that they are their owners.

72. And We have subdued them to them so that some of them they have for riding and some they eat.

73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?

74. And they have taken besides Allāh ālihah (gods), hoping that they might be helped (by those so-called gods).

75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).

76. So, let not their speech then grieve you (O Muhammad ﷺ). Verily, We know what they conceal and what they reveal.

77. Does not man see that We have created him from *Nutfah* (mixed drops of male and female sexual discharge). Yet behold! he (stands forth) as an open opponent.

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"

79. Say (O Muhammad ﷺ): "He will give life to them Who created them for the first time! And He is All-Knower of every creation!"

80. He Who produces for you fire out of the green tree, when behold! you kindle therewith.

81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

82. Verily, His Command, when He intends a

أَنعَمَّا فَهَمُّهُمَا لَهَا مَلِكُونَ ﴿٧١﴾

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

﴿٧٢﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا

يَشْكُرُونَ ﴿٧٣﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ

يُنصَرُونَ ﴿٧٤﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ

مُخَضَّرُونَ ﴿٧٥﴾

فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ

وَمَا يُغْنُونِ ﴿٧٦﴾

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ

فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُعْطِي

الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ

بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ

نَارًا فَإِذَا أَنشَمَ مِنْهُ تُوقَدُونَ ﴿٨٠﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ

الْخَلْقُ الْعَلِيمُ ﴿٨١﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ

thing, is only that He says to it, "Be!" — and it is!

83. So Glorified is He (and Exalted above all that they associate with Him) in Whose Hand is the dominion of all things, and to Him you shall be returned.

فَيَكُونُ ﴿٨٣﴾

فَسُبْحَانَ الَّذِي يَدُوهٖ مَلَكُوتُ كُلِّ شَيْءٍ

وَالِإِلَيْهِ تُرْجَعُونَ ﴿٨٤﴾

Sūrat As-Sāffāt
(Those Ranged in Ranks) 37

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By those (angels) ranged in ranks (or rows).

وَالصَّفَّاتِ صَفًّا ﴿١﴾

2. By those (angels) who drive the clouds in a good way.

فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾

3. By those (angels) who bring the Book and the Qur'an from Allāh to mankind. (*Tafsir Ibn Kathīr*)

فَالنَّازِلَاتِ ذِكْرًا ﴿٣﴾

4. Verily, your *Ilāh* (God) is indeed One (i.e. Allāh);

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾

5. The Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun's risings.^[1]

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبِّ الْمَسَارِقِ ﴿٥﴾

6. Verily, We have adorned the near heaven with the stars (for beauty).^[2]

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوْكَبِ ﴿٦﴾

7. And to guard against every rebellious devil.

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾

8. They cannot listen to the higher group (angels) for they are pelted from every side.

لَّا يَسْمَعُونَ إِلَى آلِثَلَاثِ الْعُلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾

9. Outcast, and theirs is a constant (or painful) torment.

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾

[1] (V.37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. (See *Tafsir Al-Qurtubi*)

[2] (V.37:6) See the footnote of (V.6:97).

10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.

إِلَّا مَن خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ

نَاقِبٌ ﴿١٠﴾

11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay.

فَأَسْتَفْهِمُ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَن خَلَقْنَا إِنَّا

خَلَقْنَاهُم مِّن طِينٍ لَّزِيمٍ ﴿١١﴾

12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur'ān).

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

13. And when they are reminded, they pay no attention.

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

14. And when they see an *Ayāh* (a sign, or an evidence) from Allāh, they mock at it.

وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ﴿١٤﴾

15. And they say: "This is nothing but evident magic!

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾

16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?

أَوَدَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَوْنَا لَمَبْعُوثُونَ ﴿١٦﴾

17. "And also our fathers of old?"

أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾

18. Say (O Muhammad ﷺ): "Yes, and you shall then be humiliated."

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

20. They will say: "Woe to us! This is the Day of Recompense!"

وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾

21. (It will be said): "This is the Day of Judgement which you used to deny."

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ

تُكَذِّبُونَ ﴿٢١﴾

22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,

أَحْشِرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا

يَعْبُدُونَ ﴿٢٢﴾

23. "Instead of Allāh, and lead them on to the way of flaming Fire (Hell);

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

24. "But stop them, verily, they are to be questioned.

وَقُفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"

مَا لَكُمْ لَا تَنَاصُرُونَ ﴿٢٥﴾

26. Nay, but that Day they shall surrender.

بَلْ هُمْ أَنُومٌ مُّسْتَسِيمُونَ ﴿٢٦﴾

27. And they will turn to one another and question one another.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾

28. They will say: "It was you who used to come to us from the right side (i.e., from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth, i.e. Islāmic Monotheism and from every good deed)."

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾

29. They will reply: "Nay, you yourselves were not believers.

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾

30. "And we had no authority over you. Nay! But you were *Tāghūn* (transgressing) people (polytheists, and disbelievers).

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾

31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰئِقُونَ ﴿٣١﴾

32. "So we led you astray because we were ourselves astray."

فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾

33. Then verily, that Day, they will (all) share in the torment.

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

34. Certainly, that is how We deal with *Al-Mujrimūn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh).

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

35. Truly, when it was said to them: "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)," they puffed themselves up with pride^[1] (i.e. denied it).

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

36. And (they) said: "Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?"

وَيَقُولُونَ إِنَّمَا لَنَا رُكُوءٌ إِلَٰهِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

37. Nay! he (Muhammad ﷺ) has come with the truth (i.e. Allāh's religion — Islāmic Monotheism and this Qur'an) and he confirms the Messengers (before him who brought Allāh's religion — Islāmic Monotheism).

بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾

[1] (V.37:35) See the footnote of (V.22:9).

38. Verily, you (pagans of Makkah) are going to taste the painful torment; إِنكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾
39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh's disobedience which you used to do in this world) وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾
40. Except the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism). إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
41. For them there will be a known provision (in Paradise), أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾
42. Fruits; and they shall be honoured, فَوَكَهَهُمْ مِّمْرُونَ ﴿٤٢﴾
43. In the Gardens of Delight (Paradise), فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾
44. Facing one another on thrones. عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾
45. Round them will be passed a cup of pure wine — بُطَافٌ عَلَيْهِمْ يَكُنَّى مِنْ مَعِينِ ﴿٤٥﴾
46. White, delicious to the drinkers. بَيضَاءَ لَذِيذٍ لِلشَّارِبِينَ ﴿٤٦﴾
47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that nor will they suffer intoxication therefrom. لَا فِيهَا عَوَلَ وَلَا هُمْ عَنْهَا يُرْفَوْنَ ﴿٤٧﴾
48. And beside them will be *Qāsirāt-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes.^[1] وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾
49. (Delicate and pure) as if they were (hidden) eggs (well) preserved. كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٩﴾
50. Then they will turn to one another, mutually questioning. فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾
51. A speaker of them will say: "Verily, I had a companion (in the world), قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾
52. Who used to say: "Are you among those who believe (in resurrection after death). يَقُولُ أَهَ أَتَكَ لِمَنِ الْمُصَدِّقِينَ ﴿٥٢﴾
53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?" أَهَ ذَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَهَ نَالِ الْمَدِينُونَ ﴿٥٣﴾
54. (The speaker) said: "Will you look down?" قَالَ هَلْ أُنَمِّهِمْ مُطَّلِعُونَ ﴿٥٤﴾

[1] (V.37:48) See the footnote of (V.29:64).

55. So he looked down and saw him in the midst of the Fire.

فَاطْلَعَ قَرَاهُ فِي سَوَاءِ الْحَجِيمِ ﴿٥٥﴾

56. He said: "By Allāh! You have nearly ruined me.

قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ ﴿٥٦﴾

57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ ﴿٥٧﴾

58. (The dwellers of Paradise will say:) "Are we then not to die (any more)?"

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

59. "Except our first death, and we shall not be punished? (after we have entered Paradise)."

إِلَّا مَوْتَنَا الْأَوَّلَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

60. Truly, this is the supreme success!

إِنَّ هَذَا لَهُوَالْقَوْرُ الْعَظِيمِ ﴿٦٠﴾

61. For the like of this let the workers work.

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

62. Is that (Paradise) better entertainment or the tree of *Zaqqūm* (a horrible tree in Hell)?

أَذَلِكَ خَيْرٌ نُزْلًا أَمْ شَجَرَةُ الزَّقْقُمِ ﴿٦٢﴾

63. Truly, We have made it (as) a trial for the *Zālimūn* (polytheists, disbelievers, wrongdoers).

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

64. Verily, it is a tree that springs out of the bottom of Hell-fire,

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْحَجِيمِ ﴿٦٤﴾

65. The shoots of its fruit stalks are like the heads of *Shayātīn* (devils);

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

66. Truly, they will eat thereof and fill their bellies therewith.

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا لَنُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾

67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqūm* in their bellies).

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ ﴿٦٧﴾

68. Then thereafter, verily, their return is to the flaming fire of Hell.

ثُمَّ إِنَّ مَرَجِعَهُمْ لِلْأَجْنَمِ ﴿٦٨﴾

69. Verily, they found their fathers on the wrong path;

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾

70. So they (too) hastened in their footsteps!

فَهُمْ عَلَىٰ آثَارِهِمْ مُهْرِعُونَ ﴿٧٠﴾

71. And indeed most of the men of old went astray before them;

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

72. And indeed We sent among them warners (Messengers);

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾

73. Then see what was the end of those who were warned (but heeded not).

فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ

(٧٣)

74. Except the chosen slaves of Allāh (faithful, obedient and true believers of Islāmic Monotheism).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

(٧٤)

75. And indeed Nūh (Noah) invoked Us, and We are the Best of those who answer (the request).

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ

(٧٥)

76. And We rescued him and his family from the great distress (i.e. drowning),

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

(٧٦)

77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ

(٧٧)

78. And left for him (a goodly remembrance) among the later generations:

وَوَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

(٧٨)

79. "Salām (peace) be upon Nūh (Noah) (from Us) among the 'Ālamīn (mankind, jinn and all that exists)!"

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

(٧٩)

80. Verily, thus We reward the *Muhsinūn* (good-doers. See V.2:112).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

(٨٠)

81. Verily, he [Nūh (Noah)] was one of Our believing slaves.

إِنَّمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ

(٨١)

82. Then We drowned the others (disbelievers and polytheists).

ثُمَّ أَغْرَقْنَا الْآخَرِينَ

(٨٢)

83. And verily, among those who followed his [Nūh's (Noah's)] way (Islāmic Monotheism) was Ibrāhīm (Abraham).

وَإِن مِنْ شَيْعَيْنِ لِإِبْرَاهِيمَ

(٨٣)

84. When he came to his Lord with a pure heart (attached to Allāh Alone and none else, worshipping none but Allāh Alone — true Islāmic Monotheism, pure from the filth of polytheism).

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

(٨٤)

85. When he said to his father and to his people: "What is it that which you worship?"

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ

(٨٥)

86. "Is it a falsehood — *ālihah* (gods) other than Allāh — that you desire?"

أَفَكَاكَ إِلَهَةٌ دُونَ اللَّهِ تُرِيدُونَ

(٨٦)

87. "Then what think you about the Lord of the 'Ālamīn (mankind, jinn, and all that exists)?"

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ

(٨٧)

88. Then he cast a glance at the stars,

فَنَظَرَ نَظْرَةً فِي النُّجُومِ

(٨٨)

89. And he said: "Verily, I am sick^[1] (with

فَقَالَ إِنِّي سَقِيمٌ

(٨٩)

[1] (V.37:89) See the footnote (C) of (V.16:121).

plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast].”

90. So they turned away from him and departed (for fear of the disease).

91. Then he turned to their *ālihah* (gods) and said: “Will you not eat (of the offering before you)?”

92. “What is the matter with you that you speak not?”

93. Then he turned upon them, striking (them) with (his) right hand.

94. Then they (the worshippers of idols) came towards him hastening.

95. He said: “Worship you that which you (yourselves) carve?”

96. “While Allāh has created you and what you make!”

97. They said: “Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!”

98. So, they plotted a plot against him, but We made them the lowest.

99. And he said (after his rescue from the fire): “Verily, I am going to my Lord. He will guide me!”

100. “My Lord! Grant me (offspring) from the righteous.”

101. So, We gave him the glad tidings of a forbearing boy.

102. And, when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh). So look what you think!” He said: “O my father! Do that which you are commanded, *In shā’ Allāh* (if Allāh wills), you shall find me of *As-Sābirūn* (the patient).”

103. Then, when they had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

فَقُولُوا عَنْهُ مُدْرِكِينَ ﴿٩٠﴾

فَرَأَى إِلَٰهَ الْهِنَمِ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

فَرَأَى عَلَيْهِمْ صَرْبًا يَأْمِينِ ﴿٩٣﴾

فَأَقْبَلُوا إِلَيْهِ يَرْفُوفُونَ ﴿٩٤﴾

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْفُوهُ فِي الْخِجْرِ ﴿٩٧﴾

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

فَبَشِّرْنَاهُ بِعِلْمٍ حَلِيمٍ ﴿١٠١﴾

فَمَا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَىٰ فِي

النَّامُوسِ أَنِّي أَدْبَحُكَ فَأَنْظُرْ مَاذَا تَرَىٰ قَالَ

يَبَأْتِ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ

مِنَ الصَّابِرِينَ ﴿١٠٢﴾

فَلَمَّا أَسْلَمَا وَتَلَّمَ لِلْحَبِثِ ﴿١٠٣﴾

104. We called out to him: "O Ibrāhīm (Abraham)!

وَنَدَيْنَاهُ أَنْ يَبْرَاهِيمُ ﴿١٠٤﴾

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinūn* (good-doers. See 2:112).

قَدْ صَدَقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي

الْمُحْسِنِينَ ﴿١٠٥﴾

106. Verily, that indeed was the manifest trial.

إِنَّ هَذَا لَمَوْ أَلْبَلَوْنَا الْمُيْنُ ﴿١٠٦﴾

107. And We ransomed him with a great sacrifice (i.e. كبش - a ram);

وَقَدَرْنَاهُ بِذَبِيحٍ عَظِيمٍ ﴿١٠٧﴾

108. And We left for him (a goodly remembrance) among the later generations.

وَوَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

109. "Salām (peace) be upon Ibrāhīm (Abraham)!"

سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٠٩﴾

110. Thus indeed do We reward the *Muhsinūn* (good-doers. See V.2:112).

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

111. Verily, he was one of Our believing slaves.

إِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

112. And We gave him the glad tidings of Ishāq (Isaac) — a Prophet from the righteous.

وَبَشَّرْنَاهُ إِيسَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١٢﴾

113. We blessed him and Ishāq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves.

وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا

مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٣﴾

114. And, indeed We gave Our Grace to Mūsā (Moses) and Hārūn (Aaron).

وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَارُونَ ﴿١١٤﴾

115. And We saved them and their people from the great distress,

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ

الْعَظِيمِ ﴿١١٥﴾

116. And helped them, so that they became the victors;

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾

117. And We gave them the clear Scripture;

وَأَنبَلَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾

118. And guided them to the Right Path.

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾

119. And We left for them (a goodly remembrance) among the later generations.

وَوَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٩﴾

120. "Salām (peace) be upon Mūsā (Moses) and Hārūn (Aaron)!"

سَلَامٌ عَلَى مُوسَى وَهَارُونَ ﴿١٢٠﴾

121. Verily, thus do We reward the *Muhsinūn* (good-doers. See V.2:112).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

122. Verily, they were two of Our believing slaves.

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾

123. And verily, Ilyās (Elias) was one of the

وَلَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾

Messengers.

124. When he said to his people: "Will you not fear Allāh?"

إِذْ قَالَ لِقَوْمِهِ أَأَلَا تَتَّقُونَ ﴿١٢٤﴾

125. "Will you call upon *Ba'1* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾

126. "Allāh, your Lord and the Lord of your forefathers?"

أَلِلَّهِ رَبِّكُمْ وَرَبِّ آبَائِكُمُ الْأُولَى ﴿١٢٦﴾

127. But they denied him [Ilyās (Elias)], so they will certainly be brought forth (to the punishment),

فَكَذَّبُوهُ فَأَنَّهُمْ مُحْضَرُونَ ﴿١٢٧﴾

128. Except the chosen slaves of Allāh.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾

129. And We left for him (a goodly remembrance) among the later generations.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾

130. "*Salām* (peace) be upon Ilyāsīn (Elias)!"

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾

131. Verily, thus do We reward the *Muhsinūn* (good-doers, who perform good deeds totally for Allāh's sake only. See V.2:112).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

132. Verily, he was one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

133. And verily, Lūt (Lot) was one of the Messengers.

وَلَوْ لَا لُوطُ لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

134. When We saved him and his family, all,

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

135. Except an old woman (his wife) who was among those who remained behind.

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).

ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٦﴾

137. Verily, you pass by them in the morning

وَأَنْتُمْ لَمُرُونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾

138. And at night; will you not then reflect?

وَبَالِغِينَ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

139. And verily, Yūnus (Jonah) was one of the Messengers.

وَلَوْ لَا يُؤُسُّ لِمَنِ الْمُرْسَلِينَ ﴿١٣٩﴾

140. When he ran to the laden ship:

إِذْ أَبَقَ إِلَى الْفُلِ الْمَحْشُونِ ﴿١٤٠﴾

141. Then he (agreed to) cast lots, and he was among the losers.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

142. Then a (big) fish swallowed him as he had done an act worthy of blame.

فَالْتَمَتَهُ الْحُوتُ وَهُوَ مُبِينٌ ﴿١٤٢﴾

143. Had he not been of them who glorify Allāh, ﴿١٤٣﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ
144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection. ﴿١٤٤﴾ لَلَيْتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ
145. But We cast him forth on the naked shore while he was sick, ﴿١٤٥﴾ ﴿١٤٥﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ
146. And We caused a plant of gourd to grow over him. ﴿١٤٦﴾ ﴿١٤٦﴾ وَأَلْبَسْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ
147. And We sent him to a hundred thousand (people) or even more. ﴿١٤٧﴾ ﴿١٤٧﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ زَيْدٍ مِّنْ ذَلِكَ
148. And they believed; so We gave them enjoyment for a while. ﴿١٤٨﴾ ﴿١٤٨﴾ فَنَامُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ
149. Now ask them (O Muhammad ﷺ): “Are there (only) daughters for your Lord and sons for them?” ﴿١٤٩﴾ ﴿١٤٩﴾ فَاسْتَفْتِهِمَ أَلِلَّذَ الْبَنَاتُ لِغَدِّهِمْ وَلَهُنَّ الْبَنُونَ
150. Or did We create the angels female while they were witnesses? ﴿١٥٠﴾ ﴿١٥٠﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ
151. Verily, it is of their falsehood that they (Quraish pagans) say: ﴿١٥١﴾ ﴿١٥١﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ
152. “Allāh has begotten (offspring — the angels being the daughters of Allāh)?” And verily, they are liars! ﴿١٥٢﴾ ﴿١٥٢﴾ وَلَدَ اللَّهُ وَلَهُنَّ لَكُذُوبٌ
153. Has He (then) chosen daughters rather than sons? ﴿١٥٣﴾ ﴿١٥٣﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ
154. What is the matter with you? How do you decide? ﴿١٥٤﴾ ﴿١٥٤﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ
155. Will you not then remember? ﴿١٥٥﴾ ﴿١٥٥﴾ أَفَلَا تَذَكَّرُونَ
156. Or is there for you a plain authority? ﴿١٥٦﴾ ﴿١٥٦﴾ أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ
157. Then bring your Book if you are truthful! ﴿١٥٧﴾ ﴿١٥٧﴾ فَأَنزِلُوا بِكَيْبِكُمْ إِن كُنتُمْ صَادِقِينَ
158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account). ﴿١٥٨﴾ ﴿١٥٨﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ
159. Glorified is Allāh! (He is free) from what they attribute to Him! ﴿١٥٩﴾ ﴿١٥٩﴾ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ
160. Except the slaves of Allāh, whom He ﴿١٦٠﴾ ﴿١٦٠﴾ إِلَّا عِبَادَ اللَّهِ الْمَخْلُوعِينَ

chooses (for His Mercy, i.e. true believers of Islāmic Monotheism who do not attribute false things to Allāh).

161. So, verily you (pagans) and those whom you worship (idols)

162. Cannot lead astray [turn away from Him (Allāh) anyone of the believers],

163. Except those who are predestined to burn in Hell!

164. And there is not one of us (angels) but has his known place (or position);

165. And verily, we (angels) stand in rows (for the prayers as you Muslims stand in rows for your prayers);

166. And verily, we (angels) indeed are those who glorify (Allāh's Praises, i.e. perform prayers).

167. And indeed they (Arab pagans) used to say:

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allāh),

169. "We would have indeed been the chosen slaves of Allāh (true believers of Islāmic Monotheism)!"

170. But (now that the Qur'ān has come) they disbelieve therein (i.e. in the Qur'ān and in Prophet Muhammad ﷺ, and all that he brought — the Divine Revelation), so they will come to know!^[1]

171. And verily, Our Word has gone forth of old for Our slaves, the Messengers,

172. That they verily would be made triumphant,

173. And that Our hosts! they verily would be the victors.

174. So, turn away (O Muhammad ﷺ) from them for a while,

175. And watch them and they shall see (the punishment)!

فَالَكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾

وَمَا مِمَّا إِلَّا لِمُ مَقَامٍ مَعْلُومٍ ﴿١٦٤﴾

وَأِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾

وَأِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

فَكُفِّرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

إِنَّهُمْ هُمُ الْمُتَّصِرُونَ ﴿١٧٢﴾

وَإِنْ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

فَقُولَ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

وَابْصُرْهُمْ فَسَوْفَ يَبْصُرُونَ ﴿١٧٥﴾

^[1] (V.37:170) See the footnote (a) of (V.3:85).

176. Do they seek to hasten on Our torment?

أَفِعْدَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ ﴿١٧٧﴾

178. So, turn (O Muhammad ﷺ) away from them for a while,

وَوَلِّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

179. And watch and they shall see (the torment)!

وَأَنْصِرْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٩﴾

180. Glorified is your Lord, the Lord of honour and power! (He is free) from what they attribute to Him!

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

181. And peace be on the Messengers!

وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

182. And all praise and thanks are Allāh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists).

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

Sūrat Sād 38

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُورَةُ سَادِ

1. Sād

[These letters (Sād, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

By the Qur'ān full of reminding (explanations and honour for the one who believes in it).

2. Nay, those who disbelieve are in false pride and opposition.

بَلِ الَّذِينَ كَفَرُوا فِي عِزٍّ وَشِقَاقٍ ﴿٢﴾

3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَجِئْ

4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar.

مَنْاصٍ ﴿٣﴾
وَيَعْبُوْنَ أَن جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ
هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾

5. "Has he made the ālihah (gods) (all) into One Ilāh (God — Allāh). Verily, this is a curious thing!"

أَجْعَلِ الْأَلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ

عَجَابٌ ﴿٥﴾

6. And the leaders among them went about (saying): "Go on, and remain constant to your *ālihah* (gods)! Verily, this is a thing designed (against you)!

وَأَطْلَقَ الْمَلَأَ مِنْهُمْ أَنْ امْسُرُوا وَاصِبُوا عَلَيَّ
ءَالِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾

7. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention! (*Tafsir Al-Qurtubi*)

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا
أَخْيَالٌ ﴿٧﴾

8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ān)! Nay, but they have not tasted (My) torment!

أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ
ذِكْرِي بَلْ لَمَّا يَذُوقُوا عَذَابِ ﴿٨﴾

9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ
الْوَهَّابِ ﴿٩﴾

10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
فَلْيَرْسُقُوا فِي الْأَسْبَابِ ﴿١٠﴾

11. (As they denied Allāh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).

جُنُودًا مِثْلَ مَهْزُومٍ مِنَ الْأَحْزَابِ ﴿١١﴾

12. Before them (were many who) denied (Messengers) — the people of Nūh (Noah); and 'Ād; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو
الْأَوْنَادِ ﴿١٢﴾

13. And Thamūd, and the people of Lūt (Lot), and the dwellers of the Wood; such were the Confederates.

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَبُ الْأَيْكَةِ أُولَئِكَ
الْأَحْزَابِ ﴿١٣﴾

14. Not one of them but denied the Messengers; therefore My torment was justified.

إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ
عِقَابِ ﴿١٤﴾

15. And these only wait for a single *Saiha* [shout (i.e. the blowing of the Trumpet by the angel Isrāfil)] there will be no pause or ending thereto [till everything will perish except Allāh (the only God full of majesty, bounty and honour)].

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مِمَّا لَهُمْ
فَوْقَ ﴿١٥﴾

16. They say: "Our Lord! Hasten to us *Qittanā* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَانًا قَبْلَ يَوْمِ
الْحِسَابِ ﴿١٦﴾

17. Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allāh).

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿٧﴾

18. Verily, We made the mountains to glorify Our Praises with him [Dāwūd (David)] in the 'Ashī (i.e. after the mid-day till sunset) and Ishrāq (i.e. after the sunrise till mid-day).

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَنِيِّ وَالْإِشْرَاقِ ﴿٨﴾

19. And (so did) the birds assembled, all obedient to him [Dāwūd (David)] [i.e. they came and glorified Allāh's Praises along with him]. (Tafsir Al-Qurtubi)

وَالطَّيْرَ مَحْمُودَةً كُلٌّ لَّهُ أَوَّابٌ ﴿٩﴾

20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.

وَسَدَدْنَا مَلَكُومًا وَءَايَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخُطَابِ ﴿١٠﴾

21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrāb* (a praying place or a private room);

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ سَارُوا إِلَى الْمِحْرَابِ ﴿١١﴾

22. When they entered in upon Dāwūd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَيْنَ بَعْضِنَا عَلَىٰ بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿١٢﴾

23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً وَلِيَّ نَجْمَةٍ وَاحِدَةٍ فَقَالَ أَكْفُلْنِيهَا وَعَرَّنِي فِي الْخُطَابِ ﴿١٣﴾

24. [Dāwūd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwūd (David) guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.^[1]

قَالَ لَقَدْ ظَلَمَكَ لِسُوَالِ نَجْمِكَ إِلَىٰ نَجْمِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَبَيْنِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿١٤﴾

[1] (V. 38:24) Prostration (see the List of Prostration Places at the end).

25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).

26. O Dāwūd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islāmic Monotheism) from the Fire!

28. Shall We treat those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds as *Mufsidūn* (those who associate partners in worship with Allāh and commit crimes) on earth? Or shall We treat the *Muttaqūn* (the pious. See V.2:2) as the *Fujjār* (criminals, disbelievers, the wicked)?

29. (This is) a Book (the Qur'ān) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.

30. And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihād* (holy fighting in Allāh's Cause)].

32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)," till the time was over, and (the sun) had hidden in the veil (of night).

33. Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

34. And indeed, We did try Sulaimān

فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَنَا عِنْدَنَا لَرْفَقًا وَحَسَنَ

مَقَابٍ ﴿٢٥﴾

بِنِدَاوُدَ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

فَأَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ

فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ

سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ نَسْأَلُوهُمْ

الْحِسَابِ ﴿٢٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا

ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ

النَّارِ ﴿٢٧﴾

أَمْ تَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ تَجْعَلُ الْمُتَّقِينَ

كَالْفُجَّارِ ﴿٢٨﴾

كَلَّا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكًا لَذِكْرٍ وَأَتَانَةٍ

وَلِتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ

أَوَّابٌ ﴿٣٠﴾

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْهِيَادُ

﴿٣١﴾

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي

حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾

رُدُّوهُا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ

وَالْأَعْنَاقِ ﴿٣٣﴾

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا

(Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allāh with obedience and in repentance, and to his throne and kingdom by the Grace of Allāh).

35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."

36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

37. And also the *Shayātīn* (devils from the jinn including) every kind of builder and diver,

38. And also others bound in fetters.

39. [Allāh said to Sulaimān (Solomon):] "This is Our Gift, so spend you or withhold, no account will be asked of you."

40. And verily, for him is a near access to Us, and a good (final) return (Paradise).

41. And remember Our slave Ayyūb (Job), when he invoked his Lord (saying): "Verily, *Shaitān* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!

42. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink."

43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.^[1] Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

ثُمَّ أَنَابَ ﴿٣٦﴾

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَبْغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنتَ الْوَهَّابُ ﴿٣٥﴾

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾
وَالْآخَرِينَ مَغْرَبِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَإِنَّ لَكُم مِّنْ عِندِنَا لَرُفْقًا وَحَسَنَ مَّآبٍ ﴿٤٠﴾

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَفَىٰ مَسِيٍّ الشَّيْطَانُ بِضُصٍّ وَعَذَابٍ ﴿٤١﴾

أَرَكُنْصُ بِرِجْلِكَ هَذَا مَغْفِلٌ لِّرَأْسِكَ وَابْرَأْ ﴿٤٢﴾

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِّأُولَى الْأَلْبَابِ ﴿٤٣﴾

وَخُذْ بِيَدِكَ ضِغْفًا فَامْضِرْ بِوَعْدِ وَلَا تَحْنُثْ إِنََّّا وَجَدْنَاهُ صَابِرًا نِّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

[1] (V.38:44) During the ailment of Ayyūb (Job), his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband [Ayyūb (Job)]; so he became angry with her and took an oath to strike her one hundred lashes. So Allāh ordered Ayyūb (Job) to fulfil his oath by striking her with the bundle of thin grass. (*Tafsir Al-Qurtubi*)

45. And remember Our slaves, Ibrāhīm (Abraham), Ishāq (Isaac), and Ya'qūb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter).

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

47. And they are with Us, verily, of the chosen and the best!

وَأَنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

48. And remember Ismā'il (Ishmael), Al-Yasa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

49. This is a Reminder. And verily, for the *Muttaqīn* (the pious. See V.2:2) is a good final return (Paradise), —

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.

جَنَّاتٍ عَدْنٍ مِّنْحَةً لَهُمُ الْأَبْوَابُ ﴿٥٠﴾

51. Therein they will recline; therein they will call for fruits in abundance and drinks;

مُتَّكِئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

52. And beside them will be *Qāsirat-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.

وَعِنْدَهُمْ قَصِيرَاتُ الْعِرْفِ أَرْبَابٌ ﴿٥٢﴾

53. This it is what you (*Al-Muttaqūn* — the pious. See V.2:2) are promised for the Day of Reckoning!

هَذَا مَا نُوْعِدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

54. (It will be said to them:) Verily, this is Our provision which will never finish.

إِنَّ هَذَا لَرِزْقُنَا مَا لَمْ يَنْفَدِ ﴿٥٤﴾

55. This is so! And for the *Tāghūn* (transgressors, the disobedient to Allāh and His Messenger ﷺ — disbelievers in the Oneness of Allāh, criminals) will be an evil final return (Fire).

هَذَا وَابٍ لِلظَّالِمِينَ شَرٌّ مَّآبٍ ﴿٥٥﴾

56. Hell! Where they will burn, and worst (indeed) is that place to rest!

جَهَنَّمَ يَصْلَوْنَهَا فَيَسَّوْنَهَا أَلْهَادٌ ﴿٥٦﴾

57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges.

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٥٧﴾

58. And other (torments) of similar kind — all together!

وَمَآخَرٌ مِنْ شَكْلِهِمْ أَزْوَاجٌ ﴿٥٨﴾

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾

60. They (the followers of the misleaders) will say: "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدْ مَتَمَوْهُ لَنَا فَيْسَ الْفِرَارُ ﴿٦٠﴾

61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِّدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾

63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

أَتَّخَذْنَاهُمْ سِخْرِيَّ أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾

64. Verily, that is the very truth — the mutual dispute of the people of the Fire!

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

65. Say (O Muhammad ﷺ): "I am only a warner and there is no *Ilāh* (God) except Allāh (none has the right to be worshipped but Allāh) the One, the Irresistible,

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾

67. Say: "That (this Qur'ān) is great news,

قُلْ هُوَ نَبَأٌ عَظِيمٌ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٧﴾

68. "From which you turn away!

69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).

مَا كَانَ لِي مِن عِلْمٍ بِالْمَلَائِكَةِ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾

70. "Only this has been revealed to me, that I am a plain warner."

إِنْ يُوْحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay."

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾

72. So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

فَإِذَا سَوَّيْتُمْ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾

73. So, the angels prostrated themselves, all of them,

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

74. Except *Iblīs* (Satan), he was proud^[1] and إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾
 was one of the disbelievers.
75. (Allāh) said: "O *Iblīs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands.^[2] ﴿٧٥﴾ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾
 Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"
76. [*Iblīs* (Satan)] said: "I am better than him. You created me from fire, and You created him from clay." ﴿٧٦﴾ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٧٦﴾
77. (Allāh) said: "Then get out from here; for verily, you are outcast. ﴿٧٧﴾ قَالَ فَخُذْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾
78. "And verily, My Curse is on you till the Day of Recompense." ﴿٧٨﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾
79. [*Iblīs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." ﴿٧٩﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾
80. (Allāh) said: "Verily, you are of those allowed respite ﴿٨٠﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾
81. Till the Day of the time appointed." ﴿٨١﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾
82. [*Iblīs* (Satan)] said: "By Your Might, then I will surely mislead them all, ﴿٨٢﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islāmic Monotheism)." ﴿٨٣﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾
84. (Allāh) said: "The truth is — and the truth I say, — ﴿٨٤﴾ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾
85. That I will fill Hell with you [*Iblīs* (Satan)] and those of them (mankind) that follow you, together." ﴿٨٥﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
86. Say (O Muhammad ﷺ): "No wage do I ask of you for this (the Qur'ān), nor am I one of the *Mutakallifūn* (those who pretend and fabricate things which do not exist). ﴿٨٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾
87. "It (this Qur'ān) is only a Reminder for all the 'Ālamīn (mankind and jinn). ﴿٨٧﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾
88. "And you shall certainly know the truth of it after a while." ﴿٨٨﴾ وَلَنَعْلَمَنَّ نِبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

[1] (V.38:74) See the footnote of (V.22:9).

[2] (V.38:75) See the footnote of (V.3:73).

Sūrat Az-Zumar (The Groups) 39

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. The revelation of this Book (the Qur'ān) is from Allāh, the All-Mighty, the All-Wise.

2. Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth. So, worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only.

3. Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take *Auliya'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.

4. Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things.) He is Allāh, the One, the Irresistible.^[1]

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

6. He created you (all) from a single person (Adam); then made from him his wife [Hawwā' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two,

سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ

الْحَكِيمِ ﴿١﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ

اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا

مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا

لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ

بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا

يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ ﴿٣﴾

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَى مِمَّا

يَخْلُقُ مَا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ

الْوَحْدُ الْقَهَّارُ ﴿٤﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ

الْبَلَدَ عَلَى النُّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى

الَّيْلِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ

يَجْرِي لِأَجَلٍ مُسَمًّى أَلَا هُوَ الْعَزِيزُ

الْقَهَّارُ ﴿٥﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا

زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِينَ

أَزْوَاجًا يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا

مِنْ بَعْدِ خَلْقِ فُلُوحٍ ثَلَاثَ ذَلِكُمْ اللَّهُ

^[1] (V.39:4) See the footnote of (V.2:116).

male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turned away?

7. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts.

8. And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"

9. Is one who is obedient to Allāh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allāh's Signs and Verses).

10. Say (O Muhammad ﷺ): "O (you) My (Allāh's) slaves who believe (in the Oneness of Allāh — Islāmic Monotheism)! Be afraid of your Lord (Allāh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allāh's earth is spacious (so if you cannot worship Allāh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."^[1]

رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ قَاتٍ
تُصْرَفُونَ ﴿٦﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي وَعَنكُمْ وَلَا يَرْضَى
لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا
تَزِدْ وَازِدَةً وَزِدَ أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ
إِنَّكُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا
إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ
يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا يُضِلُّ
عَن سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ
أَصْحَابِ النَّارِ ﴿٨﴾

أَمَّنْ هُوَ قَلْبُ عَائِةِ النَّاسِ سَاجِدًا وَفَاقِمًا
يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ
يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا
يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ
اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ
حِسَابٍ ﴿١٠﴾

^[1] (V.39:10) See the footnote of (V.16:126).

11. Say (O Muhammad ﷺ): “Verily, I am commanded to worship Allāh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

12. “And I am commanded (this) in order that I may be the first of those who submit themselves to Allāh (in Islām) as Muslims.”

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

13. Say (O Muhammad ﷺ): “Verily, if I disobey my Lord, I am afraid of the torment of a great Day.”

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

14. Say (O Muhammad ﷺ): “Allāh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship).”

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

15. So, worship what you like besides Him. Say (O Muhammad ﷺ): “The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!”

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا

ذَلِكَ هُوَ الْخَسِرَانُ الْعَمِيْنُ ﴿١٥﴾

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allāh does frighten His slaves: “O My slaves, therefore fear Me!”

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ

ظُلَلٌ ذَلِكَ يَخَوْفُ اللَّهُ بِهِ عِبَادَهُ يَعْبَادُ

فَأَنْقُوزٍ ﴿١٦﴾

17. Those who avoid *At-Tāghūt*^[1] (false deities) by not worshipping them and turn to Allāh (in repentance), for them are glad tidings; so announce the good news to My slaves —

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا

إِلَى اللَّهِ لَهُمْ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ﴿١٧﴾

18. Those who listen to the Word [good advice *Lā ilāha illallāh* — (none has the right to be worshipped but Allāh) and Islāmic Monotheism] and follow the best thereof (i.e. worship Allāh Alone, repent to Him and avoid *Tāghūt*) those are (the ones) whom Allāh has guided and those are men of understanding.^[2]

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ وَأُولَٰئِكَ هُمُ

أُولُوا الْأَلْبَابِ ﴿١٨﴾

19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ

مَنْ فِي النَّارِ ﴿١٩﴾

[1] (V.39:17) See the footnote of (V.2:256).

[2] (V.39:18) Like Zaid bin ‘Amr bin Nufail, Salmān Al-Fārisi and Abū Dharr Al-Ghifārī. [Tafsir Al-Qurubi, Vol. 12, also see the footnote of (V.2:135)]

20. But those who fear their Lord (Allāh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allāh, and Allāh does not fail in (His) Promise.

21. See you not that Allāh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.

22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord (as he who is a non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!

23. Allāh has sent down the Best Statement, a Book (this Qur'ān), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh. That is the Guidance of Allāh. He guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide.

24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zālimūn* (polytheists and wrongdoers): "Taste what you used to earn!"

25. Those before them denied, and so the torment came on them from directions they perceived not.

26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

27. And indeed We have put forth for men, in

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرُفٌ مِّنْ فَوْقَهَا
عُرُفٌ مَّبْنِيَّةٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ
لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ
يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي
الْأَلْبَابِ ﴿٢١﴾

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى
نُورٍ مِّن رَّبِّهِ قَوْلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ
اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا
مَّثَانِيَ تَقْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ
اللَّهِ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَسَاءُ
وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾

أَفَمَن يَبْقَىٰ وَجْهُهُ شِوَىٰ الْعَذَابِ يَوْمَ
الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ
تَكْسِبُونَ ﴿٢٤﴾

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاَتَتْهُمْ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

فَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ
الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن

this Qur'ān every kind of similitude in order that they may remember.

28. An Arabic Qur'ān, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him.

29. Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allāh Alone). Are those two equal in comparison? All praise and thanks are Allāh's! But most of them know not.

30. Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die.

31. Then, on the Day of Resurrection, you will be disputing before your Lord.

كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

﴿٢٨﴾

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ

مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ

يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا

يَعْلَمُونَ ﴿٢٩﴾

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ

تَخَصِّمُونَ ﴿٣١﴾

32. Then, who does more wrong than one who utters a lie against Allāh,^[1] and denies the truth [this Qur'ān, the Prophet (Muhammad ﷺ) and Islāmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ
وَكَذَبَ بِالْصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي
جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾ (٣٢)

33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ān and Islāmic Monotheism) and (those who) believed therein (i.e. the true believers of Islāmic Monotheism), those are *Al-Muttaqūn* (the pious and righteous persons. See V.2:2).

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ
هُمُ الْمُتَّقُونَ ﴿٣٣﴾

34. They shall have all that they will desire with their Lord. That is the reward of the *Muhsinūn* (good-doers. See the footnote of V.9:120).

لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٣٤﴾

35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.^[2]

لِيَكْفِرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا
وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا
يَعْمَلُونَ ﴿٣٥﴾

36. Is not Allāh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allāh sends astray, for him there will be no guide.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ
بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution?

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُّضِلٍّ ۗ أَلَيْسَ اللَّهُ
بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh — if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."^[3]

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا
تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ
هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِي ۚ قُلْ
حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

[1] (V.39:32) See the footnote of (V.2:116).

[2] (V.39:35) See the footnote of (V.9:121).

[3] (V.39:38) See the footnote of (V.12:67).

39. Say: (O Muhammad ﷺ) "O my people! Work according to your way, I am working (according to my way). Then you will come to know

قُلْ يَنْقُومِ أَعْمَلُوا عَلَىٰ مَكَانِكُمْ إِنِّي عَمِلٌ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."

مَنْ يَأْتِهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

41. Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) for mankind in truth. So, whosoever accepts the guidance, it is only for his ownself; and whosoever goes astray, he goes astray only to his (own) loss. And you (O Muhammad ﷺ) are not a *Wakīl* (trustee or disposer of affairs, or guardian) over them.^[1]

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

42. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمِمْسِكَ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

43. Have they taken (others) as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?"

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَبْعَثُونَ ﴿٤٣﴾

44. Say: "To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back."

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۚ لَمْ يُلِكْ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

45. And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh (توحيد الله) and when those (whom they obey or worship) besides Him (other than Allāh, like all false deities — it may be a Messenger, an

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

[1] (V.39:41) See the footnote of (V.3:85).

angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others) are mentioned, behold, they rejoice!^[1]

46. Say (O Muhammad ﷺ): "O Allāh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلَيَّ
الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allāh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning.^[2]

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ
الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَّاهُمْ مِنَ اللَّهِ مَا لَمْ
يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.

وَبَدَّاهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾

49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ
نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ
هِيَ فَتْنَةٌ وَلَكِنَّهُمْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

50. Verily, those before them said it, yet (all) that they had earned availed them not.

فَدَقَّلْنَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا
كَانُوا يَكْسِبُونَ ﴿٥٠﴾

51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape.^[3]

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا
مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَمَا لَهُمْ بِمُعْجِزِينَ ﴿٥١﴾

[1] (V.39:45) See the footnote of (V.2:165).

[2] (V.39:47) See the footnote of (V.3:91).

[3] (V.39:51) See the footnote of (V.5:90).

52. Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe!

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

53. Say: "O (you) 'Ibādī [My (Allāh's) slaves] who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.^[1]

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ﴿٥٣﴾

54. "And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him (in Islām) before the torment comes upon you, (and) then you will not be helped.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ān, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

56. Lest a person should say: "Alas, my grief that I was undutiful to Allāh (i.e. I have not done what Allāh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), the Qur'ān, and Muhammad ﷺ and at the faithful believers]."

أَن تَقُولَ نَفْسٌ بِحَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

57. Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among the *Muttaqūn* (the pious. See V.2:2)."

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinūn* (good-doers. See V.2:112)."

أَوْ تَقُولَ حِينَ تَرَىٰ الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

59. Yes! Verily, there came to you My *Ayāt*

بَلَىٰ قَدْ جَاءَ نَكَآئِي فَكَذَّبْتَ بِهَا

[1] (V.39:53)

A) See the footnote of (V.9:121).

B) See the footnote of (V.22:27).

C) See the footnote of (V.25:70).

(proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud^[1] and were among the disbelievers.

60. And on the Day of Resurrection you will see those who lied against Allāh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant?

61. And Allāh will deliver those who are the *Muttaqūn* (the pious. See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

62. Allāh is the Creator of all things, and He is the *Wakīl* (Trustee, Disposer of affairs, Guardian) over all things.

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, such are they who will be the losers.

64. Say (O Muhammad ﷺ to the polytheists): “Do you order me to worship other than Allāh? O you fools!”

65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allāh’s Messengers) before you: “If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.”^[2]

66. Nay! But worship Allāh (Alone and none else), and be among the grateful.

67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand^[3] and the heavens will be rolled up in His Right Hand. Glorified is He

وَأَسْتَكْبَرْتَ وَكَنتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ
وُجُوهَهُمْ مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِلْمُتَكَبِّرِينَ ﴿٦٠﴾

وَيَجْعَلُ اللَّهُ لِلَّذِينَ اتَّقَوْا يَمْفَارَهُمْ لَا

يَمْسُهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ

وَكَيلٌ ﴿٦٢﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ

كَفَرُوا بِعَايَةِ اللَّهِ أَولَتْكَ هُمْ

الْخَاسِرُونَ ﴿٦٣﴾

قُلْ أَفَعَيَّرُ اللَّهَ تَأْمُرُونِي أَعْبُدُ أَيُّهَا

الْمُشْرِكُونَ ﴿٦٤﴾

وَلَقَدْ أَوْحَى إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ

أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ

الْخَاسِرِينَ ﴿٦٥﴾

بَلَى اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا

بِقَبْضَتِهِ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ

مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَعَلَى عَمَّا

[1] (V.39:59) See the footnote of (V.22:9)

[2] (V.39:65)

A) See the footnote of (V.2:165).

B) See the footnote of (V.4:135).

[3] (V.39:67) See the footnote of (V.35:41).

and Exalted is He above all that they associate as partners with Him!

68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).^[1]

69. And the earth will shine with the light of its Lord (Allāh, when He will come to judge among men), and the Book will be placed (open), and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.

70. And each person will be paid in full of what he did; and He is Best Aware of what they do.

71. And those who disbelieved will be driven to Hell in groups till when they reach it the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!^[2]

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed)

يُنْفَخُوتُ ﴿٧٧﴾

وَيُنْفَخُ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ

وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ

أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٧٨﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ

الْكِتَابُ وَجَاءَ يَالْتَبِيسَ وَالشُّهَدَاءُ وَفُصِّلَ

بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٧٩﴾

وُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا

يَفْعَلُونَ ﴿٨٠﴾

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا

حَقًّا إِذَا جَاءُوهَا فَتُحْتِ أَبْوَابُهَا وَقَالَ

لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ

عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُكُمْ لِقَاءِ

يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ

الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٨١﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا

^[1] (V.39:68)

a) Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mūsā (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet." [*Sahih Al-Bukhari*, 6/4813 (O.P.337)]

b) Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abū Hurairah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty months?" I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allāh will reconstruct the whole body. [*Sahih Al-Bukhari*, 6/4814 (O.P.338)].

^[2] (V.39:71) See the footnote of (V.3:85).

what an evil abode of the arrogant!"

فَيْسَ مَوَى الْمَكْرِئِينَ ﴿٧٦﴾

73. And those who kept their duty to their Lord (Al-Muttaqūn)^[1] will be led to Paradise in groups till when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salāmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever."

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٧﴾

74. And they will say: "All praise and thanks are Allāh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَبَوْا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٨﴾

75. And you will see the angels surrounding the Throne (of Allāh) from all round, glorifying the praises of their Lord (Allāh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)."

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٩﴾

***Surat Ghāfir or Al-Mū'min* (The Forgiver or The Believer) 40**

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْغَافِرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā. Mīm.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Knower.

حَمْدٌ ﴿٨٠﴾

نَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lā ilāha illā Huwa* (none has the right to be worshipped but He), to Him is the final return.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ﴿٨١﴾

[1] (V.39:73) *Al-Muttaqūn*: See V.2:2.

4. None disputes in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad ﷺ, for their ultimate end will be the fire of Hell)!

مَا يُجِدُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُزُ قُلُوبُهُمْ فِي الْبَلَدِ ﴿١٠﴾

5. The people of Nūh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدُوا بِالْبَاطِلِ يُدْخِصُونَ أَلْفًا فَآخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿١١﴾

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.^[1]

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿١٢﴾

7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿١٣﴾

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٤﴾

9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٥﴾

[1] (V.40:6) See the footnote of (V.3:85).

10. Those who disbelieve will be addressed (at the time of entering the Fire): “Allāh’s aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse.”

11. They will say: “Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?” (See *Tafsir Al-Qurtubi*)

12. (It will be said): “This is because, when Allāh Alone was invoked (in worship), you disbelieved (denied); but when partners were joined to Him, you believed! So the judgement is only with Allāh, the Most High, the Most Great!^[1]”

13. It is He Who shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allāh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh’s sake only and not to show off and not to set up rivals with Him in

إِنَّ الَّذِينَ كَفَرُوا يُدْأَوْنَ لَمَقَاتِ
اللَّهِ أَكْبَرُ مِنْ مَقَاتِكُمْ أَنْفُسَكُمْ إِذْ
تُذْعَرُونَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

قَالُوا رَبَّنَا آمَنَّا أَلَيْسَ إِنَّتَنِي
فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّنْ
سَبِيلٍ ﴿١١﴾

ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ
كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَدُّوا فَالْحُكْمُ
لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ وَيُنَزِّلُ لَكُمْ
مِّنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَن
يُنِيبُ ﴿١٣﴾

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿١٤﴾

[1] (V.40:12) Narrated ‘Abdullāh ؓ: “The Prophet ﷺ said one statement and I said another. The Prophet ﷺ said: ‘Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire).’ And I said, ‘Whoever dies without invoking anything as a rival to Allāh, will enter Paradise.’” [*Sahih Al-Bukhari*, 6/4497 (O.P.24)]

worship), however much the disbelievers (in the Oneness of Allāh) may hate (it).

15. (He is Allāh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Revelation by His Command to any of His slaves He wills, that he (the person who receives Revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).

16. The Day when they will (all) come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? (Allāh Himself will reply to His Question:) It is Allāh's, — the One, the Irresistible!

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is Swift in reckoning.

18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zālimūn* (polytheists and wrongdoers), who could be given heed to.

19. Allāh knows the fraud of the eyes, and all that the breasts conceal.

20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ
مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ
الْفَلَاقِ ﴿١٥﴾

يَوْمَ هُمْ بَدْرُؤُنَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ
لَئِنْ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا
ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾

وَلَيَذَرُهمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى
الْحَنَاجِرِ كَظْمِينَ مَا لِلظَّالِمِينَ مِنْ
حَسْبٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي
الْأُصْدُورُ ﴿١٩﴾

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ
دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ
السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا
هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُ فِي الْأَرْضِ
فَاحِشُهُمُ اللَّهُ يَذُوبُهُمْ وَمَا كَانُ لَهُمْ مِنَ اللَّهِ
مِنْ وَاقٍ ﴿٢١﴾

22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allāh seized them (with punishment). Verily, He is All-Strong, Severe in punishment.

23. And indeed We sent Mūsā (Moses) with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,

24. To Fir'aun (Pharaoh), Hāmān and Qārūn (Korah), but they called (him): "A sorcerer, a liar!"

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who have believed with him and let their women live;" but the plot of disbelievers is nothing but error!

26. Fir'aun (Pharaoh) said: "Leave me to kill Mūsā (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

27. Mūsā (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

28. And a believing man of Fir'aun's (Pharaoh's) Family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَكَفَرُوا فَالْأَخْذُ بِهِمْ مِنْ لَدُنْ اللَّهِ إِنَّهُ قَوِيٌّ
سَدِيدٌ الْعِقَابِ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ
مُّبِينٍ ﴿٢٣﴾

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَكَارُونَ فَقَالُوا
سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا
أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُمْ وَاسْتَحْيُوا
نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي
ضَلَالٍ ﴿٢٥﴾

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ
وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ
أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ
مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ
يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ
رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ
رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ
وَإِنْ يَكُ صَادِقًا يُضَيِّبُكُمْ بَعْضُ الَّذِي
يَعِدُّكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ
كَذَّابٌ ﴿٢٨﴾

29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"

يَقَوْمَ لَكُمْ أَمْلُكُ الْيَوْمَ ظَاهِرِينَ فِي
الْأَرْضِ فَمَنْ يَبْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ
جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى
وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾

30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!"

وَقَالَ الَّذِينَ آمَنُوا يَوْمَ يَخَافُ عَلَيْكُمْ
مِثْلُ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾

31. "Like the fate of the people of Nūh (Noah), and 'Ād, and Thamūd and those who came after them. And Allāh wills no injustice for (His) slaves.

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ
مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."

وَيَقْعَوْمٍ إِذْ يَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide.

يَوْمَ تَوَلَّوْا مُدْبِرِينَ مَا لَكُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ
وَمَنْ يَضِلَّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

34. And indeed Yūsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner who commits great sins) and a *Murtāb* (one who doubts Allāh's Warning and His Oneness).

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ
فَإِنْ لَمْ تُفِي فِي شَيْءٍ مِمَّا جَاءَكُمْ بِهِ حَقٌّ إِذَا
هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ
رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَنْ هُوَ
مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾

35. Those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ
سُلْطَانٍ أَتَتْهُمْ كُفْرًا مَقْتًا عِنْدَ اللَّهِ
وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى
كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

36. And Fir'aun (Pharaoh) said: "O Hāmān! Build me a tower that I may arrive at the ways —

وَقَالَ فِرْعَوْنُ لِهَٰمَّانُ ابْنِي صَرْحًا لَعَلِّي أَبْلُغُ
الْأَسْبَابَ ﴿٣٦﴾

37. "The ways of the heavens, and I may look upon the *Ilāh* (God) of Mūsā (Moses), but verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh's) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allāh's religion of Islāmic Monotheism with which Mūsā (Moses) has been sent].

39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allāh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

42. "You invite me to disbelieve in Allāh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!

43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allāh, and *Al-Musrifūn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allāh's set limits), they shall be the dwellers of the Fire!

44. "And you will remember what I am telling you, and my affair I leave it to Allāh. Verily,

أَسْبَبَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا ۚ وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ ۚ وَصَدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

وَقَالَ الَّذِي آمَنَ يَنْقُومُ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

يَنْقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعَ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْفَكَارِ ﴿٣٩﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِنْهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرَ ۖ أَوْ أَنْفَ وَهُوَ مُؤْمِنٌ ۖ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

وَيَنْقُومُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ ۚ مَا لِيَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾

لَا جُرْمَ إِنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَكَ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ ۚ وَأَنْ مَرَدْنَا إِلَى اللَّهِ ۚ وَأَنْتَ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۚ وَأَفْوُضُ

Allāh is the All-Seer of (His) slaves.”

أَمَرْتُ إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ



45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh's) people.

فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَخَافَ

بِقَالِ فِرْعَوْنَ سُوءَ الْعَذَابِ

46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh's) people to enter the severest torment!”

النَّارَ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ

الْعَذَابِ

47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: “Verily, we followed you, can you then take from us some portion of the Fire?”

وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضَّعِيفُونَ

لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا

فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ

النَّارِ

48. Those who were arrogant will say: “We are all (together) in this (Fire)! Verily, Allāh has judged between (His) slaves!”

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا

إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

49. And those in the Fire will say to the keepers (angels) of Hell: “Call upon your Lord to lighten for us the torment for a day!”

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ

ادْعُوا رَبَّكُمْ يَخَفِتْ مِنَّا يَوْمًا مِنَ

الْعَذَابِ

50. They will say: “Did there not come to you, your Messengers with (clear) evidences (and signs)?” They will say: “Yes.” They will reply: “Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allāh)!”

قَالُوا أَوَلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ

بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا

دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allāh — Islāmic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)—

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي

الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

52. The Day when their excuses will be of no profit to Zālīmūn (polytheists, wrongdoers and disbelievers in the Oneness of Allāh). Theirs

يَوْمَ لَا يَنفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمْ

الْعَذَابُ وَلَهُمْ سُوءُ الدَّارِ

will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

53. And, indeed We gave Mūsā (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurāt (Torah)]—

54. A guide and a reminder for men of understanding.

55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allāh is true, and ask forgiveness for your fault,^[1] and glorify the praises of your Lord in the 'Ashī (i.e. the time period after the midnoon till sunset) and in the Ibkār (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational *Salāt* (prayers) or the 'Asr and *Fajr* prayers].

56. Verily, those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allāh and to obey you].^[2] They will never have it (i.e. Prophethood which Allāh has bestowed upon you). So seek refuge in Allāh (O Muhammad ﷺ from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer.

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.

58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allāh — Islāmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!

59. Verily, the Hour (Day of Judgement) is

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ﴿٥٣﴾

هُدًى وَذِكْرًا لِأُولَى الْأَلْبَابِ ﴿٥٤﴾
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ فِي أَنْفُسِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِسَلْبِغِيَةٍ فَاسْتَعِذْ بِاللَّهِ إِنَّهُمْ هُمُ السَّامِعُونَ الْبَصِيرُ ﴿٥٦﴾

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَئِنْ أَكْثَرَ النَّاسُ لَا يَعْلَمُونَ ﴿٥٧﴾

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُنِىءُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٨﴾

إِنَّ السَّاعَةَ لَأَيُّمٌ لَا رَيْبَ فِيهَا وَلَٰكِنَّ

^[1] (V.40:55) See the footnote of (V.4:106).

^[2] (V.40:56) See the footnote of (V.3:85).

surely coming, there is no doubt about it, yet most men believe not.

أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

60. And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islāmic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islāmic Monotheism)] they will surely enter Hell in humiliation!"

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْكُرُونَ عَنِّي عِبَادَتِي سَعِدُوا أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٦٠﴾

61. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكَ أَتَى اللَّهُ لِلدُّنْيَا الْقِسْمَ فَلَئِنْ عَلِمَ النَّاسُ عَلَى اللَّهِ الْكُفْرَ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

62. That is Allāh, your Lord, the Creator of all things, *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allāh, by worshipping others instead of Him)?

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ ۚ لَآ إِلَهَ إِلَّا هُوَ ۖ فَآَنَ تُؤْفَكُونَ ﴿٦٢﴾

63. Thus were turned away those who used to deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh.

كَذَٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٦٣﴾

64. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed is Allāh, the Lord of the *‘Ālamīn* (mankind, jinn and all that exists).

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾

65. He is the Ever Living, *Lā ilāha illā Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allāh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allāh's, the Lord of the *‘Ālamīn* (mankind, jinn and all that exists).

هُوَ الْحَيُّ ۚ لَآ إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

66. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islām) to the Lord of the 'Ālamīn (mankind, jinn and all that exists).

67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before — and that you reach an appointed term in order that you may understand.^[1]

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" — and it is.

69. See you not those who dispute about the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh? How are they turning away [from the truth (i.e. Islāmic Monotheism) to the falsehood (i.e. polytheism)]?

70. Those who deny the Book (this Qur'ān), and that with which We sent Our Messengers (i.e. to worship none but Allāh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the fire of Hell).

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along.^[2]

72. In the boiling water, then they will be burned in the Fire.^[3]

73. Then it will be said to them: "Where are

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي
وَأُمِرْتُ أَنْ أُسْلِمَ لِلرَّبِّ الْعَالَمِينَ ﴿٦٦﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ رَأْسٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا
أَشَدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا
وَمِنْكُمْ مَنْ يُوَفِّي مِنْ قَبْلٍ وَلَيَبْلُغُوا أَجَلًا
مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾
أَلَمْ تَرَ إِلَى الَّذِينَ يُحَدِّثُونَ فِي آيَاتِ اللَّهِ
أَنَّهُ يَصْرِفُونَهَا ﴿٦٩﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا
بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

إِذِ الْأَغْلُلُ فِيَّ اعْتَقَبَهُمُ وَالسَّلْسِلُ
يُسْحَبُونَ ﴿٧١﴾

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

ثُمَّ قِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

[1] (V.40:67) See the footnote of (V.22:5).

[2] (V.40:71) See the footnote of (V.17:97).

[3] (V.40:72) See the footnote of (V.3:85).

(all) those whom you used to join in worship as partners^[1] —

74. “Besides Allāh”? They will say: “They have vanished from us. Nay, we did not invoke (worship) anything before.” Thus Allāh leads astray the disbelievers.^[2]

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ

نَدْعُو مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ

الْكَافِرِينَ ﴿٧٤﴾

75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allāh and by committing crimes), and that you used to rejoice extremely (in your error).

ذَلِكُمْ بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ

بِعَیْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾

76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ

مَوَی الْمُنْكَرِينَ ﴿٧٦﴾

77. So be patient (O Muhammad ﷺ), verily, the Promise of Allāh is true and whether We show you (O Muhammad ﷺ in this world) some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَاصْبِرْ لِرَبِّكَ

بَعْضَ الَّذِي يَعْلَمُونَ أَوْ نَتُوفِّيكَ فَالْبَئِثَا

يَرْجِعُونَ ﴿٧٧﴾

78. And, indeed We have sent Messengers before you (O Muhammad ﷺ), of some of them We have related to you their story.^[3] And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh. But, when comes the Commandment (i.e., the torment) of Allāh, the matter will be decided with truth, and the followers of falsehood will then lose (everything).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ

فَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ

عَلَيْكَ وَمَا كَانَ لِرُّسُولٍ أَنْ يَأْتِيَ بِتَايَةٍ

إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ

بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا

مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

80. And you have (many other) benefits from

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً

[1] (V.40:73) See the footnote of (V.4:135).

[2] (V.40:74) See the footnote of (V.2:165).

[3] (V.40:78) There are many Prophets and Messengers of Allāh. About twenty-five of them are mentioned in the Qur’ān; out of these twenty-five, only five are of strong will, namely: Muhammad ﷺ, Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and ‘Isā (Jesus) — son of Maryam (Mary) ﷺ.

them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried.

81. And He shows you His *Ayāt* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayāt* (signs and proofs) of Allāh do you deny?

82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).

84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners."

85. Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our torment covered them).

فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ
تَحْمَلُونَ ﴿٨١﴾

وَيُرِيكُمْ آيَاتِهِ فَآىءَ آيَاتِ اللَّهِ
تُكْفَرُونَ ﴿٨٢﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ
مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَسَارًا فِي الْأَرْضِ فَمَا
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا
عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٨٤﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ
وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٥﴾

فَلَمْ يَكْ يَنْفَعَهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسًا سَتَّ
اللَّهُ أَلَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ
هُنَالِكَ الْكَافِرُونَ ﴿٨٦﴾

Sūrat Fussilat (They are explained in detail) 41

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Hā-Mīm.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. A revelation from (Allāh) the Most Gracious, the Most Merciful.

سُورَةُ فَصَّلَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

3. A Book whereof the Verses are explained in detail — a Qur'ān in Arabic for a people who know.

كِتَابٌ فَصَّلْتُ آيَاتُهُمْ قُرْآنًا عَرَبِيًّا لِقَوْمٍ

يَعْلَمُونَ ﴿٦﴾

4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allāh (i.e. Islāmic Monotheism) and fears Allāh much (abstains from all kinds of sins and evil deeds) and loves Allāh much (performing all kinds of good deeds which He has ordained)] and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allāh), but most of them turn away, so they hear not.

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا

يَسْمَعُونَ ﴿٧﴾

5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا نَدْعُونَ إِلَيْهِ

وَفِيْءَاذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

فَاعْمَلْ إِنَّا عَمِلُونَ ﴿٨﴾

6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilāh* (God) is One *Ilāh* (God — Allāh), therefore take Straight Path to Him (with true Faith — Islāmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikūn* (the polytheists, idolaters, disbelievers in the Oneness of Allāh).

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا

إِلَهُكُمْ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ

وَأَسْتَغْفِرُوا ۖ وَذِلَّ لِلْمُشْرِكِينَ ﴿٩﴾

7. Those who give not the *Zakāt* (obligatory charity) and they are disbelievers in the Hereafter.

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ

هُمْ كَافِرُونَ ﴿١٠﴾

8. Truly, those who believe (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ — Islāmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

أَجْرٌ عَزِيزٌ مَّمْنُونٌ ﴿١١﴾

9. Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Ālamīn (mankind, jinn and all that exists)."

﴿١٢﴾ قُلْ أَيْنَ كُنْتُمْ لَمَّا خَلَقَ

الْأَرْضَ فِي يَوْمَئِذٍ وَتَجْعَلُونَهُ لَهُمْ أُنْدَادًا ذَٰلِكَ

رَبُّ الْعَالَمِينَ ﴿١٣﴾

10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا

وَقَدَّرَ فِيهَا أَمْوَاجَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً

'days' were equal in the length of time) for all those who ask (about its creation).

11. Then He rose over (*Istawā*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."

12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)^[1] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower.

13. But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sā'iqah* (a destructive awful cry, torment, hit, thunderbolt) like the *Sā'iqah* which overtook 'Ād and Thamūd (people)."

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh," they said: "If our Lord had so willed, He would surely have sent down angels. So, indeed we disbelieve in that with which you have been sent."

15. As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.)!

16. So, We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

17. And as for Thamūd, We showed and made

لِّلْأَسَافِلِ ۚ

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَلِلْأَرْضِ آئِيَّا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا

طَائِعِينَ ۝

فَقَضَيْنَ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي

كُلِّ سَمَاءٍ أَمْرَهَا وَزَيْنَا السَّمَاءَ الدُّنْيَا
بِمَصْبِيحٍ وَحِفْظٍ ذَلِكَ تَقْدِيرُ الْعَزِيزِ

الْعَلِيمِ ۝

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ

صَاعِقَةِ عَادٍ وَثَمُودَ ۝

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ

خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا
لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلُوا بِهِ

كَافِرُونَ ۝

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا

بِنَائِبَتِنَا يَبْجُحُونَ ۝

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ

مُحْسَبَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخَزْزِيرِ فِي الْحَيَاةِ
الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا

يُصْرُونَ ۝

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَىٰ

[1] (V.41:12) See the footnote of (V.6:97).

clear to them the Path of Truth (Islāmic Monotheism through Our Messenger, i.e., showed them the way of success), but they preferred blindness to guidance; so the *Sā'iqah* (a destructive awful cry, torment, hit, thunderbolt) of disgracing torment seized them because of what they used to earn.

18. And We saved those who believed and used to fear Allāh, keep their duty to Him and avoid evil.

19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].

20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak — as He causes all things to speak, and He created you the first time, and to Him you are made to return."

22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of what you were doing.

23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!

24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.

25. And We have assigned for them (devils) intimate companions (in this world), who have

أَهْدَىٰ فَآخَذْتَهُمْ صِغْفَةً الْعَذَابِ أَلْوَنٌ ۖ يَمَّا
كَانُوا يَكْسِبُونَ ﴿٧٧﴾

وَنَجِّينَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٧٨﴾

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ
يُبْرَعُونَ ﴿٧٩﴾

حَقِّقْ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٨٠﴾

وَقَالُوا لِمَ جُودِوهُمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا
أَنْطَقْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَلَإِيهِ تُرْجَعُونَ ﴿٨١﴾

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ
ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا
تَعْمَلُونَ ﴿٨٢﴾

وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ
فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٨٣﴾

فَإِنْ يَصْبرُوا فَالْنَّارُ مَثْوًى لَّهُمْ وَإِنْ
يَسْتَغِيثُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٨٤﴾

وَقِصَصَنَا لَهُمْ قُرْآنًا فَرَسُوا هُمْ مَا بَيْنَ

made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.

26. And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."

أَيُّدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمُورٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٥﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْعَوَّا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ ﴿٢٦﴾

27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

فَلَنَذِيقَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ هُمْ فِيهَا دَارٌ الْمُخَلَّدُونَ جَزَاءُ يَمَا كَانُوا يَافِكُنَا يُجَادُونَ ﴿٢٨﴾

29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ لِنَجْعَلَهُمَا تَحْتَ أَفْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

30. Verily, those who say: "Our Lord is Allāh (Alone)," and then they stand firm,^[1] on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنْزِيلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾

31. "We have been your friends in the life of

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي

[1] (V.41:30) In Arabic *Istaqāmū*: stand firm, i.e. they followed (really) the religion of Islāmic Monotheism, believed in the Oneness of Allāh, and worshipped none but Him (Alone), and performed all that was ordained by Allāh (good deeds) and abstained from all that was forbidden by Allāh (sins and evil deeds).

this world and are (so) in the Hereafter. Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask.

32. "An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."

33. And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger,^[1] and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Paradise, and of a high moral character) in this world.

36. And if an evil whisper from *Shaitān* (Satan) tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.

37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.

38. But if they are too proud^[2] (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.^[3]

الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى

أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

تَزَلَا مِنْ عَفْوَهِ رَحِيمٌ ﴿٣٢﴾

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ

وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ

الْمُسْلِمِينَ ﴿٣٣﴾

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ

بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ

عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا

إِلَّا آدُوٌ حَظِيظٌ عَظِيمٌ ﴿٣٥﴾

وَمَا يَزَعُكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ

بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ

وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن

كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ

يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا

[1] (V.41:34) See the footnote of (V.3:134).

[2] (V.41:38): See the footnote of (V.22:9).

[3] (V.41:38) Prostration (see the List of Prostration Places of the end).

يَسْمُونَ ﴿٣٨﴾

39. And among His Signs (is this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.

وَمَنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِينَ أَحْيَاَهَا الْمَجَى الْمَوْتِ إِنَّهُمْ عَلَى كُلِّ شَيْءٍ

فَذِيرٌ ﴿٣٩﴾

40. Verily, those who turn away from Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers^[1]).

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَهَنُّ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿٤٠﴾

41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ān) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allāh's Speech, and He has protected it from corruption). (See V.15:9)

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ

لَكِنْتُ عَزِيزٌ ﴿٤١﴾

42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh ﷻ).

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ

نَزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.^[2]

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

44. And if We had sent this as a Qur'ān in a foreign language (other than Arabic), they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who

وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَبًا لَقَالُوا لَوْلَا فُصِّلَتْ

آيَاتِهِ ۖ ءَاجْعَى وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ

آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا

يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ

[1] (V.41:40) See the footnote of (V.17:97).

[2] (V.41:43) See the footnote of (V.3:85).

disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."

45. And indeed We gave Mūsā (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ān). (*Tafsir Al-Qurtubi*)

46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.^[1]

عَمَىٰ أُولَٰئِكَ يَدْعُونَ مِّن مَّكَانٍ

بَعِيدٍ ﴿٤٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُتِنَىٰ
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ

﴿٤٥﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

^[1] (V.41:46) a) See the footnote of (V.6:61).

b) See the footnote of (V.3:85).

c) Narrated Abu Mūsā ؓ: The Prophet ﷺ said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till mid-day and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away (like the Jews who refused to believe in the Message of Jesus ﷺ). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. They said, 'Let what we have done be annulled and keep the wages you have promised us for yourself!' The man said to them, 'Complete the rest of the work, as only a little of the day remains;' but they refused (like the Christians who refused to believe in the Message of Muhammad ﷺ). Thereafter, he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism, the Qur'ān, the *Sunnah* (legal ways of the Prophet ﷺ) and the guidance which Prophet Muhammad ﷺ brought] which they have accepted willingly.'"* [*Sahih Al-Bukhari*, 3/2271 (O.P.471)]

* The Jews refused to believe in the Message of 'Īsā (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad ﷺ and thus their work was annulled too. Such people were not rewarded, because they refused to have true Faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allāh. (*Al-Qastalāni*)

47. To Him (Alone) is referred the knowledge of the Hour.^[1] No fruit comes out of its sheath, nor does a female conceive nor brings forth (young ones), except by His Knowledge. And on the Day when He will call to them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"

48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allāh's punishment).^[2]

49. Man (the disbeliever) does not get tired of asking good (things from Allāh); but if an evil touches him, then he gives up all hope and is lost in despair.

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best (wealth) with Him." Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.

51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.

52. Say: "Tell me, if it (the Qur'ān) is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allāh's right path and His obedience).

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ān) is the truth. Is it not sufficient in regard to your

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ
تَرْبٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا
تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَتَنْ
شُرَكَاءِي قَالُوا أَدْنَاكَ مَا مَعَنَا مِنْ
شَهِيدٍ ﴿٤٧﴾

وَصَلَ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا
مَالَهُمْ مِنْ نَجْوٍ ﴿٤٨﴾

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ
الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرْأَةٍ
مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَطْنُ السَّاعَةِ
قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ
لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنَذِقَنَّهُمْ مِنَ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

وَإِذَا أَعْمَأَعَلَى الْإِنْسَانَ أَعْرَضَ وَتَوَّاجَاهِهِ
وَإِذَا مَسَّهُ الشَّرُّ فَوَدَّ دُعَاءَ غَرَضٍ ﴿٥١﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نَمٌّ
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي
شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

سَرُّهُمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ
حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ
رَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

[1] (V.41:47) See the footnote of (V.7:187).

[2] (V.41:48) See the footnote of (V.2:165).

Lord that He is a Witness over all things?

54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ؕ أَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُّحِيطُونَ ﴿٥٤﴾

Sūrat Ash-Shūra (The Consultation) 42

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الشُّورَى
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā-Mīm.

حم

2. 'Aīn-Sīn-Qāf.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

سق

3. Likewise Allāh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ) as (He sent Revelation to) those before you.^[1]

كَذَٰلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾

5. Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allāh is the Oft-Forgiving, the Most Merciful.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي الْاَرْضِ ؕ اَلَا اِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾

6. And as for those who take as *Auliya'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him (i.e. they take false deities other than Allāh as protectors, and they worship them) — Allāh is *Hafiz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakil* (guardian or a

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ اَوْلِيَآءَ ۚ اللَّهُ حَفِيزٌ عَلَيْهِمْ وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾

[1] (V.42:3) See the footnote of (V.4:163).

disposer of their affairs) over them (to protect their deeds).

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ān in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt, when a party will be in Paradise (those who believed in Allāh and followed what Allāh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allāh and followed not what Allāh's Messenger ﷺ brought them).^[1]

8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zālimūn* (polytheists and wrongdoers) will have neither a *Walī* (protector or guardian) nor a helper.

9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allāh — He Alone is the *Walī* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

10. And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allāh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.

11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him, and He is the All-Hearer, the All-Seer.

12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills).

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾

أَمْ أَخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ قَالَ هُوَ الْأَوْلَىٰ وَهُوَ بِحُجِّي الْمَوْتِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ يُكَلِّمُ شَيْءٌ

^[1] (V.42:7) See the footnote of (V.3:85).

Verily, He is All-Knower of everything.

عَلِيمٌ ﴿١٧﴾

13. He (Allāh) has ordained for you the same religion (Islāmic Monotheism) which He ordained for Nūh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrāhīm (Abraham), Mūsā (Moses) and 'Isā (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions^[1] in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikūn*^[2] is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allāh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience.

﴿١٧﴾ سَرَّعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّي بِهِ نُوحًا
وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا
تُفَرِّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا
نَدْعُوهُمْ إِلَهُ اللَّهِ يَجْتَنِي إِلَيْهِ مَنْ يَشَاءُ
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٨﴾

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurāt (Torah) and the Injīl (Gospel)] after them (i.e. Jews and Christians), are in grave doubt concerning it (i.e. Allāh's true religion — Islām or the Qur'ān).

﴿١٨﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَعِيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
إِلَى أَجَلٍ مُسَمًّى لَفُضِّى بَيْنَهُمْ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ
مُزِيمٍ ﴿١٩﴾

15. So to this (religion of Islām alone and this Qur'ān) then invite (people) (O Muhammad ﷺ), and stand firm (on Islāmic Monotheism)^[3] as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book [all the holy Books, — this Qur'ān and the Books of the old from

﴿١٩﴾ فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ
وَلَا تَّبِعْ أَهْوَاءَهُمْ وَقُلْ بِمَا أَنْزَلَ اللَّهُ
مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ
رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ

[1] (V.42:13) See the footnote of (V.3:103).

[2] (V.42:13) *Mushrikun*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh, those who worship others along with Allāh or set up rivals or partners to Allāh.

[3] (V.42:15) Stand firm (on Islamic Monotheism) [by performing all that is ordained by Allāh (good deeds), and by abstaining from all that is forbidden by Allāh (sins and evil deeds)].

the Taurāt (Torah), or the Injil (Gospel) or the Pages of Ibrāhīm (Abraham)] and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return.”

16. And those who dispute concerning Allāh (His religion of Islāmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.^[1]

17. It is Allāh Who has sent down the Book (the Qur’ān) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

19. Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.

20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

21. Or have they partners (with Allāh — false gods) who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zālimūn (polytheists and wrongdoers) there is a painful torment.

أَعْمَلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

وَالَّذِينَ يَحْجُوتُ فِي اللَّهِ مِنْ بَعْدِ مَا
أَسْتَجِيبَ لَهُمْ جَهَنَّمَ دَاحِضَةً عِنْدَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ
وَمَا يَذْرُوكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا
وَالَّذِينَ آمَنُوا مُتَشَفِّعُونَ مِنْهَا وَيَعْلَمُونَ
أَنَّهَا الْحَقُّ لَا إِلَهَ إِلَّا الَّذِينَ يُمَارُونَ فِي
السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي
حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ
الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٢١﴾

[1] (V.42:16) See the footnote of (V.3:85).

22. You will see (on the Day of Resurrection) the *Zālimūn* (polytheists and wrongdoers) fearful of that which they have earned, and it (Allāh's torment) will surely befall them. But those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace (Paradise).

23. That is (Paradise) whereof Allāh gives glad tidings to His slaves who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds. Say (O Muhammad ﷺ): "No reward do I ask of you for this except to be kind to me for my kinship with you."^[1] And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ān). And Allāh wipes out falsehood, and establishes the truth (Islām) by His Word (this Qur'ān). Verily, He knows well what (secrets) are in the breasts (of mankind).

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.^[2]

^[1] (V.42:23) i.e. I do not ask for any reward from you (in the form of wealth and money) for my preaching of Islamic Monotheism, but I only request you not to harm me for the kinship between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islamic Monotheism.

^[2] (V.42:25) Narrated Shaddād bin Aus ؓ: The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allāh is: *Allāhumma Anta Rabbi, lā ilāha illu Anta. Anta khalaqtani wa ana 'abduka, wa ana alā 'ahdika wa wa'dika mastatu'tu. A'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alaiya, wa abu'u laka bidhanbi faghfirli fa innahu la yaghfiru-adhdhunūba illa Anta.*"* The Prophet ﷺ added: "If somebody recites this during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." [Sahih Al-Bukhari, 8/6306 (O.P.318)]

26. And He answers (the invocation of) those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.

وَسَيَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ
شَدِيدٌ ﴿٢٦﴾

27. And if Allāh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

﴿٢٧﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي
الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَآثِئَهُ إِنَّهُمْ لِعِبَادِهِ
خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walī* (Helper, Supporter, Protector, Lord), the Worthy of all praise.

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَطَرُوا
وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

29. And among His *Ayāt* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَكَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا
يَشَاءُ قَدِيرٌ ﴿٢٩﴾

30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See Verse 35:45)

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَانَ بِكُمْ
أَنْذِكُمْ ۖ وَيَغْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

31. And you cannot escape from Allāh (i.e. His punishment) in the earth, and besides Allāh you have neither any *Walī* (guardian or protector) nor any helper.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ
دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

32. And among His Signs are the ships in the sea like mountains.

﴿٣٢﴾ وَمِنْ آيَاتِهِ الْبُحَارُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ
ظُهُورِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ

* O Allāh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

everyone patient and grateful.

شُكْرٍ (٣٣)

34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.

أَوْ يُؤَيِّفَهُنَّ يَمَّا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ (٣٤)

35. And those who dispute (polytheists, with Our Messenger Muhammad ﷺ) as regards Our *Ayāt* (proofs, signs, verses of Islāmic Monotheism) may know that there is no place of refuge for them (from Allāh's punishment)^[1] (*Tafsir At-Tabari*)

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ

مَخِصٍ (٣٥)

36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh (Paradise) is better and more lasting for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمِنَّهُ الْحَيَاةُ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ

يَتَوَكَّلُونَ (٣٦)

37. And those who avoid the greater sins,^[2] and *Al-Fawāhish* (illegal sexual intercourse), and when they are angry, they forgive.^[3]

وَالَّذِينَ يَحْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ

(٣٧)

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allāh), and to worship none but Him Alone], and perform *As-Salāt* (the prayers), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

(٣٨)

39. And those who, when an oppressive wrong is done to them, take revenge.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

(٣٩)

40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the *Zālimūn* (oppressors, polytheists, and wrongdoers).

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ

(٤٠)

فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

[1] (V.42:35) See the footnote of (V.3:85).

[2] (V.42:37) e.g. to join partners in worship with Allāh, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal. (See Verses 6:151 and 6:152)

[3] (V.42:37)

a) See the footnote (B) of (V.3:130) and (V.3:134).

b) See the footnote of (V.2:22).

c) See the footnote of (V.4:135).

d) See the footnote of (V.2:278).

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾

42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

44. And whomsoever Allāh sends astray, for him there is no *Walī* (protector, helper, guardian) after Him. And you will see the *Zālimūn* (polytheists, wrongdoers, oppressors), when they behold the torment, they will say: "Is there any way of return (to the world)?"

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَالِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

45. And you will see them brought forward to it (Hell) made humble by disgrace,^[1] (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zālimūn* [i.e. *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness and in His Messenger ﷺ, polytheists, wrongdoers)] will be in a lasting torment. (*Tafsir At-Tabari*)

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدَّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٥﴾

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

47. Answer the Call of your Lord (i.e. accept Islāmic Monotheism, O mankind and jinn) before there comes from Allāh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْفِيَّ يَوْمًا لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾

[1] (V.42:45) Narrated Anas bin Mālik ؓ: A man said, "O Allāh's Prophet! Will Allāh gather a disbeliever prone on his face on the Day of Resurrection?" He ﷺ said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatādah, a subnarrator, said: "Yes, by the Power of Our Lord!") [*Sahih Al-Bukhari*, 6/4760 (O.P.283)]

will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

48. But if they turn away (O Muhammad ﷺ from Islāmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ) as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things.

51. It is not given to any human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.^[1]

52. And thus We have sent to you (O Muhammad ﷺ) *Rūh* (a revelation, and a mercy) of Our Command. You knew not what is the Book, nor what is Faith. But We have made it (this Qur'ān) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to a Straight Path (i.e. Allāh's religion of Islāmic Monotheism).

53. The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allāh (for decision).

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا
إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا
الْإِنْسَانَ مِمَّا رَحْمَةً فَرحَ بِهَا وَإِنْ تُصِيبَهُمْ
سَيِّئَةٌ يَمَاقِدَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ
كُفُورٌ ﴿٤٨﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا
يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ
يَشَاءُ الذَّكَورَ ﴿٤٩﴾

أَوْ يَرْجُلُهُمْ ذَكَرًا وَإِنثًا وَيَجْعَلُ مَنْ
يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا
أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَى حَكِيمٍ ﴿٥١﴾
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ
تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ
نُورًا يَهْدِي بِهِ مَنْ شَاءَ مِنْ عِبَادِنَا وَإِنَّكَ
لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

[1] (V.42:51) See the footnote of (V.4:163).

Sūrat Az-Zukhruf
(The Gold Adornments) 43

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الزُّكْرٰفِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

حَم

1. Hā-Mīm.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

2. By the manifest Book (i.e. this Qur'ān that makes things clear).

3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand (its meanings and its admonitions).

4. And verily, it (this Qur'ān) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfūz*) with Us, indeed exalted, full of wisdom.

5. Shall We then (warn you not and) take away the Reminder (this Qur'ān) from you, because you are a people *Musrifūn*.^[1]

6. And how many a Prophet have We sent amongst the men of old.

7. And never came there a Prophet to them but they used to mock at him.

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them).

9. And indeed if you ask them: "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."

10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.

وَالْكِتَابِ الْمُبِينِ ﴿١﴾

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ

تَعْقِلُونَ ﴿٢﴾

وَلَئِنَّ فِيْ أُولَ الْكِتَابِ لَدَيَّنَا لَعِلًى

حَكِيمٌ ﴿٣﴾

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَن

كُنْتُمْ قَوْمًا مُّسْرِفِينَ ﴿٤﴾

وَكَمْ أَرْسَلْنَا مِنْ نَّبِيِّ فِي الْأَوَّلِينَ

وَمَا يَأْتِيهِمْ مِنْ نَّبِيٍّ إِلَّا كَانُوا بِهِ

يَسْتَهْزِءُونَ ﴿٥﴾

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ

الْأَوَّلِينَ ﴿٦﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ

وَالْأَرْضِ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

﴿٧﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ

لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿٨﴾

[1] (V.43:5) *Musrifūn*: Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَالِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glorified is He Who has subjected this to us, and we could have never had it (by our efforts).

إِذَا أَسْوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

14. And verily, to Our Lord we indeed are to return!"

وَإِنَّا إِلَىٰ رَبِّنَا لَمُقَبِلُونَ ﴿١٤﴾

15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنِ الْإِنْسَنُ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

16. Or has He taken daughters out of what He has created, and He has selected for you sons?

أَمْ أَمَّا تَأْخُذُ بِمَا يَخْلُقُ بَنَاتٍ وَأَصْفَنَ كُمْ يَا بَنِيَّ ﴿١٦﴾

17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا صَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَاطِمٌ ﴿١٧﴾

18. (Like they then for Allāh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?

أَوْ مَن يُنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾

19. And they make the angels who themselves are slaves of the Most Gracious (Allāh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِندَ الرَّحْمَنِ إِنَّتًا شَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْتَأْذَنُ ﴿١٩﴾

20. And they said: "If it had been the Will of the Most Gracious (Allāh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast?

أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِن قَبْلِهِ فَهُمْ بِهِ

مُسْتَمْسِكُونَ ﴿٢١﴾

22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."

عَلَىٰ أَثَرِهِمْ مُّهْتَدُونَ ﴿٢٢﴾

23. And similarly, We sent not a warner before you (O Muhammad ﷺ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٣﴾

24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

﴿٢٤﴾ قُلْ أَوَلَمْ يَجِئْكُمْ بِآيَاتٍ وَمَا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾

25. So We took revenge on them, then see what was the end of those who denied (Islāmic Monotheism).

فَأَنقَضْنَا بِغِيظِنَا عَمَتَهُمْ فَأَبْطَغُوا فَذُوقُوا كَيْفَ كَانَ عَقِيبَةُ الْمُكَذِّبِينَ ﴿٢٥﴾

26. And (remember) when Ibrāhīm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾

27. "Except Him (i.e. I worship none but Allāh Alone) Who did create me; and verily, He will guide me."

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

28. And he made it [i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone — True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allāh or receive admonition).

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِيْبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ān), and a Messenger (Muhammad ﷺ) making things clear.

بَلْ مَتَّعْتُ هَٰؤُلَاءَ وَآبَاءَهُمْ حَيًّا جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

30. And when the truth (this Qur'ān) came to them, they (the disbelievers in this Qur'ān) said: "This is magic, and we disbelieve therein."

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

31. And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?"

وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy (Paradise) of your Lord (O Muhammad ﷺ) is better than the (wealth of this world) which they amass.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرَاءً وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٣٢﴾

33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend,

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفُفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

وَلِبُيُوتِهِمْ أَبْوَابٌ وَسُرُرٌ عَلَيْهَا يَتَكُونُونَ ﴿٣٤﴾

35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqūn*.^[1]

وَزُخْرَفًا وَإِنَّ كُلَّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh) (i.e. this Qur'ān and worship of Allāh), We appoint for him *Shaitān* (Satan — devil) to be a *Qarīn* (a companion) to him.

وَمَن يَعِشْ عَن ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

37. And verily, they (Satans/devils) hinder them from the path (of Allāh), but they think that they are guided aright!

وَأَنَّهُمْ لَيَصْدُوْنَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

38. Till, when (such a one) comes to Us, he says [to his *Qarīn* (Satan/devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

حَتَّىٰ إِذَا جَاءَهُ نَا قَالَ يَتَلَوَّتُ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَسْرِ قَرِينٌ فَيَسْأَلُ الْقَرِينُ ﴿٣٨﴾

39. It will profit you not this Day (O you who turn away from Allāh's remembrance and His worship) as you did wrong, (and) that you will

وَلَن يَفْعَلَ لَكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ أَتَكْفُرُ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

[1] (V.43:35) *Al-Muttaqūn*: means the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

be sharers (you and your *Qarīn*) in the punishment.

40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error?

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ
كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾

41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them.

فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّا مِنْهُمْ مُنْقِمُونَ ﴿٤١﴾

42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.

أَوْ نُرِيَنَّكَ الْآلَى وَعَذَّتْهُمْ فَإِنَّا عَلَيْهِمْ
مُقْتَدِرُونَ ﴿٤٢﴾

43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily, you are on a Straight Path.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾

44. And verily, this (the Qur'ān) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it).

وَإِنَّمَا لَذِكْرُ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *ālihah* (gods) to be worshipped besides the Most Gracious (Allāh)?"

وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا
مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾

46. And indeed We did send Mūsā (Moses) with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allāh's religion of Islām). He said: "Verily, I am a Messenger of the Lord of the 'Ālamīn (mankind, jinn and all that exists)."

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ
وَمَلَائِيهِ فَقَالَ إِنِّي رَسُولُ رَبِّ
الْعَالَمِينَ ﴿٤٦﴾

47. But when he came to them with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) behold, they laughed at them.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾

48. And not an *Āyah* (sign, etc.) We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn [from their polytheism to Allāh's religion (Islāmic Monotheism)].

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ
أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤٨﴾

49. And they said [to Mūsā (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ
عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ
يَنْكُثُونَ ﴿٥٠﴾

51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَتَوَّمِرَ آلِيَّسَ
لِي مَلَكٌ مِّصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِن
تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52. "Am I not better than this one [Mūsā (Moses)] who is despicable and can scarcely express himself clearly?

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ
يُبَيِّنُ ﴿٥٢﴾

53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ
مَعَهُ الْمَلٰٓئِكَةُ مُقَرَّرِينَ ﴿٥٣﴾

54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

فَاسْتَحَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا
قَوْمًا فَلٰسِقِينَ ﴿٥٤﴾

55. So when they angered Us, We punished them, and drowned them all.

فَلَمَّا ءَاثَفُونَا انْتَعَمْنَا مِنْهُمْ
فَاعْرِفْنَهُمْ جَمْعِينَ ﴿٥٥﴾

56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isā (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ
مِنْهُ يَصُدُّونَ ﴿٥٧﴾

58. And say: "Are our *ālihah* (gods) better or is he ['Isā (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V.21:98-101)

وَقَالُوا ءَآلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ
إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

59. He ['Isā (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا
لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾

60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. (*Tafsir At-Tabarī*)

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ
يُخَلِّفُونَ ﴿٦٠﴾

61. And he ['Isā (Jesus), son of Maryam

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمُوتُ بِهَا

and believe in the Oneness of Allāh — Islāmic Monotheism).

70. Enter Paradise, you and your wives, in happiness.

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ

مُحَبَّرُونَ ﴿٧٠﴾

71. Trays of gold and cups will be passed round them; (there will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ

وَفِيهَا مَا شَتَّىٰ هَيْهَ الْأَنْفُسِ وَلَكُلًّا

أَلَّا عَيْبٌ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ

تَعْمَلُونَ ﴿٧٢﴾

73. Therein for you will be fruits in plenty, of which you will eat (as you desire).

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

74. Verily, the *Mujrimūn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسَوْنَ ﴿٧٥﴾

76. We wronged them not, but they were the *Zālimūn* (polytheists, wrongdoers).

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾

77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."

وَنَادَوْا بِمَلِكِكَ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ

مَنْكُوتُونَ ﴿٧٧﴾

78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ān) to you, but most of you have a hatred for the truth.^[1]

لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ

كَرْهُونَ ﴿٧٨﴾

79. Or have they plotted some plan? Then We too are planning.

أَمْ أَرَبْتُمْوَا أَمْثَلًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ

وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

81. Say (O Muhammad ﷺ): "If the Most Gracious (Allāh) had a son (or children as you pretend), then I am the first of (Allāh's)

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ

الْعَبِيدِ ﴿٨١﴾

[1] (V.43:78) See the footnote of (V.41:46).

worshippers [who deny and refute this claim of yours (and the first to believe in Allāh Alone and testify that He has no children)].” (*Tafsir At-Tabarī*)

82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.

فَذَرَهُمْ خَبْثُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ
الَّذِي يُوعَدُونَ ﴿٨٣﴾

84. It is He (Allāh) Who is the only *Ilāh* (God to be worshipped) in the heaven and the only *Ilāh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ
وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

85. And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

وَبَارَكَ الَّذِي لَمْ يَكُنْ لَكَ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ
تُرْجَعُونَ ﴿٨٥﴾

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allāh, and obeyed His Orders), and they know (the facts about the Oneness of Allāh).^[1]

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ
الشفاعة إلا من شهد بالحق وهم
يعلمون ﴿٨٦﴾

87. And if you ask them who created them, they will surely say: “Allāh.” How then are they turned away (from the worship of Allāh Who created them)?

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى
يُؤْفَكُونَ ﴿٨٧﴾

88. (And Allāh has the knowledge) of (Prophet Muhammad’s ﷺ) saying: “O my Lord! Verily, these are a people who believe not!”

وَقِيلَ لَهُ رَبِّ إِنِّي هَلُولا قَوْمٌ لَا
يُؤْمِنُونَ ﴿٨٨﴾

89. So turn away from them (O Muhammad ﷺ), and say: *Salām* (peace)! But they will come to know.^[2]

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

[1] (V.43:86) See the footnote of (V.2:165).

[2] (V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

Sūrat Ad-Dukhān
(The Smoke) 44

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Hā-Mīm.

[These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2. By the manifest Book (this Qur'ān) that makes things clear.

3. We sent it (this Qur'ān) down on a blessed night [(i.e. the Night of *Al-Qadr*, Sūrah No. 97) in the month of Ramadān — the 9th month of the Islāmic calendar]. Verily, We are ever warning (mankind that Our torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship).

4. Therein (that night) is decreed every matter of ordainments.^[1]

5. As a Command (or this Qur'ān or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.

7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

8. *Lā ilaha illā Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers.

9. Nay! They play about in doubt.

10. Then wait you for the Day when the sky will bring forth a visible smoke,

سُورَةُ الدُّخَانِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم

وَالْكِتَابِ الْمُبِينِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا

مُنذِرِينَ

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ

رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ

الْعَلِيمُ

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن

كُنْتُمْ مُوقِنِينَ

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ

ءَابَائِكُمُ الْأَوَّلِينَ

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ دُخَانًا مُّبِينًا

١٠

^[1] (V.44:4) i.e. the matters of deaths, births, provisions, calamities, for the whole (coming) year as decreed by Allāh.

11. Covering the people, this is a painful torment.

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾

14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a madman!"

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

15. Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief).

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ ﴿١٦﴾

17. And indeed We tried before them Fir'aun's (Pharaoh's) people, when there came to them a noble Messenger [i.e. Mūsā (Moses) ؑ],

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ ﴿١٧﴾

وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾

18. Saying: "Deliver to me the slaves of Allāh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.

أَن آدُوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ ﴿١٨﴾

أَمِينٌ ﴿١٨﴾

19. "And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority.

وَأَن لَا تَبْغَوْا عَلَى اللَّهِ إِلَهَ إِلَٰهِكُمْ بِسُلْطَنٍ مُّبِينٍ ﴿١٩﴾

﴿١٩﴾

20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

وَإِنِّي عَذْتُ رَبِّي وَرَبَّكُمْ أَن تَرْجُمُونِ ﴿٢٠﴾

21. "But if you believe me not, then keep away from me and leave me alone."

وَإِن لَّمْ تَوْمُنُوْا لِي فَاعْرِضُوا عَلَيَّ ﴿٢١﴾

22. (But they were aggressive) so he [Mūsā (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimūn* (disbelievers, polytheists, sinners, criminals)."

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾

23. (Allāh said): "Depart you with My slaves by night. Surely, you will be pursued.

فَأَمْرٌ يَعْبَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٣﴾

24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."

وَأَنزَلْنَا الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾

25. How many of gardens and springs that they

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾

[Fir'aun's (Pharaoh's) people] left behind,

26. And green crops (fields) and goodly places,

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾

27. And comforts of life wherein they used to take delight!

وَنَعَمٍ كَانُوا فِيهَا فَيَكْبِهِينَ ﴿٢٧﴾

28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾

29. And the heavens and the earth wept not for them,^[1] nor were they given respite.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾

30. And indeed We saved the Children of Israel from the humiliating torment,

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ

الْمُهِينِ ﴿٣٠﴾

31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifūn* (those who transgress beyond bound in spending and other things and commit great sins).

مِنَ فِرْعَوْنَ إِنَّهُمْ كَانُوا عَلِيًّا مِّنَ

الْمُسْرِفِينَ ﴿٣١﴾

32. And We chose them (the Children of Israel) above the *Ālamīn* (mankind and jinn) [during the time of Mūsā (Moses)] with knowledge,

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى

الْعَالَمِينَ ﴿٣٢﴾

33. And granted them signs in which there was a plain trial.

وَأَنبَيَيْنَاهُم مِّنَ الْأَيَّاتِ مَا فِيهِ بَلَاءٌ

مُبِينٌ ﴿٣٣﴾

34. Verily, these (Quraish people) are saying:

إِن هَؤُلَاءَ لَيَقُولُونَ ﴿٣٤﴾

35. "There is nothing but our first death, and we shall not be resurrected.

إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ

بِمُنشَرِينَ ﴿٣٥﴾

36. "Then bring back our forefathers, if you speak the truth!"

فَأْتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimūn* (disbelievers, polytheists, sinners, criminals).

أَمْ هُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعَ وَالَّذِينَ مِن قَبْلِهِمْ

أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾

^[1] (V.44:29) Narrated Ibn Jarīr At-Tabarī: Ibn 'Abbās ؓ said, "When a believer dies, the place of earth on which he used to prostrate himself in his *Salāt* (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him, while they do not weep for the disbeliever." (*Tafsir At-Tabarī*)

38. And We created not the heavens and the earth, and all that is between them, for mere play.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
لَعِبٍ (٣٨)

39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ (٣٩)

40. Verily, the Day of Judgement (when Allāh will judge between the creatures) is the time appointed for all of them —

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ (٤٠)

41. The Day when a *Maula* (a near relative) cannot avail a *Maula* (a near relative) in aught, and no help can they receive,

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ
يُصْرُونَ (٤١)

42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful.

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ
الرَّحِيمُ (٤٢)

43. Verily, the tree of *Zaqqūm*

إِنَّ شَجَرَتَ الزُّقْمِ (٤٣)

44. Will be the food of the sinners.

طَعَامُ الْأَثِيمِ (٤٤)

45. Like boiling oil, it will boil in the bellies,

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ (٤٥)

46. Like the boiling of scalding water.

كَغَلِي الْحَمِيمِ (٤٦)

47. (It will be said:) "Seize him and drag him into the midst of blazing Fire,

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْحَرِيمِ (٤٧)

48. "Then pour over his head the torment of boiling water.

ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ
الْحَمِيمِ (٤٨)

49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ (٤٩)

50. "Verily, this is that whereof you used to doubt!"

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ (٥٠)

51. Verily, the *Muttaqūn* (the pious. See V.2:2) will be in place of Security (Paradise).

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (٥١)

52. Among Gardens and Springs,

فِي جَنَّاتٍ وَعُيُونٍ (٥٢)

53. Dressed in fine silk and (also) in thick silk, facing each other,

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ
مُتَقَابِلِينَ (٥٣)

54. So (it will be). And We shall marry them to *Hūr*^[1] (fair females) with wide lovely eyes.

كَذَٰلِكَ وَزَوَّجْنَهُمْ حُورٍ عِينٍ ﴿٥٤﴾

55. They will call therein for every kind of fruit in peace and security;

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾

56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

الْأُولَىٰ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

57. As a bounty from your Lord! That will be the supreme success!

فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ

الْعَظِيمُ ﴿٥٧﴾

58. Certainly, We have made this (Qur'ān) easy in your tongue, in order that they may remember.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾

59. Wait then (O Muhammad ﷺ); verily, they (too) are waiting.

فَارْتَبِعْ إِنَّهُمْ مُّرْتَبِعُونَ ﴿٥٩﴾

Sūrat Al-Jāthiyah (The Kneeling) 45

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْجَاثِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā-Mīm.

[These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

حَمْدٌ

2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٦٠﴾

3. Verily, in the heavens and the earth are signs for the believers.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّمُؤْمِنِينَ ﴿٦١﴾

4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ

يُوقِنُونَ ﴿٦٢﴾

5. And in the alternation of night and day, and the provision (rain) that Allāh sends down from

وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ

^[1] (V.44:54) *Hūr* (houris): Very fair females created by Allāh as such, not from the offspring of Adam عليه السلام, with intense black irises of their eyes and intense white scleras. (For details see the book *Hadi Al-Arwāh* by Ibn Al-Qaiyim).

the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain and sometimes bringing the torment), are signs for a people who understand.

مِنْ رِّدْفٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ
الرِّيْحِ ؕ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾

6. These are the *Ayat* (verses) of Allāh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allāh and His *Ayāt* will they believe?

تِلْكَ آيَاتُ اللَّهِ تَنْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ
حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٦﴾

7. Woe to every sinful liar

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

8. Who hears the Verses of Allāh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

يَسْمَعُ ؕ آيَاتُ اللَّهِ تَنْلِي عَلَيْهِمْ يُصِرُّ مُسْتَكْبِرًا كَأَن
لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾

9. And when he learns something of Our Verses (this Qur'ān), he makes them a jest. For such there will be a humiliating torment.

وَإِذَا عَلِمَ مِنْ ؕ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ
لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾

10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allāh. And theirs will be a great torment.

مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا
شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ
عَذَابٌ عَظِيمٌ ﴿١٠﴾

11. This (Qur'ān) is a guidance. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).

هَٰذَا هُدًى وَلِ الَّذِينَ كَفَرُوا يَٰٓأَيُّهَا رَبِّهِمْ هُمْ
عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿١١﴾

12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His bounty, and that you may be thankful.

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ
فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ. وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢﴾

13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.

وَسَخَّرَ لَكُم مَّا فِى السَّمَوَاتِ وَمَا فِى الْأَرْضِ جَمِيعًا
مِّنْهُ إِنَّ فِى ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allāh (i.e. His Recompense), that He may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers).^[1]

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ
آيَاتَ اللَّهِ يَحْزَى قَوْمًا يَمَّا كَانُوا
يَكْسِبُونَ ﴿١٤﴾

15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ
فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the 'Ālamīn (mankind and jinn of their time, during that period),

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ
وَالنَّبُوَّةَ وَزَكَّيْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى
الْعَالَمِينَ ﴿١٦﴾

17. And gave them clear proofs in matters [by revealing to them the Taurāt (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

وَأَتَيْنَاهُم بِبَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا
إِلَّا مَن بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

18. Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of Islāmic Monotheism)]. So follow you that (Islāmic Monotheism and its laws), and follow not the desires of those who know not. (*Tafsir At-Tabarī*)

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ
فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ
﴿١٨﴾

19. Verily, they can avail you nothing against Allāh (if He wants to punish you). Verily, the Zālimūn (polytheists, wrongdoers) are Auliya' (protectors, helpers) of one another, but Allāh is the Walī (Helper, Protector) of the Muttaqūn (the pious. See V.2:2).

إِنَّهُمْ لَنُغْنُواكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ
الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ
الْمُتَّقِينَ ﴿١٩﴾

20. This (Qur'ān) is a clear insight and evidence for mankind, and a guidance and a mercy for a

هَٰذَا بَصِيرَةٌ لِّلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ

^[1] (V.45:14) The provision of this Verse was abrogated by the Verse of *Jihād* (holy fighting) (V.9:36) against the polytheists.

people who have Faith with certainty.^[1]

يُوقِنُونَ ﴿٢٠﴾

21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ
نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَوَاءً نَحْنُ بِتَحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.^[2]

وَحَقَّقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِيُجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ﴿٢٢﴾

23. Have you seen him who takes his own lust (vain desires) as his *ilāh* (god)? And Allāh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember?

أَفَرَأَيْتَ مَنْ أَخَذَ إِلَهُهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عَمَلِهِ
وَحَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ
عِشْمَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time)."^[3] And they have no knowledge of it, they only conjecture.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا
يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ
إِلَّا يَظُنُّونَ ﴿٢٤﴾

25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

وَإِذَا نُنزلُ عَلَيْهِمْ آيَاتُنَا يَنْتَصِفُ مَا كَانَ حُجَّتَهُمْ إِلَّا
أَنْ قَالُوا أَتُؤْتُوا بَيِّنَاتٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

26. Say (to them): "Allāh gives you life, then

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُعْجِلُ إِلَى يَوْمِ

^[1] (V.45:20)

a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

^[2] (V.45:22) See the footnote of (V.15:23).

^[3] (V.45:24) Narrated Abu Hurairah رضي الله عنه: Allāh's Messenger ﷺ said: "Allāh said, 'The son of Adam annoys Me, for he abuses *Ad-Dahr** (Time) though I am *Ad-Dahr* (Time); in My Hands are all things, and I cause the revolution of day and night.'" [Sahih Al-Bukhari, 6/4826 (O.P.351)]

* 'I am *Ad-Dahr*' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allāh and only He is the Disposer of everything.

causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

الْقِيَمَةَ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

27. And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).

وَلِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذُ يَحْسَرُ الْمُبْطِلُونَ ﴿٦٩﴾

28. And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

وَتَرَى كُلَّ أُمَّةٍ جَانِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا آلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧٠﴾

29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).

هَذَا كِتَابُنَا يَطِّقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٧١﴾

30. Then, as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْعَمِيمُ ﴿٧٢﴾

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimūn* (polytheists, disbelievers, sinners, criminals)."

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَاتِي تُلْقِ عَلَيْهِمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٧٣﴾

32. And when it was said: "Verily, Allāh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein)."

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُحْسِنِينَ ﴿٧٤﴾

33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَبَدَأَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٧٥﴾

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ ﴿٧٦﴾

35. This, because you took the Revelations of

ذَلِكُمْ بِأَنكُمُ أَخَذْتُم مِّنْ آيَاتِ اللَّهِ هُزُوا وَعَزَّكَوْا

Allāh (this Qur'ān) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell),^[1] nor shall they be returned to the worldly life (so that they repent to Allāh, and beg His Pardon for their sins).

الْحَيَاةِ الدُّنْيَا فَاَلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ
يَسْعَوْنَ

36. So all praise and thanks are Allāh's, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Ālamīn (mankind, jinn and all that exists).

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ
الْعَالَمِينَ

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

وَلَهُ الْكِبَرِيَّاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ

[1] (V.45:35)

a) Narrated Anas bin Mālik ؓ: Allāh's Messenger ﷺ said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." [Sahih Al-Bukhari, 8/6514 (O.P.521)]

b) Narrated Anas ؓ: The Prophet ﷺ said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?'" till the Lord of the 'Ālamīn (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat! (enough! enough!) By Your 'Izzat (Honour and Power) and Your Karam (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allāh will create some more people and let them dwell in the superfluous (empty) space of Paradise." [Sahih Al-Bukhari, 9/7384 (O.P.481)]

c) Narrated Ibn 'Abbās ؓ: The Prophet ﷺ used to say, "I seek refuge (with You) by Your 'Izzat (Honour and Power). Lā ilāha illā Anta (none has the right to be worshipped but You), Who does not die, while the jinn and the human beings die." [Sahih Al-Bukhari, 9/7383 (O.P.480)]

Sūrat Al-Ahqāf
(The Curved Sand-hills) 46

*In the Name of Allāh,
 the Most Gracious, the Most Merciful.*

سُورَةُ الْأَحْقَافِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Hā-Mīm.

[These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

حَم

2. The revelation of the Book (this Qur'ān) is from Allāh, the All-Mighty, the All-Wise.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٦﴾

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned.

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا

مُعْرِضُونَ ﴿٣﴾

4. Say (O Muhammad ﷺ to these pagans): "Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

أَتُنَادِيهِمْ يُخْرِجْ بِنُورٍ مِنْ قَبْلِ هَذَا أَوْ أَتُرْسِلُ رُسُلًا عَلَيْهِمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾

5. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?^[1]

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ān) when it reaches them: "This is plain magic!"

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ﴿٧﴾

8. Or say they: "He (Muhammad ﷺ) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh.

أَمْ يَقُولُونَ افْعَلْهُ فَقُلْ إِنْ افْعَلْتَهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا يُفْعِلُونَ فِيهِ

[1] (V.46:5) See the footnote of (V.2:165).

He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ
الرَّحِيمُ ﴿٨﴾

9. Say (O Muhammad ﷺ): "I am not a new thing among the Messengers (of Allāh, i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا
يُفْعَلُ بِي وَلَا بِكُمْ إِنَّا نُبْعَثُ إِلَّا مَا يُوْحَىٰ إِلَيَّ
وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

10. Say: "Tell me! If this (Qur'an) is from Allāh and you deny it, and a witness from among the Children of Israel ('Abdullāh bin Salām ؑ) testifies that (this Qur'an is from Allāh) like [the Taurāt (Torah)], and he believed (embraced Islām)^[1] while you are too proud (to believe)." Verily, Allāh guides not the people who are *Zālimūn* (polytheists, disbelievers and wrongdoing).

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِّنْ عِندِ اللَّهِ وَكَفَرْتُمْ بِهِ
وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ
فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٠﴾

11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islāmic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!"

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ
خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ
فَسَبُّوْنَ هَٰذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

12. And before this was the Scripture of Mūsā (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'an) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinūn* (good-doers. See the footnote of V.9:120).

وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً
وَهَٰذَا كِتَابٌ مُّصَدِّقٌ لِّسَانِ عَرَبِيًّا لِّيُنْذِرَ
الَّذِينَ ظَلَمُوا وَيُبَشِّرَ لِّلْمُحْسِنِينَ ﴿١٢﴾

13. Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm (on the Islāmic Faith of Monotheism),^[2] on them shall be no fear, nor shall they grieve.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

[1] (V.46:10) See the footnote of (V.5:66).

[2] (V.46:13) Stand firm (on the Islamic Faith of Monotheism): i.e. by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by performing all kinds of good deeds which He has ordained. [See the footnote of (V.41:30).]

14. Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.

17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allāh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allāh is true." But he says: "This is nothing but the tales of the ancient."

18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

19. And for all, there will be degrees according to that which they did, that He (Allāh) may recompense them in full for their deeds. And they will not be wronged.

20. On the Day when those who disbelieve (in the Oneness of Allāh — Islāmic Monotheism)

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾
وَالَّذِي قَالَ لَوْلَايَ أُفٍّ لَّكُمَا أَنْتُمَا أَنْ أَخْرَجَ وَقَدْ خَلَتْ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمُورِهِمْ فَكَانَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يَظْلَمُونَ ﴿١٩﴾

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذَهَبَتْ

will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allāh's Command (disobey Allāh).

طَبَّيْنَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا
قَالِیَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَمَا كُنْتُمْ
نَفْسُوقُونَ ﴿٢٠﴾

21. And remember (Hūd) the brother of 'Ād, when he warned his people in *Al-Ahqāf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allāh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ
وَقَدْ خَلَّتِ النَّذْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
أَلَّا يَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٢١﴾

22. They said: "Have you come to turn us away from our *ālihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"

قَالُوا آجِئْنَا لِتَفْكِكَ عَنْ ءَالِهَتِنَا فَإِنَّا بِمَا
تَعِدُّنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

23. He said: "The knowledge (of the time of its coming) is with Allāh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"

قَالَ إِنَّمَا إِلَهُكُمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ
بِهِ وَلَكِنِّي أَرْنَكُمْ قَوْمًا سَاجِدِينَ ﴿٢٣﴾

24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا
هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ
رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimūn* (criminals, sinners, polytheists, disbelievers)!

تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى
إِلَّا مَسْكَنُهُمْ كَذَلِكَ نُجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿٢٥﴾

26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayāt* (Allāh's Prophets and their Prophethood, proofs,

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ
وَجَعَلْنَا لَهُمْ سَمْعًا وَبَصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ
عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ
مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾

evidences, verses, signs, revelations, etc.) of Allāh, and they were completely encircled by that which they used to mock at!

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh — Islāmic Monotheism).

28. Then why did those whom they had taken for *ālihah* (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

29. And (remember) when We sent towards you (Muhammad ﷺ) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

30. They said: "O our people! Verily, we have heard a Book (this Qur'ān) sent down after Mūsā (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islām).

31. "O our people! Respond (with obedience) to Allāh's Caller (i.e. Allāh's Messenger Muhammad ﷺ), and believe in him (i.e. believe in that which Muhammad ﷺ has brought from Allāh and follow him). He (Allāh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire).^[1]

32. "And whosoever does not respond to Allāh's Caller, he cannot escape on earth, and there will be no *Auliya'* (lords, helpers, supporters, protectors) for him besides Allāh (from Allāh's

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَفْنَا
الْأَيْنَتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ
قُرْبَانًا آلِهَةً بَلْ صَلَّوْا عَنْهُمْ وَذَلِكِ
إِنْ كُفَّهِمْ وَمَا كَانُوا يَفْقَهُونَ ﴿٢٨﴾

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا
قُضِيَ وَلَوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

قَالُوا يَا نَقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى
الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

يَقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ
لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ
أَلِيمٍ ﴿٣١﴾

وَمَنْ لَا يُجِيبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي
الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي
صَلَائِلٍ مُبِينٍ ﴿٣٢﴾

[1] (V.46:31) See the footnote of (V.3:85).

punishment). Those are in manifest error.”

33. Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَعْ يَحْيِلْهُنَّ بِقَدْرِ عَلَى أَنْ
يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ ﴿٣٣﴾

34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): “Is this not the truth?” They will say: “Yes, by our Lord!” He will say: “Then taste the torment, because you used to disbelieve!”

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا
بِالْحَقِّ قَالُوا بَلَى وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

35. Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will^[1] and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur’ān is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fāsiqūn* (rebellious against Allāh’s Command, disobedient to Allāh)?

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ
وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا
يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَّغَ
فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾

***Sūrat Muhammad or Sūrat Al-Qitāl* (Muhammad ﷺ) or (The Fighting) 47**

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Those who disbelieve (in the Oneness of Allāh, and in the Message of Prophet Muhammad ﷺ), and hinder (men) from the path of Allāh (Islāmic Monotheism), He will render their deeds vain.^[2]

سُورَةُ مُحَمَّدٍ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَلَهُمْ ﴿١﴾

^[1] (V.46:35) There are many Prophets and Messengers of Allāh, about twenty-five of them are mentioned in the Qur’ān; out of these twenty-five, only five are of strong will: namely, Muhammad ﷺ, Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and ‘Isā (Jesus), son of Maryam (Mary) ﷺ.

^[2] (V.47:1) It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ).

Narrated Abu Hurairah ؓ: Allāh’s Messenger ﷺ said, “By Him (Allāh) in Whose=

2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (ﷺ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ

سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٦٦﴾

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ

لِلنَّاسِ أَمْثَالَهُمْ ﴿٦٧﴾

4. So, when you meet (in fight — *Jihād* in Allāh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus [you are ordered by Allāh to continue in carrying out *Jihād* against the disbelievers till they embrace Islām and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allāh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost.^[1]

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَخْتَضَمْتُمُوهُمْ فَشُدُّوا الْوَتَأَاقَ فَإِمَّا مَنَابِدٌ وَإِمَّا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ

لَأَنصَرَّ مِنْهُمْ وَلَكِنْ لِيَنْبَلُوَ بَعْضُكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿٦٨﴾

5. He will guide them and set right their state.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٦٩﴾

6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).^[2] (*Tafsir Ibn Kathir*)

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٧٠﴾

=Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." [*Sahih Muslim*, the Book of Faith, Vol.1. *Hadith* No. 153 (S.S.M. 20)]. See also (V.3:85) and (V.3:116).

^[1] (V.47:4) See the footnote of (V.2:190) and (V.9:20).

^[2] (V.47:6) Narrated Abū Sa'īd Al-Khudrī ؓ : Allāh's Messenger ﷺ said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between =

7. O you who believe! If you help (in the cause of) Allāh, He will help you and make your foothold firm.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

8. But those who disbelieve (in the Oneness of Allāh — Islāmic Monotheism), for them is destruction, and (Allāh) will make their deeds vain.

وَالَّذِينَ كَفَرُوا فَتَسْلُهُمْ وَأُضِلَّ أَعْمَالُهُمْ ﴿٨﴾

9. That is because they hate that which Allāh has sent down (this Qur'ān and Islāmic laws); so He has made their deeds fruitless.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

10. Have they not travelled through the earth and seen what was the end of those before them? Allāh destroyed them completely, and a similar (fate awaits) the disbelievers.

﴿١٠﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْتَلُهَا ﴿١١﴾

11. That is because Allāh is the *Maulā* (Lord, Master, Helper, Protector) of those who believe, and the disbelievers have no *Maulā* (lord, master, helper, protector).

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَالْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

12. Certainly Allāh will admit those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْمَعُونَ وَا يُكُونُ كَمَا نَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَوْتَى لَهُمْ ﴿١٢﴾

13. And many a town, stronger than your town (Makkah) (O Muhammad ﷺ) which has driven you out We have destroyed. And there was none to help them.

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

15. The description of Paradise which the

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ

=Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." [Sahih Al-Bukhari, 8/6535 (O.P.542)]

Muttaqūn (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure); therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels?

16. And among them are some who listen to you (O Muhammad ﷺ) till when they go out from you, they say to those who have received knowledge: "What has he said just now?" Such are men whose hearts Allāh has sealed, and they follow their lusts (evil desires).

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.

18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?^[1]

19. So know (O Muhammad ﷺ) that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh),^[2] and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest (in your homes).

20. Those who believe say: "Why is not a *Sūrah* (chapter of the Qur'ān) sent down (for us)?" But when a decisive *Sūrah* (explaining and ordering things) is sent down, and fighting (*Jihād* — holy fighting in Allāh's Cause) is mentioned (i.e. ordained) therein, you will see

غَيْرَ عَاسِنٍ وَأَنْهَرُ مِنْ لَبَنٍ لَمْ يَنْغَيَّرْ طَعْمُهُ
وَأَنْهَرُ مِنْ حَمَرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَرُ مِنْ عَسَلٍ
مُصْقًى وَفَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ
رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا
فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ
عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا
أُولَئِكَ الَّذِينَ طَعَبَ اللَّهُ عَلَى قُلُوبِهِمْ وَأَنْعَمُوا
أَهْوَاءَهُمْ ﴿١٦﴾

وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَءَانَّهُمْ
نَقُولُهُمْ ﴿١٧﴾

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ
جَاءَ أَشْرَاطُهَا فَإِنَّمَا هُمْ إِذَا جَاءَهُمْ
يُذَكِّرُهُمْ ﴿١٨﴾

فَاعْلَمْ أَنَّمَا لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ
لِنَبِيِّكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ
مُقْتَلِبَكُمْ وَمُتَوَدِّكُمْ ﴿١٩﴾

وَيَقُولُ الَّذِينَ كَفَرُوا أَلَمْ نَكُنْ نُرْسِلْ سُورَةً إِذَا
أُنزِلَتْ سُورَةٌ مُعْكَمَةً وَذُكِرَ فِيهَا الْقِتَالُ
رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُنْظُرُونَ
إِلَيْكَ نَظَرَ الْمَغْشَى عَلَيْهِ مِنَ الْمَوْتِ

^[1] (V.47:18) See the footnote of (V.6:158).

^[2] (V.47:19) It is essential to know a thing first before saying or acting upon it as Allāh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allāh and to obey Him).

21. Obedience (to Allāh) and good words (were better for them). And when the matter (preparation for *Jihād*) is resolved on, then if they had been true to Allāh, it would have been better for them.

22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?^[1]

23. Such are they whom Allāh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ān, or are their hearts locked up (from understanding it)?

25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitān* (Satan) has beautified for them (their false hopes), and (Allāh) prolonged their term (age).

26. This is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter." But Allāh knows their secrets.

27. Then how (will it be) when the angels will take their souls at death, smiting their faces and

فَأُولَٰئِكَ لَهُمْ

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ

صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي

الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى

أَبْصَرَهُمْ

أَفَلَا يَتَذَكَّرُونَ أَلَمْ يَكُنْ أَمْرٌ عَلَىٰ قُلُوبٍ

أَقْفًا لَهَا

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا

بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ

وَأَمَلَىٰ لَهُمْ

ذَٰلِكَ يَأْتِيهِمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا

نَزَّلَ اللَّهُ سَطَطُكُمْ فِي بَعْضِ الْأَمْرِ

وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ بَضْرِيُونِ

[1] (V.47:22)

a) Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "Allāh created His creation, and when He finished it, the womb got up and caught hold of Allāh whereupon Allāh said, 'What is the matter?' On that it said, 'I seek refuge with You from *Al-Qatī'ah* (those who sever the ties of kith and kin).' On that Allāh said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allāh said, 'That is for you.'" Abu Hurairah added: If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?" (V.47:22). [*Sahih Al-Bukhari*, 6/4830 (O.P.354)]

b) See the footnote of (V.2:27).

their backs?

28. That is because they followed that which angered Allāh and hated that which pleased Him. So, He made their deeds fruitless.

وَجْهَهُمْ وَأَدْبَرَهُمْ ﴿٢٧﴾
ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ
وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills?

﴿٢٨﴾
أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَن لَّنْ
يُخْرِجَ اللَّهُ أَصْغَنَّهُمْ ﴿٢٩﴾

30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds.

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ قُلُوبَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ
وَلَنَعَرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ
أَعْمَالَكُمْ ﴿٣٠﴾

31. And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and *As-Sābirūn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ
وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ أَخْبَارَكُمْ ﴿٣١﴾

32. Verily, those who disbelieve, and hinder (men) from the path of Allāh (i.e. Islām), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance^[1] has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
وَسَاقُوا الرُّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن
يُضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ بِأَعْمَالِهِمْ ﴿٣٢﴾

[1] (V.47:32) A. Narrated Abū Mūsā ؓ: The Prophet ﷺ said, "The example of guidance and knowledge (the Qur'an and the *Sunnah*) with which Allāh has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allāh benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allāh's religion (Islam) and gets benefit (from the knowledge) which Allāh ﷻ has revealed through me (the Prophet ﷺ) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allāh's Guidance revealed through me (He is like that barren land)."[*Sahih Al-Bukhari*, 1/79 (O.P.79)]

B. Guidance is of two kinds:

a) Guidance of *Taufiq* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islamic Monotheism).

33. O you who believe! Obey Allāh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

34. Verily, those who disbelieve, and hinder (men) from the path of Allāh (i.e. Islām); then die while they are disbelievers — Allāh will not forgive them.^[1]

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾

35. So, be not weak and ask not for peace (from the enemies of Islām) while you are having the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَهِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَرْكَبَ أَعْمَالَكُمْ ﴿٣٥﴾

36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allāh — Islāmic Monotheism), and fear Allāh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلَكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

إِنْ يَسْأَلْكُمُوهَا فَيُحْفَضْكُمْ يَتَحَلَّوْا وَيُخْرِجْ أَصْغَرَكُمْ ﴿٣٧﴾

38. Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islām and the obedience to Allāh), He will exchange you for some other people and they will not be your likes.

هَآأَنْتُمْ هَآؤَآءُ تَدْعُونَ لِنُفْسِكُمْ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

Sūrat Al-Fath (The Victory) 48

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory.

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

b) Guidance of *Irshād*, i.e. through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islamic Monotheism.

[1] (V.47:34) See the footnote of (V.3:85).

2. That Allāh may forgive you your sins of the past and the future,^[1] and complete His Favour on you, and guide you on a Straight Path,

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ
وَيُتِمَّ بِعَمَلِكَ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا
مُسْتَقِيمًا ﴿٦﴾

3. And that Allāh may help you with strong help.

وَيُضْرِكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٧﴾

4. He it is Who sent down *As-Sakīnah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ
لِيَزِيدَهُمْ إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ
السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٨﴾

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allāh a supreme success,

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ
سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٩﴾

6. And that He may punish the *Munāfiqūn* (hypocrites) men and women, and also the *Mushrikūn*^[2] men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the Anger of Allāh is upon them, and He has cursed them and prepared Hell for them. — and worst indeed is that destination.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَ السُّوءِ
عَلَيْهِمْ دَائِرَةُ السُّوءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ
مَصِيرًا ﴿١٠﴾

7. And to Allāh belong the hosts of the heavens and the earth. And Allāh is Ever All-Mighty, All-Wise.

وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿١١﴾

8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.^[3]

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٢﴾

[1] (V.48:2) Narrated Al-Mughīrah: The Prophet ﷺ used to offer night prayers till his feet became swollen. Somebody said to him, "Allāh has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allāh?" [Sahih Al-Bukhari, 6/4836 (O.P.360)]

[2] (V.48:6) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

[3] (V.48:8) See the footnote of (V.2:42).

9. In order that you (O mankind) may believe in Allāh and His Messenger (ﷺ), and that you assist and honour him (ﷺ), and (that you) glorify (Allāh's) praises morning and afternoon.

تَتُومِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ
وَتُوَفِّرُوهُ وَتُصَيِّحُوهُ بُكْرَةً وَأَصِيلًا



10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ), they are giving *Bai'ah* (pledge) to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allāh, He will bestow on him a great reward.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ

فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Ever Well-Acquainted with what you do.

سَيَقُولُ لَكَ الْمُخَلْفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ



12. "Nay, but you thought that the Messenger (ﷺ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا



13. And whosoever does not believe in Allāh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire.^[1]

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا



14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Ever Oft-Forgiving, Most Merciful.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ

غَفُورًا رَحِيمًا

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say:

سَيَقُولُ الْمُخَلْفُونَ إِذَا أَطْلَقْتُمُ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ

[1] (V.48:13) See the footnote of (V.3:85).

"You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ فَلَئِنْ
تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا
يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Say (O Muhammad ﷺ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."

قُلْ لِلْمُحَلِّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَى
قَوْمٍ أُولَى بَأْسٍ شَدِيدٍ لَقَتِلُونَهُمْ أَوْ يُسْلَمُونَ
فَإِنْ تُطِيعُوا يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ
تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا ﴿١٦﴾

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allāh and His Messenger (Muhammad ﷺ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يَدْخُلْهُ جَنَّاتُ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

18. Indeed, Allāh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquillity) upon them, and He rewarded them with a near victory.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ
يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا
قَرِيبًا ﴿١٨﴾

19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٩﴾

20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ
وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا
مُسْتَقِيمًا ﴿٢٠﴾

21. And other (victories and much booty He promises you) which are not yet within your

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا

power; indeed Allāh compasses them. And Allāh is Ever Able to do all things.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Walī* (protector, guardian) nor a helper.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وِثْرًا وَلَا نَصِيرًا ﴿٢٢﴾

23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever All-Seer of what you do.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

25. They are the ones who disbelieved (in the Oneness of Allāh — Islāmic Monotheism) and hindered you from *Al-Masjid Al-Harām* (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعَكُمُ أَوْفَاءُ يَبْعَثُ حِلَّهُمْ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَفَعَلُوا بِهِمْ أَنْ تَطُوهُمْ فَتَضَيَّبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allāh sent down His *Sakinah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allāh); and they were well entitled to it and worthy of it. And Allāh is Ever All-Knower of everything.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

27. Indeed Allāh shall fulfil the true vision

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ

which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid Al-Harām*, if Allāh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ
عَاثِمِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا
تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿١٧﴾

28. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islām), that He may make it (Islām) superior to all religions. And All-Sufficient is Allāh as a Witness.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ
شَهِيدًا ﴿٢٨﴾

29. Muhammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurāt (Torah). But their description in the Injil (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى
الْكُفَّارِ رَحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي
الْتَّوْرَةِ وَمِثْلُهُمْ فِي الْإِنْجِيلِ كَرَجَ آخِرَ
سَطْعِهِمْ فَانْزَرُوا فَاسْتَوَوْا فَأَسْتَظِلَّ عَلَى
سُوقِهِمْ يُغِيبُ الزَّرَّاعُ لِيَغِثَ بِهِمُ الْكُفَّارُ
وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

Sūrat Al-Hujurāt
(The Dwellings) 49

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. O you who believe! Make not (a decision) in advance^[1] before Allāh and His Messenger (ﷺ), and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.

2. O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

3. Verily, those who lower their voices in the presence of Allāh's Messenger (ﷺ), they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward.

4. Verily, those who call you from behind the dwellings, most of them have no sense.

5. And if they had had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful.

6. O you who believe! If a *Fāsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.

7. And know that among you there is the Messenger of Allāh (ﷺ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allāh has endeared the Faith to you and

سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَأَنفُوا لِلَّهِ إِنَّا لِلَّهِ سَمِيعٌ عَلِيمٌ ﴿١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

إِنَّ الَّذِينَ يَغْضَوْنَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمِجْهَلَةٍ فَتُصْحَبُوا عَلَيْهِمْ ۚ مَا فَعَلْتُمْ نَادِيَيْنِ ﴿٦﴾

وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ ۖ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُم

[1] (V.49:1) i.e. hasten not to decide in matters of war or religion before Allāh and His Messenger ﷺ, that you may decide the contrary to what Allāh and His Messenger ﷺ may decide.

has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided.

8. (This is) a Grace from Allāh and His Favour. And Allāh is All-Knowing, All-Wise.

9. And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.

10. The believers are nothing else than brothers (in Islāmic religion). So make reconciliation between your brothers, and fear Allāh that you may receive mercy.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zālimūn* (wrongdoers).

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).^[1] And fear Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.

الْكَفَرُ وَالْفُسُوقَ وَالْعَصْيَانَ أُولَئِكَ هُمُ
الرَّاشِدُونَ ﴿٧﴾

فَضْلًا مِّنَ اللَّهِ وَرِعْمَةً ۚ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٨﴾

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا
فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى
الْأُخْرَىٰ فَمَقِّمُوا لَهَا إِلَىٰ تَبْعَىٰ حَتَّىٰ تَفِئَ إِلَىٰ أَمْرِ
اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
وَاقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ
عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ
وَلَا تَنَابَرُوا بِالْأَلْقَابِ ۚ يَسَسُ الْإِسْمُ الْفُسُوقُ
بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ
الظَّالِمُونَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بََعْضُكُم
بَعْضًا ۚ يَبْغِ أَمَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا

^[1] (V.49:12)

a) Narrated Abū Hurairah ؓ: Allāh's Messenger ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do =

اللَّهُ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١٦﴾

13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has *At-Taqwā* [i.e. he is one of the *Muttaqūn* (the pious. See V.2:2)]. Verily, Allāh is All-Knowing, Well-Acquainted (with all things).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٦﴾

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger (ﷺ), He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful."

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧﴾

15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٨﴾

=spying on one another, and do not practise *Najsh** and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allāh's worshippers! Be brothers!" [Sahih Al-Bukhari, 8/6066 (O.P.92)]

b) Narrated Hudhaifah ؓ: I heard the Prophet ﷺ saying, "A *Qattāt*** will not enter Paradise." [Sahih Al-Bukhari, 8/6056 (O.P.82)]

c) Backbiting and the Statement of Allāh ﷻ "And spy not, neither backbite one another."

Narrated Ibn 'Abbās ؓ: Allāh's Messenger ﷺ passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet ﷺ then asked for a green branch of a date palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."*** [Sahih Al-Bukhari, 8/6052 (O.P.78)]

* *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing.

** A *Qattāt* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

*** This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. (Fath Al-Bari, Vol. I, Page 332)

16. Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is in the earth, and Allāh is All-Knowing of everything?"

قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٦﴾

17. They regard as favour to you (O Muhammad ﷺ) that they have embraced Islām. Say: "Count not your Islām as a favour to me. Nay, but Allāh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.

يَعْمَلُونَ عَلَيْكَ أَنْ أَتَّبِعُوا قُلْ لَا تَمْنُوا عَلَيَّ
إِذَا سَلَّمْتُكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ
لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

18. Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is All-Seer of what you do.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

Sūrat Qāf. 50

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Qāf.

[These letters (Qāf, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

By the Glorious Qur'ān.

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

2. Nay, they wonder that there has come to them a warner (Muhammad ﷺ) from among themselves. So the disbelievers say: "This is a strange thing!

بَلْ يَعْجَبُونَ أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ
الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾

3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

أَوَإِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾

4. We know that which the earth consumes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).

فَدَلِمَنَا مَا تَلْغُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا
كِتَابٌ حَفِیْظٌ ﴿٤﴾

5. Nay, but they have denied the truth (this Qur'ān) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ
مَرِیْجٍ ﴿٥﴾

6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ
بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾

8. An insight and a Reminder for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience, and always begs His Pardon).

بَصِيرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾

9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾

10. And tall date palms, with ranged clusters.

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾

11. A provision for (Allāh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾

12. Denied before them (i.e. these pagans of Makkah) the people of Nūh (Noah), and the dwellers of Ar-Rass, and Thamūd,

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾

13. And 'Ād, and Fir'aun (Pharaoh), and the brethren of Lūt (Lot),

وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾

14. And the dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾

15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).

أَفَعِيبًا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions).^[1]

إِذْ يَنْفَخُ الْمَلَكُائِيُّانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَيْدٌ ﴿١٧﴾

^[1] (V.50:17)

a) Narrated Aīshah ؓ the Prophet ﷺ said: "The deeds of the following three persons are not recorded by the pen: (1) a sleeping person till he wakes up, (2) a child till he

18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).^[1]

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْنٌ ﴿١٨﴾

19. And the stupor of death will come in truth: "This is what you have been avoiding!"

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ

مِنْهُ نَجِيدٌ ﴿١٩﴾

20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾

21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

22. (It will be said to the sinners:) "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!"

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ

غِطَاءَكَ فَبَصُرَكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾

23. And his companion (angel) will say: "Here is (this Record) ready with me!"

وَقَالَ فَرِيضُهُ هَذَا مَا لَدَى عَيْنِي ﴿٢٣﴾

24. (Allāh will say to the angels:) "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allāh, in His Messengers) —

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

25. "Hinderer of good, transgressor, doubter,

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ﴿٢٥﴾

26. "Who set up another *ilāh* (god) with Allāh. Then both of you cast him in the severe torment."

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي

الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

27. His companion (Satan/devil) will say: "Our Lord! I did not push him to transgression (in disbelief, oppression, and evil deeds), but he was himself in error far astray."

﴿٢٧﴾ قَالَ فَرِيضُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ كَانَ فِي

ضَلَالٍ بَعِيدٍ ﴿٢٧﴾

28. Allāh will say: "Dispute not in front of Me, I had already in advance sent you the threat.

قَالَ لَا تَخْصِمُوا لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ

بِالْوَعِيدِ ﴿٢٨﴾

29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."

﴿٢٩﴾ مَا يَبْدُلُ الْقَوْلَ لَدَىَّ وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ ﴿٢٩﴾

30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ امْتَلَأْتَ وَنَقُولُ هَلْ مِنْ

reaches the age of puberty, and (3) an insane person till he becomes sane." (This *Hadith* is quoted by Nasā'i, the Book of Divorce, chapter 21).

b) See the footnote (B) of (V.6:61).

^[1] (V.50:18) See the footnote (A) of (V.6:61).

come)?”^[1]

31. And Paradise will be brought near to the *Muttaqūn* (the pious. See V.2:2), not far off.

32. (It will be said): “This is what you were promised — (it is) for those oft-returning (to Allāh) in sincere repentance, and those who preserve their covenant with Allāh (by obeying Him in all what He has ordered, and worshipping none but Allāh Alone, i.e. follow Allāh’s religion — Islāmic Monotheism).

33. “Who feared the Most Gracious (Allāh) in the *Ghaib* (unseen) and came with a heart turned in repentance (to Him and absolutely free from every kind of polytheism).

34. “Enter you therein in peace and security — this is the Day of eternal life!”

35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic ﷻ).

36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

39. So, bear with patience (O Muhammad ﷺ) all that they say, and glorify the Praises of your

مَزِيدٌ (٣٠)

وَأَزَلَّتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ (٣١)

هَذَا مَا نُوعِدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ (٣٢)

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ (٣٣)

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ (٣٤)

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ (٣٥)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحْصِنٍ (٣٦)

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ

أَلْفَى السَّمْعَ وَهُوَ شَهِيدٌ (٣٧)

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا

بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ

لُغُوبٍ (٣٨)

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ

^[1] (V.50:30) Allāh’s Statement: “It (Hell) will say: ‘Are there any more (to come)?’”

Narrated Anas ؓ: The Prophet ﷺ said, “The people will be thrown into the (Hell) Fire and it will say: ‘Are there any more (to come)?’ till Allāh will put His Foot over it and it will say: ‘Qat! Qat! (Enough! Enough!)’” [Sahih Al-Bukhari, 6/4848 (O.P.371)]

Lord before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *‘Asr* prayers).^[1]

40. And during a part of the night (also) glorify His Praises (i.e. *Maghrib* and *‘Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawāfil* — optional and additional prayers. And also glorify, praise and magnify Allāh — *Subhān Allāh*, *Al-hamdu lillāh*, *Allāhu Akbar*].

41. And listen on the Day when the caller will call from a near place.

42. The Day when they will hear *As-Saiha* (shout) in truth, that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).

43. Verily, We it is Who give life and cause death; and to Us is the final return.

44. On the Day when the earth shall be cleft from them (they will come out) hastening forth. That will be a gathering, quite easy for Us.

45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur’ān him who fears My Threat.

قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَادْبُرَ النُّجُودِ ﴿٤٠﴾

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ

الْخُرُوجِ ﴿٤٢﴾

إِنَّا نَحْنُ مُحْيٍ وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ

حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

Sūrat Adh-Dhāriyāt (The Winds that Scatter) 51

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ الذَّارِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By (the winds) that scatter dust;

وَالَّذِينَ يَذُرُّونَ

[1] (V.50:39) a) Narrated Qais: Jarīr said: We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (*Fajr*) and a prayer before sunset (*‘Asr*), you must do so". He then recited Allāh's Statement:

"And glorify the Praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39)

Ismā'il said: "Offer those prayers and do not miss them." [Sahih Al-Bukhari, 1/554 (O.P.529)]

2. And (the clouds) that bear heavy weight of water;

فَالْحَمَلَاتِ وَقَرًا ﴿٢﴾

3. And (the ships) that float with ease and gentleness;

فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾

4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allāh's) Command;

فَالْمَقْسِمَاتِ أَمْرًا ﴿٤﴾

5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾

6. And verily, the Recompense is sure to happen.

وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾

7. By the heaven full of paths,

وَالسَّمَاءِ ذَاتِ الْحَبُوبِ ﴿٧﴾

8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ān).

إِن كُنتُمْ لِمَنِي قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ān) is he who is turned aside (by the Decree and Preordainment of Allāh).

يُؤْفِكُ عَنْهُ مَنَافِكُ ﴿٩﴾

10. Cursed be the liars,

قِيلَ الْخَارِصُونَ ﴿١٠﴾

11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾

12. They ask: "When will be the Day of Recompense?"

يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ ﴿١٢﴾

13. (It will be) a Day when they will be tried (punished, i.e. burnt) over the Fire!

يَوْمَ هُمْ عَلَى النَّارِ يُفَنَّنُونَ ﴿١٣﴾

14. "Taste you your trial (punishment, i.e. burning)! This is what you used to ask to be hastened!"

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنتُمْ بِهِءَ سَعَّاجِلُونَ ﴿١٤﴾

15. Verily, the *Muttaqūn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise),

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinūn* (good-doers. See V.2:112).

ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾

17. They used to sleep but little by night [invoking their Lord (Allāh) and praying, with fear and hope].

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

18. And in the hours before dawn, they were (found) asking (Allāh) for forgiveness.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

19. And in their properties there was the right of the *Sā'il* (the beggar who asked) and the *Mahrūm* (the poor who does not ask others).^[1]

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

20. And on the earth are signs for those who have Faith with certainty.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُتَّقِينَ ﴿٢٠﴾

21. And also in your own selves. Will you not then see?

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

22. And in the heaven is your provision, and that which you are promised.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِفُونَ ﴿٢٣﴾

24. Has the story reached you, of the honoured guests [three angels; Jibrā'il (Gabriel) along with another two] of Ibrāhīm (Abraham)?

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾

25. When they came in to him and said: "Salām (peace be upon you)!" He answered: "Salām (peace be upon you)," and said: "You are a people unknown to me."

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّنْكَرُونَ ﴿٢٥﴾

26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrāhīm (Abraham) was mainly cows].

فَرَأَى إِلَهَ أَهْلِهِ فَبَآءَ بِعِجَلِ سَمِينٍ ﴿٢٦﴾

27. And placed it before them (saying): "Will you not eat?"

فَفَرَّخَهُ إِلَهُهُمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

28. Then he conceived fear of them (when they ate not). They said: "Fear not."^[2] And they gave him glad tidings of a son having knowledge (about Allāh and His religion of True Monotheism).

فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾

29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!"^[3]

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

[1] (V.51:19) See the footnote of (V.4:37).

[2] (V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allāh's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

[3] (V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (*Tafsīr Al-Qurtubī*)

30. They said: "Even so says your Lord.^[1]
Verily, He is the All-Wise, the All-Knower."

قَالُوا كَذَلِكَ قَالَ رَبُّنَا إِنَّهُ هُوَ الْحَكِيمُ

الْعَلِيمُ ﴿٣٠﴾

^[1] (V.51:30)

a) The Statement of Allāh ﷻ:

"Verily, Our Word (Command) to a thing when We intend it, is only that We say to it: 'Be!' — and it is." (V.16:40)

Narrated Mu'āwiyah ؓ: I heard the Prophet ﷺ saying, "A group of my followers will keep on following Allāh's Orders [i.e., following strictly Allāh's Book (the Qur'ān) and the Prophet's *Sunnah* (legal ways)] strictly and they will not be harmed by those who will deny (disbelieve) them or desert (stand against) them till Allāh's Order (the Hour) will come while they will be in that state." [*Sahih Al-Bukhari*, 9/7460 (O.P.552)]

b) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "Allāh said: 'I have prepared for My pious slaves (pious believers of Islamic Monotheism) things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.'" [*Sahih Al-Bukhari*, 4/3244 (O.P.467)]

c) Narrated Abū Sa'īd Al-Khudrī ؓ: The Prophet ﷺ said, "The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allāh's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet ﷺ replied, "No! By Him (Allāh) in Whose Hand my soul is, these are for the men who believed in Allāh and also believed in the Messengers." [*Sahih Al-Bukhari*, 4/3256 (O.P.478)]

d) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night and those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allāh in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit. Their utensils will be of gold and silver, and their combs will be of gold and the fuel used in their censers will be of aloeswood and their sweat will smell like musk." ... [*Sahih Al-Bukhari*, 4/3246 (O.P.469)]

31. [Ibrāhīm (Abraham)] said: "Then for what purpose you have come, O messengers?"

﴿٣١﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ

32. They said: "We have been sent to a people who are *Mujrimūn* (polytheists, sinners, criminals, disbelievers in Allāh)

﴿٣٢﴾ قَالُوا إِنَّا أَنْزَلْنَاهُ إِلَى قَوْمٍ مُّجْرِمِينَ

33. To send down upon them stones of baked clay.

﴿٣٣﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ

34. Marked by your Lord for the *Musrifūn* (polytheists, criminals, sinners — those who trespass Allāh's set limits in evildoings by committing great sins).

﴿٣٤﴾ مُّسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ

35. So We evacuated from therein the believers.

﴿٣٥﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

36. But We found not there any household of the Muslims except one [of Lūt (Lot) and his two daughters].

﴿٣٦﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ

37. And We have left there a sign (i.e. the place of the Dead Sea^[1] in Palestine) for those who fear the painful torment.

﴿٣٧﴾ وَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ

﴿٣٧﴾ الْأَلِيمِ

38. And in Mūsā (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.

﴿٣٨﴾ وَفِي مُوسَى إِذْ أَنْزَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ

﴿٣٨﴾ مُبِينٍ

39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer or a madman."

﴿٣٩﴾ فَتَوَلَّىٰ رُكْبَهُ ۖ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ

40. So, We took him and his hosts, and dumped them into the sea, for he was blameworthy.

﴿٤٠﴾ فَأَخَذْنَاهُ وَخُدُّهُ فَثَبَّطْنَاهُمْ فِي السَّيِّءِ وَهُوَ

﴿٤٠﴾ مُلِيمٌ

41. And in 'Ād (there is also a sign) when We sent against them the barren wind;

﴿٤١﴾ وَفِي عَادٍ إِذْ أَنْزَلْنَاهُ عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

﴿٤٢﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ

﴿٤٢﴾ كَالرَّيْرِ

43. And in Thamūd (there is also a sign), when they were told: "Enjoy yourselves for a while!"

﴿٤٣﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ

44. But they insolently defied the Command of their Lord, so the *Sā'iqah*^[2] overtook them while they were looking.

﴿٤٤﴾ فَعَتَا أَعْنَ أَمْرَ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ

﴿٤٤﴾ يَنْظُرُونَ

45. Then they were unable to rise up, nor could

﴿٤٥﴾ فَمَا اسْتَطَاعُوا أَنْ يَاقُمْ وَمَا كَانُوا

^[1] (V.51:37) See the *Book of History*, "The Stories of the Prophets" by Ibn Kathir.

^[2] (V.51:44) *Sā'iqah*: A destructive awful cry, torment, hit, thunderbolt. See (V.41:13).

they help themselves.

مُنْصِرِينَ ﴿٤٥﴾

46. (So were) the people of Nūh (Noah) before them. Verily, they were a people who were *Fāsiqūn* (rebellious, disobedient to Allāh).

وَقَوْمٌ نُّوحٌ مِنْ قَبْلِ إِيَّاهُمْ كَانُوا قَوْمًا

فَاسِقِينَ ﴿٤٦﴾

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space (thereof),

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

48. And We have spread out the earth; how Excellent Spreader (thereof) are We!

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَبْثُوثُونَ ﴿٤٨﴾

49. And of everything We have created pairs, that you may remember (the Grace of Allāh).

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ

تَذَكَّرُونَ ﴿٤٩﴾

50. So, flee to Allāh (from His torment to His Mercy — Islāmic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him.^[1]

فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكَرُمَةٌ نَذِيرٌ مُبِينٌ ﴿٥٠﴾

51. And set not up (or worship not) any other *ilāh* (god) along with Allāh [Glorified is He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad ﷺ) am a plain warner to you from Him.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكَرُمَةٌ

نَذِيرٌ مُبِينٌ ﴿٥١﴾

52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا

سَاحِرٌ أَوْ مُجُنُونٌ ﴿٥٢﴾

53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

أَتَوَصَّوهُمْ بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

54. So turn away (O Muhammad ﷺ) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allāh's Message).

فَقُولْ عَنْهُمْ مِمَّا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

55. And remind (by preaching the Qur'ān, O Muhammad ﷺ), for verily, the reminding profits the believers.

وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

56. And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

﴿٥٦﴾

57. I seek not any provision from them (i.e.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ

[1] (V.51:50) See the footnote of (V.3:85).

provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

يُطْعَمُونَ ﴿٥٧﴾

58. Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

59. And verily, for those who do wrong, there is a portion of torment like the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!

إِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ وَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

60. Then woe to those who disbelieve (in Allāh and His Oneness — Islāmic Monotheism) from their Day which they have been promised (for their punishment).^[1]

قَوْلٍ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

Sūrat At-Tūr (The Mount) 52

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the Tūr (Mount);

وَالطُّورِ ﴿١﴾

2. And by the Book Inscribed.

وَكِتَابٍ مَسْطُورٍ ﴿٢﴾

3. In parchment unrolled.

فِي رَقٍّ مَنْشُورٍ ﴿٣﴾

4. And by *Al-Bait Al-Ma'mūr*^[2] (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels);

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

5. And by the roof raised high (i.e. the heaven).

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

7. Verily, the torment of your Lord will surely

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

^[1] (V.51:60)

A) See the footnote of (V.3:85).

B) Narrated Anas ؓ: The Prophet ﷺ said, "Allāh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?' He will say, 'Yes.' Then Allāh will say, 'While you were in the backbone of Adam, I asked you much less than this (i.e., not to worship others besides Me), but you insisted on worshipping others besides Me.'" [Sahih Al-Bukhari, 4/3334 (O.P.551)]

^[2] (V.52:4) See the footnote of (V.53:12).

come to pass.

8. There is none that can avert it.

مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾

9. On the Day when the heaven will shake with a dreadful shaking,

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾

10. And the mountains will move away with a (horrible) movement.

وَتُسِيرُ الْجِبَالُ سِيرًا ﴿١٠﴾

11. Then woe that Day to the deniers.^[1]

فَوَيْلٌ لِلْمُكَذِّبِينَ ﴿١١﴾

12. Who are playing in falsehood.^[2]

الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ﴿١٢﴾

13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.

يَوْمَ يَدْعُوتُ إِلَى نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾

14. This is the Fire which you used to deny.

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾

15. Is this magic or do you not see?

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being requited for what you used to do.

أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ﴿١٦﴾

إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٧﴾

17. Verily, the *Muttaqūn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾

18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

فَكَيِّهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّعَهُمْ رَبُّهُمْ ﴿١٨﴾

عَذَابَ الْجَحِيمِ ﴿١٩﴾

19. "Eat and drink with happiness because of what you used to do."

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hūr* (fair females) with wide lovely eyes.^[3]

مُنْكِحِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ ﴿٢٠﴾

بِحُورٍ عِينٍ ﴿٢١﴾

21. And those who believe and whose offspring follow them in Faith, — to them shall We join

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا ﴿٢١﴾

^[1] (V.52:11) See (V.68:8) and the footnote of (V.17:97).

^[2] (V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the fire of Hell, forever).

^[3] (V.52:20) *Hūr* (houris): Very fair females created by Allāh as such, not from the offspring of Adam ﷺ, with intense black irises of their eyes and intense white scleras. [See the footnote of (V.44:54)]

their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

يَوْمَ دُرَيْسُهُمْ وَمَا أَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ
كُلُّ أَمْرٍ بِمَا كَسَبَ رَهِيْنٌ ﴿٦١﴾

22. And We shall provide them with fruit and meat such as they desire.

وَأَمَدَدْنَاهُمْ بِفُلْكِهِنَّ وَلَحْمٍ مِمَّا يَشْتَهُونَ ﴿٦٢﴾

23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin^[1] (because it will be lawful for them to drink).

يَنْتَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْسٍ ﴿٦٣﴾

24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

وَيَبْطُونَ عَلَيْهِمْ غُلَامًا لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ
مَكْنُونٌ ﴿٦٤﴾

25. And some of them draw near to others, questioning.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٦٥﴾

26. Saying: "Aforetime, we were afraid (of the punishment of Allāh) in the midst of our families.

قَالُوا إِنَّا كُنَّا قَبْلَ أَهْلِنَا مُشْفِقِينَ ﴿٦٦﴾

27. "So Allāh has been gracious to us, and has saved us from the torment of the Fire.

فَمَرَّبَ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ

السَّمُومِ ﴿٦٧﴾

28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."^[2]

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ

الرَّحِيمُ ﴿٦٨﴾

29. Therefore, remind (mankind of Islāmic Monotheism, O Muhammad ﷺ). By the Grace of Allāh, you are neither a soothsayer nor a madman.

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ

وَلَا مَجْنُونٍ ﴿٦٩﴾

30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

أَمْ يَقُولُونَ سَاعِرٌ زَرْعٍ نَبْذِصُ بِهِ رَبُّهُنَّ أَلْمُونٍ

﴿٧٠﴾

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!"

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ

الْمُرْتَبِصِينَ ﴿٧١﴾

32. Or do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ)] or are

أَمْ تَأْمُرُهُمْ أَعْيُنُهُمْ هَذَا أَمْ هُمْ قَوْمٌ

[1] (V.52:23) See the footnotes b), c) and d) of (V.2:219).

[2] (V.52:28) See the footnote of (V.2:165).

they a people transgressing all bounds?

طَاغُونَ ﴿٣٢﴾

33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ān)?" Nay! They believe not!

أَمْ يَقُولُونَ فَقَوْلُهُمْ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾

34. Let them then produce a recitation like it (the Qur'ān) if they are truthful.

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا

صَادِقِينَ ﴿٣٤﴾

35. Or were they created by nothing? Or were they themselves the creators?

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾

36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا

يُوقِنُونَ ﴿٣٦﴾

37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ

الْمُصْطَرُّونَ ﴿٣٧﴾

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

أَمْ هُمْ سَامِعُونَ فِيهِ فَلْيَأْتِ مُسَمِّعُهُمْ

بِسُلْطَنِ مُبِينٍ ﴿٣٨﴾

39. Or has He (Allāh) only daughters and you have sons?

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islāmic Monotheism) so that they are burdened with a load of debt?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾

41. Or that the *Ghaib* (Unseen) is with them, and they write it down?

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allāh — Islāmic Monotheism) are themselves plotted against!

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ

الْمَكِيدُونَ ﴿٤٢﴾

43. Or have they an *ilāh* (a god) other than Allāh? Glorified is Allāh from all that they ascribe as partners (to Him)^[1]

أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا

يُشْرِكُونَ ﴿٤٣﴾

44. And if they were to see pieces of the heaven falling down, they would say: "Clouds gathered in heaps!"

وَأَنْ بَرَأَ كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ

مَرْكُومٌ ﴿٤٤﴾

[1] (V.52:43)

a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

فَذَرَّهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ

يَصْعَقُونَ ﴿٤٥﴾

46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ

يُصْعِقُونَ ﴿٤٦﴾

47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)^[1] before this; but most of them know not. (*Tafsir At-Tabarī*)

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِنَّ

أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

48. So wait patiently (O Muhammad ﷺ) for the Decision of your Lord, for verily, you are under Our Eyes^[2]; and glorify the Praises of your Lord when you get up from sleep.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ

بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

49. And in a part of the night also glorify His Praises — and at the setting of the stars.^[3]

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

Sūrat An-Najm (The Star) 53

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the star when it goes down (or vanishes).

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

2. Your companion (Muhammad ﷺ) has neither gone astray nor has erred.

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

3. Nor does he speak of (his own) desire.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

4. It is only a Revelation revealed.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

5. He has been taught (this Qur'ān) by one mighty in power [Jibrāil (Gabriel)].

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾

6. One free from any defect in body and mind then he (Jibrāil — Gabriel in his real shape as created by Allāh) rose and became stable.

ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾

7. While he [Jibrāil (Gabriel)] was in the highest part of the horizon, (*Tafsir Ibn Kathir*)

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾

[1] (V.52:47) See the footnote (B) of (V.6:93).

[2] (V.52:48) See the footnote of (V.3:73).

[3] (V.52:49) It is said that glorifying Allāh's Praises here means: all the five compulsory and additional *Nawāfil* prayers.

8. Then he [Jibrā'il (Gabriel)] approached and came closer,

ثُمَّ دَنَا فَدَنَى ۝٨

9. And was at a distance of two bows' length or (even) nearer.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۝٩

10. So (Allāh) revealed to His slave [Muhammad ﷺ through Jibrā'il (Gabriel) ﷺ] whatever He revealed.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝١٠

11. The (Prophet's) heart lied not about what he (Muhammad ﷺ) saw.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١

12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'rāj* (Ascent of the Prophet ﷺ to the seven heavens)].^[1]

أَتَمْرُؤُنَّ عَلَىٰ مَا يَرَىٰ ۝١٢

[1] (V.53:12) *Al-Mi'rāj* [i.e. Ascent of Prophet Muhammad ﷺ to the heavens with his body and soul (بالروح والجسم)].

Narrated Mālik bin Sa'sa'ah : The Prophet ﷺ said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. *Al-Burāq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrā'il (Gabriel). When I reached the nearest heaven, Jibrā'il said to the gatekeeper of the heaven, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Jibrā'il.' The gatekeeper said, 'Who is accompanying you?' Jibrā'il said, 'Muhammad ﷺ.' The gatekeeper said, 'Has he been called?' Jibrā'il said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrā'il said, 'Jibrā'il.' It was said, 'Who is with you?' He said, 'Muhammad ﷺ.' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Isā (Jesus) and Yahyā (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrā'il said, 'Jibrā'il.' It was asked, 'Who is with you?' Jibrā'il said, 'Muhammad ﷺ.' It was asked, 'Has he been sent for?' Jibrā'il said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' (The Prophet ﷺ added:). There I met Yūsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrīs and greeted him. He said, 'You are welcome, O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mūsā (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth, who was sent after me, will enter Paradise in greater number=

13. And indeed he (Muhammad ﷺ) saw him [Jibrāil (Gabriel)] at a second descent (i.e. another time).

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

14. Near *Sidrat-ul-Muntaha* (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass).

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

15. Near it is the Paradise of Abode.

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

16. When that covered the lote tree which did cover it!^[1]

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs of his Lord (Allāh).

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾

19. Have you then considered *Al-Lāt*, and *Al-Uzzā* (two idols of the pagan Arabs)^[2]

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾

=than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibrāhīm (Abraham) who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait Al-Ma'mūr* (i.e. Allāh's House). I asked Jibrāil about it and he said, 'This is *Al-Bait Al-Ma'mūr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul-Muntaha* (i.e. the lote tree of the utmost boundary over the seventh heaven) and I saw its *Nabiq* fruits which resembled the clay jugs of Hijar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrāil about those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mūsā who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banī Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allāh (for reduction) and He made them forty. I returned and [met Mūsā] and had a similar discussion, and then returned again to Allāh for reduction and He made them thirty, then twenty, then ten; and then I came to Mūsā who repeated the same advice. Ultimately Allāh reduced them to five. When I came to Mūsā again, he said, 'What have you done?' I said, 'Allāh has made them five only.' He repeated the same advice but I said that I surrendered (to Allāh's Final Order)." Allāh's Messenger ﷺ was addressed by Allāh: "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." [*Sahih Al-Bukhari*, 4/3207 (O.P.429)]

^[1] (V.53:16) It is said that the lote tree was covered with the Light of Allāh along with the angels and also with different kinds of colours. (Please see *Tafsir Ibn Kathir*)

^[2] (V.53:19) See the footnote a) of (V.2:219).

20. And *Manāt* (another idol of the pagan Arabs), the other third?

وَمَنْوَةَ الثَّالِثَةِ الْآخَرَى ﴿٢٠﴾

21. Is it for you the males and for Him the females?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى ﴿٢١﴾

22. That indeed is a division most unfair!

تِلْكَ إِذَا قَسَمُهُ ضَيْرَى ﴿٢٢﴾

23. They are but names which you have named — you and your fathers — for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى ﴿٢٣﴾

24. Or shall man have what he wishes?

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٢٤﴾

25. But to Allāh belongs the last (Hereafter) and the first (the world).

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى ﴿٢٥﴾

26. And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴿٢٦﴾

27. Verily, those who believe not in the Hereafter, name the angels with female names.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونُ الْمَلَائِكَةَ نِسَاءً الْآخِرَى ﴿٢٧﴾

28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يَغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

29. Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'ān) and desires nothing but the life of this world.

فَاعْرِضْ عَنْ مَن تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His path, and He knows best him who receives guidance.

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٣٠﴾

31. And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا يَمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾

32. Those who avoid great sins (see V.6:152, 153) and *Al-Fawāhish* (great sins and illegal sex) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who fears Allāh and keeps his duty to Him [i.e. those who are *Al-Muttaqūn* (the pious. See V.2:2)].

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا
اللَّغْوَ إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ هُوَ أَعْلَمُ بِكُمْ إِذْ
أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةُ فِي
بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ
بِعَمِّ أَنْتُمْ ﴿٣٢﴾

33. Did you (O Muhammad ﷺ) observe him who turned away (from Islām).

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾

34. And gave a little, then stopped (giving)?

وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾

35. Is with him the knowledge of the Unseen so that he sees?

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهوَ يَرَى ﴿٣٥﴾

36. Or is he not informed with what is in the Pages (Scripture) of Mūsā (Moses),

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾

37. And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey):

وَأِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٧﴾

38. That no burdened person (with sins) shall bear the burden (sins) of another.

أَلَا نَزِرُ وَازِرَةٌ وَزَرَ آخَرُ ﴿٣٨﴾

39. And that man can have nothing but what he does (good or bad).^[1]

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾

40. And that his deeds will be seen.

وَأَنْ سَعْيُهُمْ سَوْفَ يُرَى ﴿٤٠﴾

41. Then he will be recompensed with a full and the best recompense.^[2]

ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَى ﴿٤١﴾

42. And that to your Lord (Allāh) is the End (Return of everything).

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

43. And that it is He (Allāh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.

وَأَنْتُمْ هُوَ أَصْحَاكُ وَأَبْكَى ﴿٤٣﴾

44. And that it is He (Allāh) Who causes death and gives life.

وَأَنْتُمْ هُوَ أَمَاتٌ وَأَحْيَا ﴿٤٤﴾

[1] (V.53:39) Narrated Abū Hurairah ؓ: Allāh's Messenger ﷺ said, "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous *Sadaqah* (act of charity), e.g. an orphan home (orphanage) or a well for giving water to drink.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allāh to forgive his (or her) parents." [Sahih Muslim. The Book of Wasāyā (Wills and Testaments)]

[2] (V.53:41) See the footnote (a) of (V.6:61).

45. And that He (Allāh) creates the pairs, male and female,

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾

46. From *Nutfah* (mixed drops of male and female sexual discharge) when it is emitted.

مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

47. And that upon Him (Allāh) is another bringing forth (Resurrection).

وَأَنَّهُ عَلَيْهِ النَّشْأَةُ الْآخَرَىٰ ﴿٤٧﴾

48. And that it is He (Allāh) Who gives much or a little (of wealth and contentment)

وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

49. And that He (Allāh) is the Lord of Sirius (the star which the pagan Arabs used to worship).

وَأَنَّهُ هُوَ رَبُّ الشَّعَرَىٰ ﴿٤٩﴾

50. And that it is He (Allāh) Who destroyed the former 'Ād (people),

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾

51. And Thamūd (people). He spared none of them.

وَتَمُودًا إِذْ أَتَىٰ ﴿٥١﴾

52. And the people of Nūh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allāh and His Messenger Nūh (Noah) ﷺ].

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ
وَاطْغَىٰ ﴿٥٢﴾

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lūt (Lot) was sent].

وَالْمُؤَنَّفِكَ أَمْوَىٰ ﴿٥٣﴾

54. So, there covered them that which did cover (i.e. torment with stones).

فَعَسَّهَا مَا عَسَىٰ ﴿٥٤﴾

55. Then which of the Graces of your Lord (O man!) will you doubt?

فَيَأْتِي أَلَاءَ رَبِّكَ تَعْمَارَىٰ ﴿٥٥﴾

56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old.^[1]

هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأُولَىٰ ﴿٥٦﴾

57. The Day of Resurrection draws near.

أَزِفَتِ الْآزِفَةُ ﴿٥٧﴾

58. None besides Allāh can avert it (or advance it or delay it).

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

59. Do you then wonder at this recitation (the Qur'ān)?

إِنَّمِنْ هَذَا الْحَدِيثِ تَعَجُّبُونَ ﴿٥٩﴾

60. And you laugh at it and weep not,

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

61. Wasting your (precious) lifetime in pastime and amusements (singing).

وَأَنْتُمْ سَمِعُونَ ﴿٦١﴾

62. So, fall you down in prostration to Allāh and worship Him (Alone).^[2] *

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

[1] (V.53:56) See the footnote of (V.2:252).

[2] (V.53:62) Prostration (see the List of Prostration Places of the end).

Sūrat Al-Qamar (The Moon) 54

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon).^[1]

2. And if they see a sign, they turn away and say: "This is continuous magic."

3. They denied (the Verses of Allāh — this Qur'ān) and followed their own lusts. And every matter will be settled (according to the kind of deeds, good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

4. And indeed there has come to them news (in this Qur'ān) wherein there is (enough warning) to check (them from evil),

5. Perfect wisdom (this Qur'ān), but (the preaching of) warners benefit them not.

6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing.

7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."

9. The people of Nūh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ

مُسْتَفْتِرٌ ﴿٢﴾

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ

أَمْرٍ مُسْتَفْتَرٌ ﴿٣﴾

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ

مُرْدَجَرٌ ﴿٤﴾

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ الْأُنْذُرُ ﴿٥﴾

فَقَوْلَ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعُ إِلَى شَيْءٍ

نُكْرٍ ﴿٦﴾

خَشَعُوا أَبْصَارَهُمْ بَحْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ

جَرَادٌ مُتَفِيرٌ ﴿٧﴾

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ

عَسِيرٌ ﴿٨﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا

مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾

^[1] (V.54:1) Narrated Anas ؓ: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. [Sahih Al-Bukhari, 6/4867 (O.P.390)]

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾

11. So, We opened the gates of the heaven with water pouring forth.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّثْمَرٍ ﴿١١﴾

12. And We caused springs to gush forth from the earth. So, the waters (of the heaven and the earth) met for a matter predestined.

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَمَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

13. And We carried him on a (ship) made of planks and nails,

وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسْرٍ ﴿١٣﴾

14. Floating under Our Eyes, a reward for him who had been rejected!

تَجْرَى بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ ﴿١٤﴾

15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُّذَكِّرٍ ﴿١٥﴾

16. Then how (terrible) was My torment and My Warnings?

فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ ﴿١٦﴾

17. And We have indeed made the Qur'ān easy to understand and remember; then is there anyone who will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ﴿١٧﴾

18. 'Ād (people) denied (their Prophet, Hūd); then how (terrible) was My torment and My Warnings?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ ﴿١٨﴾

19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

20. Plucking out men as if they were uprooted stems of date palms.

نَزَعُ النَّاسَ كَأَنَّهُمْ أَعْجَارُ نَحْلٍ مُّثْقَلٍ ﴿٢٠﴾

21. Then, how (terrible) was My torment and My Warnings?

فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ ﴿٢١﴾

22. And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ﴿٢٢﴾

23. Thamūd (people also) denied the warnings.

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾

24. And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!"

فَقَالُوا أَأُشْرِكُ مِمَّا وَحَدَّ نَبِيُّهُمْ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾

25. "Is it that the Reminder is sent to him

أَمْ لَيْلِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ

(Prophet Sālih عليه السلام) alone from among us? Nay, he is an insolent liar!”

أَشْرَ ١٥

26. Tomorrow they will come to know who is the liar, the insolent one!

سَيَعْلَمُونَ عَدَاوَةَ الْكَذَّابِ الْأَشْرِ ١٦

27. Verily, We are sending the she-camel as a test for them. So watch them (O Sālih عليه السلام), and be patient!

إِنَّا مَرْسِلُوا الْتَّاقَةَ فَبْنَاهُ لَهُمْ فَارْتَقِبْهُمْ

وَأَصْطَبِرْ ١٧

28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).

وَيَبْتِهِمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ

مُحْضَرٌ ١٨

29. But they called their comrade and he took (a sword) and killed (her).

فَادَّأَوْا صَاحِبَهُمْ فَطَعْنُوهُ فَعَمَزَ ١٩

30. Then, how (terrible) was My torment and My Warnings?

فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ٢٠

31. Verily, We sent against them a single *Saiyah* (torment — awful cry), and they became like the stubble of a fold-builder.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ

الْحُطْبِطِرِ ٢١

32. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ بَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ٢٢

33. The people of Lūt (Lot) denied the warnings.

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِينَ ٢٣

34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lūt (Lot), We saved them in the last hour of the night,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالِ لُوطٍ نَجَّيْنَاهُمْ

بِسَحَرٍ ٢٤

35. As a favour from Us. Thus do We reward him who gives thanks (by obeying Us).

نِعْمَةً مِنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ٢٥

36. And he [Lūt (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذِينَ ٢٦

37. And they indeed sought to shame his guests (by asking to commit sodomy with them). So, We blinded their eyes (saying), “Then taste you My torment and My Warnings.”

وَلَقَدْ زَدَدُوهُ عَن صَيْفِيهِ فَطَمَسْنَا أَعْيُنَهُمْ

فَذُوقُوا عَذَابِي وَنَذِيرِ ٢٧

38. And verily, an abiding torment seized them early in the morning.

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ٢٨

39. “Then taste you My torment and My Warnings.”

فَذُوقُوا عَذَابِي وَنَذِيرِ ٢٩

40. And indeed, We have made the Qur'an easy to understand and remember; then is there any

وَلَقَدْ بَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ٣٠

that will remember (or receive admonition)?

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mūsā (Moses) and Hārūn (Aaron)].

42. (They) denied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).

43. Are your disbelievers (O Quraish!) better than these [nations of Nūh (Noah), Lūt (Lot), Sālih, and the people of Fir'aun (Pharaoh), who were destroyed]? Or have you an immunity (against Our torment) in the Divine Scriptures?

44. Or say they: "We are a great multitude, victorious?"

45. Their multitude will be defeated, and they will show their backs.

46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.

47. Verily, the *Mujrimūn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).

48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"^[1]

49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfūz*).

50. And Our Commandment is but one as the twinkling of an eye.

51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?

52. And everything they have done is noted in (their) Records (of deeds).

53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfūz* already beforehand,

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿٤١﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ

مُقَدِّرٍ ﴿٤٢﴾

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَهُمْ بَرَاءَةٌ فِي

الْزُبُرِ ﴿٤٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ ﴿٤٤﴾

سَيَهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ

﴿٤٦﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ

سَقَرٍ ﴿٤٨﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَمَفْصِلٍ بَالِيسِرٍ ﴿٥٠﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ

مَذْكِرٍ ﴿٥١﴾

وَكُلَّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾

^[1] (V.54:48) See (V.25:34) and the footnote of (V.17:97).

i.e. before it befalls, or is done by its doer: الإيمان (بالقدر) (See V.57:22 and its footnote).

54. Verily, the *Muttaqūn* (the pious. See V.2:2), will be in the midst of Gardens and Rivers (Paradise).

55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allāh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

Sūrat Ar-Rahmān
(The Most Gracious) 55

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. The Most Gracious (Allāh)!
2. He has taught (you mankind) the Qur'ān (by His Mercy).
3. He created man.
4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
6. And the herbs (or stars) and the trees both prostrate themselves (to Allāh. See V.22:18). (*Tafsir Ibn Kathir*)
7. And the heaven He has raised high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth He has put down (laid) for the creatures.
11. Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).
12. And also corn, with (its) leaves and stalk for

إِنَّ لِلْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

فِي مَقْعَدٍ صَدِيقٍ عِنْدَ مَلِكٍ مُّقْنَدٍ ﴿٥٥﴾

سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ﴿١﴾

عَلَّمَ الْقُرْآنَ ﴿٢﴾

خَلَقَ الْإِنْسَانَ ﴿٣﴾

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا

الْمِيزَانَ ﴿٩﴾

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

fodder, and sweet-scented plants.

13. Then which of the Blessings of your Lord will you both (jinn and men) deny?

14. He created man (Adam) from sounding clay like the clay of pottery.

15. And the jinn He created from a smokeless flame of fire.

16. Then which of the Blessings of your Lord will you both (jinn and men) deny?

17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).

18. Then which of the Blessings of your Lord will you both (jinn and men) deny?

19. He has let loose the two seas (the salt and fresh water) meeting together.

20. Between them is a barrier which none of them can transgress.

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?

22. Out of them both come out pearl and coral.

23. Then which of the Blessings of your Lord will you both (jinn and men) deny?

24. And His are the ships going and coming in the seas, like mountains.

25. Then which of the Blessings of your Lord will you both (jinn and men) deny?

26. Whatsoever is on it (the earth) will perish.

27. And the Face of your Lord full of Majesty and Honour will remain forever.

28. Then which of the Blessings of your Lord will you both (jinn and men) deny?

29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some)!

30. Then which of the Blessings of your Lord

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ

كَالْفَخَّارِ ﴿١٤﴾

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

بَيْنَهُمَا بَرْحٌ لَّا يَتَّعِيَانِ ﴿٢٠﴾

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

وَلَهُ الْجَوَارِ الْمُنْتَثَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

كُلُّ مَن عَلَيْهَا فَانٍ ﴿٢٦﴾

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

يَسْتَعْلِمُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

will you both (jinn and men) deny?

31. We shall attend to you, O you two classes (jinn and men)!

32. Then which of the Blessings of your Lord will you both (jinn and men) deny?

33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!

34. Then which of the Blessings of your Lord will you both (jinn and men) deny?

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?

37. Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide — (See V.70:8)

38. Then which of the Blessings of your Lord will you both (jinn and men) deny?

39. So, on that Day no question will be asked of man or jinn as to his sin [because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals)].

40. Then which of the Blessings of your Lord will you both (jinn and men) deny?

41. The *Mujrimūn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?

43. This is the Hell which the *Mujrimūn* (polytheists, criminals, sinners) denied.

44. They will go between it (Hell) and the fierce boiling water!

45. Then which of the Blessings of your Lord will you both (jinn and men) deny?

سَنَفْعُ لَكُمْ إِلَيْهِ الْفَلَاحَ (٣١)

فَيَا آءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ (٣٢)

يَمْنَعَنَّ الْجِنَّ وَالْإِنْسَ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣)

فَيَا آءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ (٣٤)

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصَرُونَ (٣٥)

فَيَا آءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ (٣٦)

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٧)

فَيَا آءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ (٣٨)

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ (٣٩)

فَيَا آءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ (٤٠)

يَعْرِفُ الْمُجْرِمُونَ بِسِمَتِهِمْ فَيُؤْخَذُ بِالتَّوَصَّى وَالْأَقْدَامِ (٤١)

فَيَا آءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ (٤٢)

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣)

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ (٤٤)

فَيَا آءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ (٤٥)

فَيَا آءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ (٤٦)

46. But for him who^[1] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).

وَلِمَن حَافَ مَقَامَ رَبِّهِ جَنَّاتٍ (٤٦)

47. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٧)

48. With spreading branches.

ذَوَاتَا أَفْنَانٍ (٤٨)

49. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٩)

50. In them (both) will be two springs flowing (free).

فِيهِمَا عَيْنَانِ تَجْرِيَانِ (٥٠)

51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥١)

52. In them (both) will be every kind of fruit in pairs.

فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَانِ (٥٢)

53. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٣)

54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.

مُتَكِبِينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِن إِسْتَرْفٍ وَحَى الْجَنَّاتِ دَانٍ (٥٤)

55. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٥)

56. Wherein both will be *Qāsirāt-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *Tamth*^[2] before them.

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦)

57. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٧)

58. (In beauty) they are like rubies and coral.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْحَانُ (٥٨)

59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٩)

60. Is there any reward for good other than good?

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ (٦٠)

61. Then which of the Blessings of your Lord

فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ (٦١)

[1] (V.55:46)

a) For him who: the true believer of Islāmic Monotheism who performs all the duties ordained by Allāh and His Messenger Muhammad ﷺ, and abstains from all kinds of sins and evil deeds prohibited in Islām.

b) See the footnote of (V.23:60)

[2] (V.55:56) *Tamth* means deflowering.

will you both (jinn and men) deny?

62. And besides these two, there are two other Gardens (i.e. in Paradise).

63. Then which of the Blessings of your Lord will you both (jinn and men) deny?

64. Dark green (in colour).

65. Then which of the Blessings of your Lord will you both (jinn and men) deny?

66. In them (both) will be two springs gushing forth.

67. Then which of the Blessings of your Lord will you both (jinn and men) deny?

68. In them (both) will be fruits, and date palms and pomegranates.

69. Then which of the Blessings of your Lord will you both (jinn and men) deny?

70. Therein (Gardens) will be *Khairātun-Hisān* [fair (wives) good and beautiful];

71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

72. *Hūr*^[1] (beautiful, fair females) guarded in pavilions;

73. Then which of the Blessings of your Lord will you both (jinn and men) deny?

74. With whom no man or jinn has deflowering before them.

75. Then which of the Blessings of your Lord will you both (jinn and men) deny?

76. Reclining on green cushions and rich beautiful mattresses.

77. Then which of the Blessings of your Lord will you both (jinn and men) deny?

78. Blessed is the Name of your Lord (Allāh), the Owner of Majesty and Honour.

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٧٢﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٣﴾

مُدْهَاتَانِ ﴿٧٤﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٥﴾

فِيهِمَا عَيْنَانِ نَضَّخَتَانِ ﴿٧٦﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٧﴾

فِيهِمَا فَنَكُهُٔ وَسُرُوحٌ حَرَمَانٌ ﴿٧٨﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٩﴾

فِيهِنَّ حَيْرَتٌ حِسَانٌ ﴿٨٠﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٨١﴾

حُورٌ مَّقْصُورَتٌ فِي الْخِيَامِ ﴿٨٢﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٨٣﴾

لَمْ يَطْمِئِنَّ إِلَيْهِمْ قَبْلَهُمْ وَلَا جَاؤُا ﴿٨٤﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٨٥﴾

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيٍّ

حِسَانِ ﴿٨٦﴾

فِي أَيِّ آلَاءِ رَبِّكُمَا تُكْذِبَانِ ﴿٨٧﴾

بِزَكَاةٍ أَمَرُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٨٨﴾

^[1] (V.55:72) See the footnote of (V.52:20).

Sūrat Al-Wāqī'ah
(The Event) 56

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the Event (i.e. the Day of Resurrection) befalls –

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

2. And there can be no denial of its befalling –

لَيْسَ لَوْعِنَهَا كَاذِبَةٌ ﴿٢﴾

3. Bringing low (some – those who will enter Hell) exalting (others – those who will enter Paradise). (*Tafsir Ibn Kathir*)

خَافِضَةٌ رَافِعَةٌ ﴿٣﴾

4. When the earth will be shaken with a terrible shake.

إِذَا رَحَّتِ الْأَرْضُ رَحًا ﴿٤﴾

5. And the mountains will be powdered to dust,

وَبُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾

6. So that they will become floating dust particles.

فَكَانَتْ هَبَاءً مُتَّبِنًا ﴿٦﴾

7. And you (all) will be in three groups.

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٩﴾

10. And the foremost ones [(in Islāmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call to embrace Islām] will be foremost (in Paradise).

وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾

11. These will be the nearest (to Allāh).

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

12. In the Gardens of Delight (Paradise).

فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

13. A multitude of those (foremost) will be from the first generations (who embraced Islām).

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾

14. And a few of those (foremost) will be from the later generations.

وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾

15. (They will be) on thrones woven with gold and precious stones.

عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾

16. Reclining thereon, face to face.

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾

17. Immortal boys will go around them (serving),

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾

18. With cups, and jugs, and a glass of flowing wine,

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

19. Wherefrom they will get neither any aching of the head nor any intoxication.

لَّا يَصَدَعُونَ عَنْهَا وَلَا يُزِفُونَ ﴿١٩﴾

20. And with fruit that they may choose.

وَفَلَكَهٖ مِّمَّا يَتَخَرَّوْنَ ﴿٢٠﴾

21. And with the flesh of fowls that they desire.

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

22. And (there will be) *Hūr* (fair females) with wide lovely eyes [as wives for *Al-Muttaqūn* (the pious. See V.2:2)],

وَحُورٌ عَيْنٌ ﴿٢٢﴾

23. Like the preserved pearls.

كَأَمْثَلِ الْلؤلؤِ الْمَكُونِ ﴿٢٣﴾

24. A reward for what they used to do.

جَزَاءُ ۤإِمَّا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْيِيمًا ﴿٢٥﴾

26. But only the saying of: *Salām! Salām!* (greetings with peace)!^[1]

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

27. And those on the Right Hand — how (fortunate) will be those on the Right Hand?

وَأَصْحَابُ الْيَمِينِ ۖ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

28. (They will be) among thornless lote trees,

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

29. And among *Talh* (banana trees) with fruits piled one above another,

وَطَلِحٍ مُّضْطُودٍ ﴿٢٩﴾

30. And in shade long-extended,

وِظِلٍّ تَمْدُودٍ ﴿٣٠﴾

31. And by water flowing constantly,

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

32. And fruit in plenty,

وَفَلَكَهٖ كَثِيرٌ ﴿٣٢﴾

^[1] (V.56:26) See the footnote of (V.29:64).

33. Whose supply is not cut off (by change of season) nor are they out of reach.

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

34. And on couches or thrones, raised high.

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

35. Verily, We have created them (maidens) of special creation.

إِنَّا أَنشَأْنَهُنَّ إِنْسَاءً ﴿٣٥﴾

36. And made them virgins.

فَجَعَلْنَهُنَّ أَزْوَاجًا ﴿٣٦﴾

37. Loving (their husbands only), (and) of equal age.

عُرُبًا أَتْرَابًا ﴿٣٧﴾

38. For those on the Right Hand.

لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾

39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islām).

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

40. And a multitude of those (on the Right Hand) will be from the later generations.

وَلُثَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾

41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand?

وَأَصْحَابُ الشِّمَالِ — مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾

42. In fierce hot wind and boiling water,

فِي سَمُومٍ وَجَمِيمٍ ﴿٤٢﴾

43. And shadow of black smoke,

وَطَلٍّ مِّنْ يَّحْمُومٍ ﴿٤٣﴾

44. (That shadow) neither cool nor (even) pleasant,

لَا بَارِدٌ وَلَا كَرِيمٌ ﴿٤٤﴾

45. Verily, before that, they indulged in luxury,

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾

46. And were persisting in great sin (joining partners in worship along with Allāh, committing murder and other crimes)^[1]

وَكَانُوا يَصْطُرُونَ عَلَى الْغَنِيِّ الْعَظِيمِ ﴿٤٦﴾

47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?

وَكُنَّا لَمَبْعُوثُونَ ﴿٤٧﴾

48. "And also our forefathers?"

أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾

49. Say (O Muhammad ﷺ): "(Yes) verily, those of old, and those of later times.

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾

50. "All will surely be gathered together for appointed Meeting of a known Day.

لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

51. "Then moreover, verily, — you the erring-

ثُمَّ إِنَّكُمْ أَنْتُمُ الْضَالُّونَ الْمَكِيدُونَ ﴿٥١﴾

[1] (V.56:46) See the footnote b) of (V.3:130).

ones, the deniers (of Resurrection)!

52. "You verily, will eat of the trees of *Zaqqūm*.

لَا يَكُونُ مِنْ شَجَرٍ مِنْ رَقُومٍ ﴿٥٢﴾

53. "Then you will fill your bellies therewith,

فَالْتَوُونَ مِنْهَا الْبَطُونَ ﴿٥٣﴾

54. "And drink boiling water on top of it.

فَتَشْرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

55. "And you will drink (that) like thirsty camels!"

فَتَشْرَبُونَ شَرْبَ الْهَمِيمِ ﴿٥٥﴾

56. That will be their entertainment on the Day of Recompense!

هَذَا نَزْلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

57. We created you, then why do you believe not?

نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تَصْدِقُونَ ﴿٥٧﴾

58. Then tell Me (about) the (human) semen that you emit.

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

60. We have decreed death to you all, and We are not outstripped,

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

61. To transfigure you and create you in (forms) that you know not.

عَلَىٰ أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا

تَعْلَمُونَ ﴿٦١﴾

62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember (or take heed)?

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

63. Then tell Me about the seed that you sow in the ground.

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

64. Is it you that make it grow, or are We the Grower?

ءَأَنْتُمْ تَرْزَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (*Tafsir Ibn Kathīr*)

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَلًا فَظَلَمْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

66. (Saying): "We are indeed *Mughramūn* (i.e. ruined or have lost the money without any profit, or punished by the loss of all that we spend for cultivation)! (*Tafsir Al-Qurtubī*)

إِنَّا لَمَغْرُمُونَ ﴿٦٦﴾

67. "Nay, but we are deprived!"

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

68. Then tell Me about the water that you drink.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي شَرَبْتُمْ ﴿٦٨﴾

69. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْغَمْرِ أَمْ نَحْنُ

الْمُنْزِلُونَ ﴿٦٩﴾

70. If We willed, We verily could make it salt (and undrinkable); why then do you not give thanks (to Allāh)?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

﴿٧٠﴾

71. Then tell Me about the fire which you kindle.

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرُونَ ﴿٧١﴾

72. Is it you who made the tree thereof to grow, or are We the Grower?

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ

﴿٧٢﴾

73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ ﴿٧٣﴾

74. Then glorify with praises the Name of your Lord, the Most Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

75. So, I swear by the setting of the stars.^[1]

فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾

76. And verily that is indeed a great oath, if you but know.

وَإِنَّكُمْ لَقَسِمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

77. That (this) is indeed an honourable recitation (the Noble Qur'ān).

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾

78. In a Book well-guarded (with Allāh in the heaven, i.e. *Al-Lauh Al-Mahfūz*).

فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾

79. Which (that Book with Allāh) none can touch but the purified (i.e. the angels).

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

80. A Revelation (this Qur'ān) from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

81. Is it such a talk (this Qur'ān) that you (disbelievers) deny?

أَفِيْهِذَا الْخَدِيثِ أَنْتُمْ مُّدْهِنُونَ ﴿٨١﴾

82. And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)!

وَيَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾

83. Then why do you not (intervene) when (the

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾

[1] (V.56:75) In Arabic, the word *Mawāqī'i An-Nujūm* has many interpretations, it may mean the setting or the rising (or the mansions) of the stars, or the Qur'ān and its gradual revelation in stages. Please see *Tafsir At-Tabari* for detail.

soul of a dying person) reaches the throat?

84. And you at the moment are looking on,

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (Tafsir At-Tabarī)

وَحُنَّ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

86. Then why do you not if you are exempt from the reckoning and recompense (punishment) –

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

87. Bring back the soul (to its body), if you are truthful?

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

88. Then, if he (the dying person) be of the *Muqarrabūn* (those brought near to Allāh),

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

89. (There is for him) rest and provision, and a Garden of Delights (Paradise).

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٍ ﴿٨٩﴾

90. And if he (the dying person) be of those on the Right Hand,

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

91. Then there is safety and peace (from the punishment of Allāh) for those on the Right Hand.

فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islāmic Monotheism),

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الصَّالِينَ ﴿٩٢﴾

93. Then for him is an entertainment with boiling water.

فَزُلْزِلْ مِنْ حَمِيمٍ ﴿٩٣﴾

94. And burning in Hell-fire.

وَنَصْلُهُ جَحِيمٍ ﴿٩٤﴾

95. Verily, this! This is an absolute Truth with certainty.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

96. So, glorify with praises the Name of your Lord, the Most Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

Sūrat Al-Hadīd

(Iron) 57

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Whatsoever is in the heavens and the earth glorifies Allāh, and He is the All-Mighty, the All-Wise.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١﴾

2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is All-Knower of everything.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

4. He it is Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allāh is All-Seer of what you do.

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيحُ فِي
الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا
يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

5. His is the kingdom of the heavens and the earth. And to Allāh return all the matters (for decision).

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ ﴿٥﴾

6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

7. Believe in Allāh and His Messenger (Muhammad ﷺ), and spend of that whereof He has made you trustees.^[1] And such of you as believe and spend (in Allāh's way), theirs will be

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ
مُسْتَعْلِفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا
هُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

^[1] (V.57:7) See the footnote of (V.4:37).

a great reward.

8. And what is the matter with you that you believe not in Allāh! While the Messenger (Muhammad ﷺ) invites you to believe in your Lord (Allāh); and He (Allāh) has indeed taken your covenant, if you are real believers.

9. It is He Who sends down manifest *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad ﷺ) that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful.

10. And what is the matter with you that you spend not in the Cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward). And Allāh is Well-Acquainted with what you do.

11. Who is he that will lend Allāh a goodly loan, then (Allāh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)?

12. On the Day you shall see the believing men and the believing women — their light running forward before them and (with their Records - Books of deeds) in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!^[1]

13. On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ
لِئُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنتُمْ
مُؤْمِنِينَ ﴿٨﴾

هُوَ الَّذِي يُزِيلُ عَنْكَ الْعِشْرَةَ ۖ أَتَنْتَ بَيْنَتَ
لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ
بِكُمْ لَرءُوفٌ رَحِيمٌ ﴿٩﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ
السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ
مِن قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيكَ أَعْظَمَ دَرَجَةً
مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلِهِ ۚ وَكُلًّا وَعَدَ
اللَّهُ الْحَسَنَىٰ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

مَنْ ذَا الَّذِي يُقْرِضَ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ جَنَّاتٌ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ﴿١٢﴾

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ
ءَامَنُوا انظُرُونَا نَقْتَسِبْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا
وَأَعَاكُمْ فَأَتَابُوا ۖ فَأُلْغِيَ عَنْهُمْ فَسَوْفَ لَكُمْ بِهِمْ
بَاطِلٌ فِيهِ الرَّحْمَةُ ۖ وَظَهَرَهُمْ مِنْ بَيْنِ أَيْدِيهِمُ الْعَذَابُ

^[1] (V.57:12) See (V.66:8).

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allāh came to pass. And the chief deceiver (Satan) deceived you in respect of Allāh."

يَنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ
فَلَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ
أَلَا مَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَظْتُمْ بَآلِهِ
الْغُرُورُ ﴿١٤﴾

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allāh — Islāmic Monotheism). Your abode is the Fire. That is your *maulā* (friend — proper place), and worst indeed is that destination.

فَالْيَوْمَ لَا يُوَفِّدُ مِنْكُمْ فِدْيَةً وَلَا مِنَ الَّذِينَ
كَفَرُوا مَا وَلَكُمْ النَّارُ هِيَ مَوْلَانَكُمْ وَفِيهَا
الْمَصِيرُ ﴿١٥﴾

16. Has not the time come for the hearts of those who believe (in the Oneness of Allāh — Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurāt (Torah) and the Injil (Gospel)] before, and the term was prolonged for them and so their hearts were hardened? And many of them were *Fāsiqūn* (the rebellious, the disobedient to Allāh).

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ
لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا
كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ
الْأَمَدُ فَفَسَتْ قُلُوبُهُمْ وَكَثُرَ مِنْهُمْ فَسِقُوتٌ
﴿١٦﴾

17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

18. Verily, those who give *Sadaqāt* (i.e. *Zakāt* and alms), men and women, and lend Allāh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

إِنَّ الْمَصْذِقِينَ وَالْمُصْطَفِينَ وَأَقْرَضُوا اللَّهَ
قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ
كَرِيمٌ ﴿١٨﴾

19. And those who believe in (the Oneness of) Allāh and His Messengers — they are the *Siddiqūn* (i.e. those followers of the Prophets who were first and foremost to believe in them) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve (in the Oneness of Allāh — Islāmic

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ
الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ
أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

Monotheism) and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evildoers), and (there is) forgiveness from Allāh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

21. Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allāh and His Messengers. That is the Grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of Great Bounty.

22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfūz*) before We bring it into existence. Verily, that is easy for Allāh.^[1]

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوَّلِ كَمَثَلِ غَيْثٍ أُنْجَبَ الْكُفَّارُ
بَانًا ثُمَّ يَهِيحُ فَتَرَاهُ مَصْفَرًّا ثُمَّ يَكُونُ
حُطْلَمًا ۖ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعٌ الْعُرُورُ ﴿٢٠﴾

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ
ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي
أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن
نَّبْرَاهَا ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

[1] (V.57:22) Narrated Ibn ‘Abbas ؓ: Once I was behind the Prophet ﷺ and he said: “O boy, I will teach you a few words:

a) Be loyal and obedient to Allāh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

b) Be loyal and obedient to Allāh, you will find Him near (in front of you), i.e. He will respond to your requests.

c) If you ask, ask Allāh.

d) If you seek help, seek help from Allāh.

e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allāh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allāh has decreed for you. The pens have stopped writings [Divine (Allāh’s) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried.” (This *Hadith* is quoted from *Sahih At-Tirmidhi*)

23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not every prideful boaster.

فَخُورٍ ۝٢٣

24. Those who are misers and enjoin upon people miserliness (Allāh is not in need of their charity). And whosoever turns away (from Faith — Allāh's Monotheism), then Allāh is the Rich (Free of all needs), the Worthy of all praise.

الَّذِينَ يَحْتُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْحُلِّ ۖ وَمَنْ يُوَلِّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝٢٤

25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war^[1]), as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is All-Strong, All-Mighty.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝٢٥

26. And indeed, We sent Nūh (Noah) and Ibrāhīm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ۝٢٦

27. Then, We sent after them Our Messengers, and We sent 'Īsā (Jesus), — son of Maryam (Mary), and gave him the Injil (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves,

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا

[1] (V.57:25) Paradise is under the blades of swords (in *Jihād* in Allāh's Cause).

a) Narrated Al-Mughirah bin Shu'bah ؓ: Our Prophet ﷺ told us about the Message of our Lord that ...“whoever amongst us is killed (in *Jihād* in Allāh's Cause) will go to Paradise.” Umar asked the Prophet ﷺ, “Is it not true that our men who are killed (in *Jihād* in Allāh's Cause) will go to Paradise and their's (i.e. those of the pagan's) will go to the (Hell) Fire?” The Prophet ﷺ said, “Yes”. (The Book of *Jihād*, Chapter No. 22)

b) Narrated 'Abdullāh bin Abu Aufā ؓ: Allāh's Messenger ﷺ said, “Know that Paradise is under the shades of the swords (in *Jihād* in Allāh's Cause).” [Sahih Al-Bukhari, 4/2818 (O.P.73)]

We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh).

عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا
حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ
أَجْرَهُمْ وَلَكِنْ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾

28. O you who believe [in Mūsā (Moses) (i.e. Jews) and ‘Īsā (Jesus) (i.e. Christians)]! Fear Allāh, and believe in His Messenger (Muhammad ﷺ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.^[1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا
بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ
لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٢٨﴾

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allāh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of Great Bounty.

لِيَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ الْأَقْدَرُونَ عَلَى شَيْءٍ
مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

[1] (V.57:28)

a) Narrated Abū Burdah's father: Allāh's Messenger ﷺ said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad ﷺ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allāh) will (also) get a double reward." [Sahih Al-Bukhari, 7/ 5083 (O.P.20)]

b) It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ).

Narrated Abu Hurairah : Allāh's Messenger ﷺ said, "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." [Sahih Muslim, the Book of Faith, Vol.1, Hadith No. 153 (S.S.M. 20)] See also (V.3:85) and (V.3:116).

Sūrat Al-Mujādilah
(The Woman who disputes) 58

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Indeed Allāh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sāmit), and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.

2. Those among you who make their wives unlawful to them by *Zihār* (الظهار)^[1] they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving.

3. And those who make unlawful to them (their wives) by *Zihār* and wish to free themselves from what they uttered, (then penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allāh is Well-Acquainted with what you do.

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Masākin* (needy). That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by Allāh. And for the disbelievers is a painful torment.

5. Verily, those who oppose Allāh and His Messenger (Muhammad ﷺ),^[2] will be disgraced as those before them (among the past nations) were disgraced. And We have sent down clear *Ayāt* (proofs, evidences, verses,

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
وَتُسْتَكْفَىٰ إِلَى اللَّهِ وَاللَّهُ سَمِيعٌ خَبِيرٌ إِنَّ
اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا
هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتَهُمْ إِلَّا الَّتِي
وَلَدَتْهُمْ وَإِنَّهُمْ يَقُولُونَ مُسْكِرًا مِنَ
الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا
قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا
تِلْكَ أَوْعَظُوتُ بِهِ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

مَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن
بَعْدِ أَن يَتَمَاسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فِلَاعِمًا
مِّن مِّسْكِينَ ذَٰلِكَ لِيُؤْمِنُوا بِاللَّهِ
رُسُلِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿٤﴾

وَالَّذِينَ يُجَادِلُونَ اللَّهَ وَرُسُلَهُ كُفْرًا كَمَا كَفَرَتْ
الَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أُنزِلْنَا إِلَيْكَ بَيِّنَاتٍ
لِّلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾

^[1] (V.58:2) *Zihār* (الظهار) is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

^[2] (V.58:5) See the footnote of (V.3:85).

lessons, signs, revelations, etc.). And for the disbelievers is a disgraceful torment.

6. On the Day when Allāh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.

7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwā*^[1] (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is All-Knower of everything.

8. Have you not seen those who were forbidden to hold secret counsel, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Birr* (righteousness) and *At-Taqwā* (virtues and piety); and fear Allāh to Whom you shall be gathered.

10. Secret counsel (conspiracy) is only from *Shaitān* (Satan), in order that he may cause grief to the believers. But he cannot harm them

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا
عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ شَهِيدٌ ﴿٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ
رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا
أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا
كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ هُوُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا
هُوَ أَعَنَّهُمْ وَسَتَجُونَنَّهُمْ بِالْأَنصَارِ وَالْعُدُودِ
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءَكَ حَيْوَتُكَ يَمَآءَ
يُخَيِّكُ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا
اللَّهُ بِمَا نَقُولُ حَسِبُهُمْ جَهَنَّمُ يَصَلَوْنَهَا فَيَنْسُوا
الْمَعْصِيَةَ ﴿٨﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنْتَجَوُا
بِالْأَنصَارِ وَالْعُدُودِ وَمَعْصِيَةِ الرَّسُولِ وَتَنْجَوُا
بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ
ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ

^[1] (V.58:7) See the footnote of (V.11:18)

in the least, except as Allāh permits. And in Allāh let the believers put their trust.^[1]

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihād* (holy fighting in Allāh's Cause), or for any other good deed], rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَسَعَّحُوا فِي الْمَجَالِسِ فَاسْبَحُوا بِسَمِ اللَّهِ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا وَرَفَعَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) and obey Allāh (i.e. do all that Allāh and His Messenger ﷺ order you to do). And Allāh is Well-Acquainted with what you do.

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَاتٍ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allāh? They are neither of you (Muslims) nor of them, and they swear to a lie while they know.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the path of Allāh, so they shall have a humiliating torment.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

^[1] (V.58:10) See the footnote a) of (V.12:67).

17. Their wealth and their children will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever.

لَنْ تَنفَعَهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ



18. On the Day when Allāh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكَ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا يَأْتِيَهُمُ الْكَذِبُ يَوْمَ



19. *Shaitān* (Satan) has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of *Shaitān* (Satan). Verily, it is the party of *Shaitān* (Satan) that will be the losers!

أَسْوَءَ حُزْبٍ عَلَيْهِمُ الشَّيْطَانُ فَأَنَسُوا ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ



20. Those who oppose Allāh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated).

إِنَّ الَّذِينَ يَمَُادُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ



21. Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ



22. You (O Muhammad ﷺ) will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rūh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم
بِرُوحٍ مِّنْهُ وَيَدْخُلُهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ
حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ



Sūrat Al-Hashr
(The Gathering) 59

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْحَشْرِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banū An-Nadīr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh's (torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَلْتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يٰٓأُولِيَ الْأَبْصَارِ ﴿٢﴾

3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.^[1]

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

4. That is because they opposed Allāh and His Messenger (Muhammad ﷺ). And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

5. What you (O Muslims) cut down of a palm tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allāh, and in order that He might disgrace the *Fāsiqūn* (the rebellious, the disobedient to Allāh).

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾

6. And what Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them — for this you made no expedition with either cavalry or camelry. But Allāh gives power to His

وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِمْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ

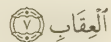
^[1] (V.59:3) See the footnote (b) of (V.9:29).

Messengers over whomsoever He wills. And Allāh is Able to do all things.



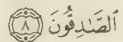
7. What Allāh gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from the people of the townships — it is for Allāh, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, *Al-Masākīn* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).^[1] And fear Allāh; verily, Allāh is Severe in punishment.

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَأَيْنَ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ
مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَكُمْ عَنْهُ فَأَنْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ



8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and to please Him, and helping Allāh (i.e. helping His religion — Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ
بُيُوتِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا وَيَصْرُوهَا لِلَّهِ وَرَسُولِهِ أُولَٰئِكَ هُمُ
الصَّادِقُونَ



9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love

وَالَّذِينَ بَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ

[1] (V.59:7) Narrated 'Alqamah: 'Abdullāh (bin Mas'ūd) said, "Allāh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allāh's creation." His saying reached a lady from Banū Asad, called Umm Ya'qūb, who came (to 'Abdullāh) and said, "I have come to know that you have cursed such and such (ladies)?" He replied, "Why should I not curse these whom Allāh's Messenger ﷺ has cursed and who are (cursed) in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ān), you have found it. Didn't you read: "And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7).

She replied, "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company (i.e., I would divorce her)." [Sahih Al-Bukhari, 6/4886 (O.P.408)]

Narrated 'Abdullāh (bin Mas'ūd) : Allāh's Messenger ﷺ has cursed the lady who uses false hair. [Sahih Al-Bukhari, 6/4887 (O.P.409)]

those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banū An-Nadīr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

11. Have you (O Muhammad ﷺ) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allāh) if you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allāh is Witness that they verily are liars.

12. Surely, if they are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

13. Verily, you (believers in the Oneness of Allāh — Islāmic Monotheism) are more fearful in their (Jews of Banū An-Nadīr) breasts than Allāh. That is because they are a people who comprehend not (the Majesty and Power of Allāh).

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَحِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

﴿١١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ تَأْفِكُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِن أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُصْرُونَ ﴿١٣﴾

لَأَنَّهُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِن اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾

لَا يَفْعَلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِن وَرَاءِ جَدَارٍ بِأَنَّهُمْ يَتَنَبَّهُونَ سَرِيدًا تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٥﴾

15. They are like their immediate predecessors (the Jews of Banū Qainūqā', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُؤَاوَابًا
أَمْرِهِمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

16. (Their allies deceived them) like *Shaitān* (Satan), when he says to man: "Disbelieve in Allāh." But when (man) disbelieves in Allāh, *Shaitān* (Satan) says: "I am free of you, I fear Allāh, the Lord of the 'Ālamūn (mankind, jinn and all that exists)!"

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zālimūn* (i.e. polytheists, wrongdoers, disbelievers in Allāh and in His Oneness).

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا
وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

18. O you who believe! Fear Allāh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.^[1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْيَنْظُرْ
نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

19. And be not like those who forgot Allāh (i.e. became disobedient to Allāh), and He caused them to forget their own selves (let them to forget to do righteous deeds). Those are the *Fāsiqūn* (rebellious, disobedient to Allāh).

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ
أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

20. Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.

لَا يَسْتَوِي أَحَبَّ النَّارِ وَأَحَبَّ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.^[2]

لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُمْ
خَشَعًا مُتَصِدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ
الْأَمْثَلُ نُصَرِّفُهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُونَ ﴿٢١﴾

^[1] (V.59:18)

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

^[2] (V.59:21) Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ used to stand by a tree or a date palm on Friday. Then an *Ansāri* woman or man said, "O Allāh's=

22. He is Allāh, beside Whom *Lā ilāha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
الْغَيْبِ وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ



23. He is Allāh, beside Whom *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allāh! (High is He) above all that they associate as partners with Him.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ
اللَّهِ عَمَّا يُشْرِكُونَ



24. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.^[1] All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُوَ اللَّهُ الْخَلَّاقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الرَّحِيمُ



Sūrat Al-Mumtahanah **(The Woman to be examined) 60**

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْمُتَحَنَّنَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islāmic Monotheism, this Qur'ān, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allāh, your Lord! If you have come forth to strive in My

بَيْنَهُمُ الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ
أَوْلِيَاءَ تَلْقَوْنَ فِيهِم بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ
تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ تُحِبُّونَ جِهَدًا
فِي سَبِيلِي وَآيَاتِي مَرْضَاءً لِّشُرُونِ الْيَهُودِ
بِالْمُودَةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ

=Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khutbah* (religious talk)]. The date palm cried like a child! The Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of religious knowledge given near it." [*Sahih Al-Bukhari*, 4/3584 (O.P.784)]

^[1] (V.59:24) See the footnote of (V.7:180).

Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path.^[1]

2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is All-Seer of what you do.

4. Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has appeared between us and you, hostility and hatred for ever until you believe in Allāh Alone," — except the saying of Ibrāhīm (Abraham) to his father: "Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh."^[2] "Our Lord! In You (Alone) we put our trust,

and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."

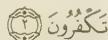
6. Certainly, there has been in them an excellent example for you to follow, — for those who look forward to (the Meeting with) Allāh and the Last Day. And whosoever turns away,

وَن يَّعْلَمُهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ



إِنْ يَشْفَعُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ وَيَسْطُورُوا

إِلَيْكُمْ أَيْدِيهِمْ وَأَلْسِنُهُمْ بِأَسْوَأَ وُودُوا لَوْ



لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا وَلَدُكُمْ يَوْمَ الْقِيَمَةِ

يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ



فَدَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ

وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ

وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا

وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا

بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَغْفِرَنَّ

لَكَ وَمَا أَمْلَيْكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْنَا

نُكَلِّمُنَا وَإِلَيْكَ آتَيْنَا وَإِلَيْكَ الْمَصِيرُ



رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا

رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ



لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا

اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ

الْحَمِيدُ



[1] (V.60:1) See V.3:149 and its footnote.

[2] (V.60:4) See (V.9:114), (V.19:41-49) and (V.26:70-86).

then verily, Allāh is the Rich (Free of all needs), the Worthy of all praise.

7. Perhaps Allāh will make friendship between you and those whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.

عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ
عَادَيْتُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ



8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity.

لَا يَنْهَىٰ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ
وَلَمْ يُخْرِجُوا مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ



9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the *Zālimūn* (wrongdoers — those who disobey Allāh).

إِنَّمَا يَنْهَىٰ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُوا مِنْ دِينِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ
أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ



10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (disbelievers) that (amount of money) which they have spent (as their *Mahr*^[1]) on them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا
هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَا أَنْفَقُوا
وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُفَّارِ وَاسْتَلُوا
مَا أَنْفَقْتُمْ وَلَيْسَتْ لَكُمْ أَنْفَقُوا بِذَلِكَ حُكْمٌ إِنَّ اللَّهَ
يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ



11. And if any of your wives have gone from you to the disbelievers, (as apostates and you

وَلِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ

[1] (V.60:10) *Mahr*: Bridal-money given by the husband to his wife at the time of wedding.

asked them to return back your *Mahr* but they refused) — [then you went out for a *Ghazwah* (military expedition) against them and gained booty]; then pay (from that booty) to those whose wives have gone the equivalent of what they had spent (on their *Mahr*). And fear Allāh in Whom you believe.

12. O Prophet! When believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rūf* (Islāmic Monotheism and all that which Islām ordains), then accept their *Bai'ah* (pledge), and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.

13. O you who believe! Take not as friends the people who incurred the Wrath of Allāh. Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

فَعَايَظْتُمْ فَاتَّوَا الْاٰلِذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ يَمْلُ
مَا اَنْفَقُوا وَاَتَقُوا اللّٰهَ الَّذِيْ اَنْتُمْ بِهٖ مُّؤْمِنُوْنَ



يٰۤاَيُّهَا النَّبِيُّ اِذَا جَاءَكَ الْمُؤْمِنٰتُ يَبٰيعَنَّكَ
عَلٰى اَنْ لَا يَشْرُكَنَّ بِاللّٰهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا
يَزْنَيْنَّ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَأْتِيْنَ بِبُهْتٰنٍ
يَفْتَرِيْنَ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ وَلَا
يَعْصِيَنَّكَ فِيْ مَعْرُوفٍ فَبٰيعِهِنَّ وَاَسْتَغْفِرْ
لَهُنَّ اللّٰهُ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ



يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا قَوْمًا غَضِبَ
اللّٰهُ عَلَيْهِمْ قَدْ يَسُوْا مِنَ الْاٰخِرَةِ كَمَا يَبِئْسَ
الْكٰفِرُ مِنَ اَصْحٰبِ الْقُبُوْرِ



Sūrat As-Saff (The Row or the Rank) 61

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the All-Mighty, the All-Wise.

2. O you who believe! Why do you say that which you do not do?

3. Most hateful it is with Allāh that you say that

سَبَّحَ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَهُوَ
الْعَزِيْزُ الْحَكِيْمُ



يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا
تَفْعَلُوْنَ



كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا

which you do not do.

4. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure. ^[1]

فَعَلُوا
إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي
سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَنٌ مَرْصُورٌ

5. And (remember) when Mūsā (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?" So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the Right Path). And Allāh guides not the people who are *Fāsiqūn* (rebellious, disobedient to Allāh).

وَاذْقَالَ مُوسَى لِقَوْمِهِ يَفْقَهُ لِمَ
تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

6. And (remember) when 'Isā (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allāh to you, confirming the Taurāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad." ^[2] But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: "This is plain magic." ^[3] "

وَإِذْقَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ
اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا
رِسُولِي بَاقِي مِنْ بَعْدِي أَتَاهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

^[1] (V.61:4)

a) Narrated Abū Sa'īd Al-Khudrī ؓ. Somebody asked, "O Allāh's Messenger! Who is the best among the people?" Allāh's Messenger ﷺ replied, "A believer who strives his utmost in Allāh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief." [*Sahih Al-Bukhari*, 4/2786 (O.P.45)]

b) See the footnote a) of (V.9:111).

^[2] (V.61:6) i.e. the second name of Prophet Muhammad ﷺ and it (Ahmad) literally means: "One who praises Allāh more than others."

^[3] (V.61:6)

A) Narrated Jubair bin Mut'im ؓ: Allāh's Messenger ﷺ said, "I have five names: I am Muhammad and Ahmad; I am *Al-Mahī* through whom Allāh will eliminate *Al-Kufr* (infidelity); I am *Al-Hāshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Āqib* (i.e. there will be no Prophet after me)." [*Sahih Al-Bukhari*, 4/3532 (O.P.732)]

B) Narrated Abū Hurairah ؓ: Allāh's Messenger ﷺ said, "By Him (Allāh) in Whose Hand my soul is, surely, the son of Mary ['Isā (Jesus)] ؑ will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ān (as a just ruler), and will break the Cross and kill the pigs and abolish the=

7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are *Zālimūn* (polytheists, wrongdoers and disbelievers).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(٧)

8. They intend to put out the Light of Allāh (i.e. the religion of Islām, this Qur'ān, and Prophet Muhammad ﷺ) with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).

يُرِيدُونَ لَيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ

وَلَوْ كَرِهَ الْكَافِرُونَ

(٨)

9. He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islāmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) hate (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

(٩)

10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ مَعْرَزٍ تُنَجِّمُكُم

مِّنْ عَذَابٍ أَلِيمٍ

(١٠)

11. That you believe in Allāh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know!

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

(١١)

12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتِ عَدْنٍ ذَٰلِكَ

النَّوْزُ الْمَغْنَمُ

(١٢)

13. And also (He will give you) another

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ

=*Jizyah* [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by 'Īsā (Jesus) ﷺ and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Fath Al-Bari*) [*Sahih Al-Bukhari*, 3/2222 (O.P.425)]

* 'Īsā (Jesus), the son of Maryam (Mary) ﷺ will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Īsā (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jizyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

(blessing) which you love, — help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers.

14. O you who believe! Be you helpers (in the Cause) of Allāh as said 'Isā (Jesus), son of Maryam (Mary), to the *Hawārīyyūn* (the disciples): "Who are my helpers (in the Cause) of Allāh?" The *Hawārīyyūn* (the disciples) said: "We are Allāh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).

الْمُؤْمِنِينَ ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَتَمَنَّتُ طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرْتَ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

Sūrat Al-Jumu'ah (Friday) 62

*In the Name of Allāh
the Most Gracious, the Most Merciful*

سُورَةُ الْجُمُعَةِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, — the King (of everything), the Holy, the All-Mighty, the All-Wise.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

2. He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ān, Islāmic laws and Islāmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error;

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي
ضَلَالٍ مُّبِينٍ ﴿٢﴾

3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allāh) is the All-Mighty, the All-Wise.

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٣﴾

4. That is the Grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of

ذَٰلِكَ فَضَّلَ اللَّهُ يُونُسَ مَن يَشَاءُ وَاللَّهُ ذُو

Mighty Grace.

5. The likeness of those who were entrusted with the (obligation of the) Taurāt (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh. And Allāh guides not the people who are *Zālimūn* (polytheists, wrongdoers, disbelievers).

6. Say (O Muhammad ﷺ): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful."

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the *Zālimūn* (polytheists, wrongdoers, disbelievers).

8. Say (to them): "Verily, the death from which you flee, will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

9. O you who believe (Muslims)! When the call is proclaimed for the *Salāt* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutbah*) and *Salāt* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

10. Then when the (*Jumu'ah*) *Salāt* (prayer) is ended, you may disperse through the land, and seek the bounty of Allāh (by working), and remember Allāh much, that you may be successful.

11. And when they see some merchandise or some amusement [beating of *Tambur* (drum)],

الْفَضْلِ الْعَظِيمِ ﴿١﴾

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْحِمَارِ يَحْمِلُ أَثْقَالًا بَلَّسَ
مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢﴾

قُلْ يٰٓأَيُّهَا الَّذِينَ هَادَوْا إِن رِزْعَتُمْ أَنَّكُمْ
أَوْلِيَآءَ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣﴾

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ ﴿٤﴾

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ
مُتَلَقِّبُكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِّيِّهِ الْعَلِيِّ
وَالشَّهِيدِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٥﴾

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ
يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿٧﴾

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

they disperse headlong to it, and leave you (Muhammad ﷺ) standing [while delivering *Jumu'ah* religious talk (*Khutbah*)]. Say: "That which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers."

وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ
وَمِنَ الْيَجْرِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

Sūrat Al-Munāfiqūn
(The Hypocrites)^[1] 63

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed.

2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allāh. Verily, evil is what they used to do.

3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying (or deviating from) the Right Path?

5. And when it is said to them: "Come, so that the Messenger of Allāh (ﷺ) may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.^[2]

سُورَةُ الْمُنَافِقُونَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ
لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ
يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ
يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَنْدَةٌ
يَخْبِتُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ
فَاذْهَبْهُمْ فَتِلْكَمُ اللَّهُ أَنَّى يُؤْفَكُونَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ
اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ
مُسْتَكْبِرُونَ ﴿٥﴾

[1] (S.63) See "Hypocrisy" in Appendix 2 at the end of the Book.

[2] (V.63:5) See the footnote of (V.22:9).

6. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the *Fāsiqūn* (rebellious, disobedient to Allāh).^[1]

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ
تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

7. They are the ones who say: "Spend not on those who are with Allāh's Messenger (ﷺ), until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ
رَسُولِ اللَّهِ حَتَّى يُنْفِضُوا وَلِلَّهِ خَزَائِنُ
السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا
يَفْقَهُونَ ﴿٧﴾

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdūllah bin Ubai bin Salūl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allāh's Messenger ﷺ)." But honour, power and glory belong to Allāh, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not.

يَقُولُونَ لِنْ رَجَعْنَا إِلَى الْمَدِينَةِ
لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ
وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا
يَعْلَمُونَ ﴿٨﴾

9. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا
أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakāt* of my wealth), and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds].^[2]

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ
الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ
أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ
الصَّالِحِينَ ﴿١٠﴾

11. And Allāh grants respite to none when his appointed time (death) comes. And Allāh is Well-Acquainted with what you do.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

[1] (V.63:6) See (V.4:138-145).

[2] (V.63:10)

Sūrat At-Taghābun
(Mutual Loss and Gain) 64

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ التَّغَابُنِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ



2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allāh is All-Seer of what you do.

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ

3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ

4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is All-Knower of what is in the breasts (of men).

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْكِنُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth).

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَفِيرٌ حَمِيدٌ

down from heaven and one of them says, 'O Allāh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'" [Sahih Al-Bukhari, 2/1442 (O.P.522)]

B) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allāh ﷻ: "*Hajj* (pilgrimage) to the House (Ka'bah), is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allāh], then Allāh stands not in need of any of *Al-'Ālamīn* (mankind, jinn and all that exists)." (V.3:97).

C) Islam demolishes all the previous evil deeds and so do migration (for Allāh's sake) and *Hajj* (pilgrimage to Makkah). (*Al-Lū'lu' wal-Marjān* and *Sahih Muslim*)

D) See the footnote of (V.3:180).

But Allāh was not in need (of them). And Allāh is Rich (Free of all needs), Worthy of all praise.

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh.”

8. Therefore, believe in Allāh and His Messenger (Muhammad ﷺ) and in the Light (this Qur’ān) which We have sent down. And Allāh is Well-Acquainted with what you do.

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allāh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise), to dwell therein forever; that will be the great success.

10. But those who disbelieved (in the Oneness of Allāh — Islāmic Monotheism) and denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.^[1]

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allāh, and whosoever believes in Allāh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allāh from the *Qadar* (Divine Preordainments)]. And Allāh is All-Knower of everything.^[2]

12. Obey Allāh, and obey the Messenger (Muhammad ﷺ); but if you turn away, then the

زَعَمَ الَّذِينَ كَفَرُوا أَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ
مُتَمَنِّينَ يُعَاظَمُكُمْ ۚ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ
يَعْلَمُ خَيْرٌ ﴿٨﴾

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ النَّعَافِ
وَمَنْ يُؤْمِنْ بِاللَّهِ وَعَمِلْ صَالِحًا يُكَفِّرْ عَنْهُ
سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ
الْعَظِيمُ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ خَالِدِينَ فِيهَا
وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ
يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
﴿١١﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ

^[1] (V.64:10) See the footnote of (V.3:85).

^[2] (V.64:11) See the footnote of (V.57:22).

duty of Our Messenger (ﷺ) is only to convey (the Message) clearly. تَوَلَّيْتُمْ فَأْتِمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ



13. Allāh! *Lā ilāha illā Huwa* (none has the right to be worshipped but He). And in Allāh (Alone) therefore let the believers put their trust.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allāh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَأَحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَنَصَحْتُمْ وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

15. Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise).

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

16. So keep your duty to Allāh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ وَمَنْ يُوقِ شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

17. If you lend to Allāh a goodly loan (i.e. spend in Allāh's Cause), He will double it for you, and will forgive you. And Allāh is Most Ready to appreciate and to reward, Most Forbearing,

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يضاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ



Sūrat At-Talāq (The Divorce) 65

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O Prophet (ﷺ)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ

(periods^[1]). And fear Allāh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish His purpose. Indeed Allāh has set a measure for all things.

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is

رَبِّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

فَإِذَا بَلَغَ أَجَلُهُنَّ فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوْيَ عَدْلِ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ كُمْ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

وَالَّذِي يَسْنَ مِنَ الْمَحْضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَمْ يَحْضَ وَأُولَتْ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ

[1] (V.65:1) Narrated 'Abdullāh bin 'Umar ؓ that he had divorced his wife while she was menstruating during the lifetime of Allāh's Messenger ﷺ. 'Umar bin Al-Khattāb ؓ asked Allāh's Messenger ﷺ about that. Allāh's Messenger ﷺ said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Iddah (prescribed period) which Allāh has fixed for the women meant to be divorced." [Sahih Al-Bukhari, 7/5251 (O.P.178)]

three months likewise, except in case of death].^[1] And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him.

5. That is the Command of Allāh, which He has sent down to you; and whosoever fears Allāh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.

8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).

9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

10. Allāh has prepared for them a severe

يُسْرًا

ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ وَلَا تُضَارُوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَيْنَ حَمْلًا فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَانْفِقُوا أَجُورَهُنَّ وَأَنْتُمْ مُؤْتَوْنَ بِمَعْرُوفٍ وَإِنْ تَعَاَسَ رُمْ فَسَارِعُوا لَهُ أُخْرَى

لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ

وَكَاثِبٍ مِّنْ قَرْبَةٍ عَنَّا عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا ثَكْرًا

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي

[1] (V.65:4) See the Verse 2:234.

torment. So fear Allāh and keep your duty to Him, O men of understanding — who have believed! Allāh has indeed sent down to you a Reminder (this Qur'ān).

11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allāh (the Qur'ān) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision.

12. It is Allāh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) Knowledge.

الْأَلْبَبِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا



رَسُولًا يَتْلُو عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَعَمِلْ صَالِحًا
يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَكَ رِزْقًا



اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ
مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِنُعَلِّمَ أَنْ اللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ
عِلْمًا



Sūrat At-Tahrīm (The Prohibition) 66

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْلِغِ
مَرَضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ



2. Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your Maulā (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ
وَهُوَ الْعَلِيمُ الْمُبِينُ



3. And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hafsa), then she told it (to another i.e. 'Aishah). And Allāh made it known to him; he informed part thereof and left a part. Then

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا
نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُمْ
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ

when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the Well-Acquainted (Allāh) has told me."

4. If you two (wives of the Prophet ﷺ: 'Āishah and Hafsah) turn in repentance to Allāh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet ﷺ likes); but if you help one another against him (Muhammad ﷺ), then verily, Allāh is his *Maulā* (Lord, or Master, or Protector), and Jibrāil (Gabriel), and the righteous among the believers; — and furthermore, the angels are his helpers.

5. It may be if he divorced you (all) that his Lord would give him instead of you, wives better than you, — Muslims (who submit to Allāh), believers, obedient (to Allāh), turning to Allāh in repentance, worshipping Allāh sincerely, given to fasting (or emigrants for Allāh's sake), previously married and virgins.

6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allāh — Islāmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.^[1]

8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allāh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till

هَذَا قَالَ بَنَاتِي الْعَلِيمُ الْخَبِيرُ ﴿٦٦﴾

إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٦٧﴾

عَسَى رَبُّهُ إِنْ طَلَقَكُنْ أَنْ يبدِلَهُ أزْوَاجًا خَيْرًا مِنْكِ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنَاطَتٍ يَنْكِحُ عَنِدَاتٍ سَيِّحَاتٍ نَبِيَّاتٍ وَأَبْكَارًا ﴿٦٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٩﴾

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْدِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ

[1] (V.66:7) See the footnote of (V.3:85).

we cross over the *Sirāt* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.”^[1]



9. O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, — and worst indeed is that destination.^[2]

بَاتِيهَا النَّبِيُّ جَهْدَ الْكَفَّارِ وَالْمُنَافِقِينَ
وَأَعْلَطَ عَلَيْهِمْ وَأَمْوَدَهُمْ جَهَنَّمَ وَيَسَّ
الْمَصِيرُ ﴿٩﴾

10. Allāh sets forth an example for those who disbelieve: the wife of Nūh (Noah) and the wife of Lūt (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So, they [Nūh (Noah) and Lūt (Lot) ﷺ] availed them (their respective wives) not against Allāh and it was said: “Enter the Fire along with those who enter!”

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ
نُوحَ وَامْرَأَتَ لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ
مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِ
عَنَّهُمَا مِنْ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ
مَعَ الدَّٰخِلِينَ ﴿١٠﴾

11. And Allāh has set forth an example for those who believe: the wife of Fir‘aun (Pharaoh), when she said: “My Lord! Build for me a home with You in Paradise, and save me from Fir‘aun (Pharaoh) and his work, and save me from the people who are *Zālimūn* (polytheists, wrongdoers and disbelievers in Allāh).

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي
الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ
الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

12. And Maryam (Mary), the daughter of ‘Imrān who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rūh* [i.e. Jibrāil (Gabriel)]^[3], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allāh: “Be!” — and he was; that is ‘Īsā (Jesus), son of Maryam (Mary) as a Messenger of Allāh], and (also believed in) His Scriptures, and she was of the *Qanītūn* (i.e. obedient to Allāh).^[4]

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ
بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَاتِ
﴿١٢﴾



^[1] (V.66:8) (a) See (V.57:12). b) See the footnote of (V.4:106). c) See the footnote of (V.5:74). d) See the footnote of (V.68:42).

^[2] (V.66:9) See the footnote of (V.8:39).

^[3] (V.66:12) “And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) through Our *Rūh* [Jibrāil (Gabriel)],* and We made her and her son [‘Īsā (Jesus)] a sign for *Al-‘Alamīn* (mankind and jinn).” (V.21:91)

* It is said that Jibrāil (Gabriel) had merely breathed in the sleeve of Maryam’s (Mary) shirt, and thus she conceived.

^[4] (V.66:12) The Statement of Allāh ﷻ:

Sūrat Al-Mulk
(Dominion) 67

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Blessed is He (Allāh) in Whose Hand is the dominion; and He is Able to do all things.

بَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. Who has created death and life that He may test you which of you is best in deed.^[1] And He is the All-Mighty, the Oft-Forgiving;

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾

3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعْ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ ﴿٣﴾

4. Then look again and yet again, your sight will return to you in a state of humiliation, and worn out.

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

5. And indeed We have adorned the nearest heaven with lamps,^[2] and We have made such lamps (as) missiles to drive away the *Shayātīn* (devils), and have prepared for them the torment of the blazing Fire.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

6. And for those who disbelieve in their Lord (Allāh) is the torment of Hell, and worst indeed is that destination.

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسِئَلٌ الْمَصِيرِ ﴿٦﴾

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

"And Allāh has set forth an example for those who believe: the wife of Fir'aun... (up to) ... and she was of the *Qānitūn* (i.e., obedient to Allāh)." (V.66:11, 12)

Narrated Abu Mūsā ؓ: Allāh's Messenger ﷺ said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asiyah, Pharaoh's wife, and Maryam (Mary), the daughter of 'Imrān. And no doubt, the superiority of 'Āishah to other women is like the superiority of *Tharid* (i.e. a meat and bread dish) to other meals." [Sahih Al-Bukhari, 4/3411 (O.P.623)]

^[1] (V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance with the legal ways of Prophet Muhammad ﷺ.

^[2] (V.67:5) See the footnotes of (V.6:97) and (V.85:1)

8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

9. They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allāh never sent down anything (of Revelation); you are only in great error.'"

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!

12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

13. And (whether you) keep your talk secret or disclose it, verily, He is All-Knower of what is in the breasts (of men).

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything).

15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection.

16. Do you feel secure that He, Who is over the heaven (Allāh), will not cause the earth to sink with you, and then it should quake?

17. Or do you feel secure that He, Who is over the heaven (Allāh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.

18. And indeed those before them denied (the Messengers of Allāh), then how terrible was My denial (punishment)?

19. Do they not see the birds above them, spreading out their wings and folding them in?

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

أَأَمِنْتُمْ مَنِ السَّمَاءَ أَن يَخِفَّ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

أَمْ أَمِنْتُمْ مَنِ السَّيْلَ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْمَلُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَذِيرِ ﴿١٨﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَيْتَ وَيَقْبِضْنَ مَا

None upholds them except the Most Gracious (Allāh). Verily, He is All-Seer of everything.

يُمسِكُهُمْ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٨﴾

20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islāmic Monotheism)?

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾

23. Say: "It is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give."

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

26. Say (O Muhammad ﷺ): "The knowledge (of its exact time) is with Allāh only, and I am only a plain warner."

قُلْ إِنَّمَا أَعْلِمُهُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

28. Say (O Muhammad ﷺ): "Tell me! If Allāh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?"

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾

29. Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust. So, you will come to know who it is that is in manifest error."

قُلْ هُوَ الرَّحْمَنُ أَمَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾

30. Say (O Muhammad ﷺ): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾

Sūrat Al-Qalam or Nūn
(The Pen) 68

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُوْرَةُ الْقَلَمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Nūn.

[These letters (Nūn, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]

By the pen and by what they (the angels) write (in the Records of men).

2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad.

3. And verily, for you (O Muhammad ﷺ) will be an endless reward.

4. And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.

5. You will see, and they will see,

6. Which of you is afflicted with madness.

7. Verily, your Lord is the Best Knower of him who has gone astray from His path, and He is the Best Knower of those who are guided.

8. So (O Muhammad ﷺ), obey you not the deniers [(of Islāmic Monotheism - those who deny the Verses of Allāh), the Oneness of Allāh, and the Messengership of Muhammad ﷺ].^[1]

9. They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.

10. And (O Muhammad ﷺ) obey you not everyone *Hallāf Mahīn* (the one who swears much and is a liar or is worthless). (*Tafsir At-Tabari*)

11. A slanderer, going about with calumnies,

12. Hinderer of the good, transgressor, sinful,

ن وَالْقَلَمِ وَمَا يَسْطُورُونَ ﴿١﴾

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٌ ﴿٢﴾

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾

فَسَدِّصْهُ وَيُصِرُّونَ ﴿٥﴾

بِأَيِّكُمْ الْمَقْتُولُ ﴿٦﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

وَلَا تُطِعِ كُلَّ حَلَّافٍ مَهِينٍ ﴿١٠﴾

هَمَّازٍ مَشَّاءٍ نَبِيعٍ ﴿١١﴾

مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

^[1] (V.68:8) See the footnote of (V.3:85).

13. Cruel, and moreover baseborn (of illegitimate birth).

عُتِلَ بَعْدَ ذَلِكَ زَيْمٌ ﴿١٣﴾

14. (He was so) because he had wealth and children.

أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

15. When Our Verses (of the Qur'ān) are recited to him, he says: "Tales of the men of old!"

إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

16. We shall brand him on the snout (nose)!

سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾

17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits of the (garden) in the morning,

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا

لَيَصْرُنَّهَا مُصْبِحِينَ ﴿١٧﴾

18. Without saying: *In shā' Allāh* (If Allāh will).

وَلَا يَسْتَنُونَ ﴿١٨﴾

19. Then there passed by on it (the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep.

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

فَاصْبَحَتْ كَالصُّرْمَةِ ﴿٢٠﴾

21. Then they called out one to another as soon as the morning broke.

فَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."

أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَاحِبِينَ ﴿٢٢﴾

23. So they departed, conversing in secret low tones (saying):

فَانْطَلَقُوا وَهُمْ يَخْفَوْنَ ﴿٢٣﴾

24. "No *Miskān* (needy man) shall enter upon you into it today."

أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾

25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

وَعَدُوا عَلَىٰ حَرِّ قَدِيرٍ ﴿٢٥﴾

26. But when they saw the (garden), they said: "Verily, we have gone astray."

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾

27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

28. The best among them said: "Did I not tell you, why say you not: *In shā' Allāh* (If Allāh will)."

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكَ لَوْلَا نَسِيحُونَ ﴿٢٨﴾

29. They said: "Glory to Our Lord! Verily, we have been *Zālimūn* (wrongdoers)."

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

30. Then they turned one against another, blaming.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمَّظُونَ ﴿٣٠﴾

31. They said: "Woe to us! Verily, we were *Tāghūn* (transgressors and disobedient)

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾

32. "We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter)."

عَسَىٰ رَبَّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

33. Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew.

كَذَٰلِكَ الْعَذَابُ وَلَٰعَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

34. Verily, for the *Muttaqūn* (the pious. See V.2:2) are Gardens of Delight (Paradise) with their Lord.

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾

35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimūn* (criminals, polytheists and disbelievers)?

أَفَتَجْعَلُ الْمُتَّقِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

36. What is the matter with you? How judge you?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

37. Or have you a Book wherein you learn,

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

38. That you shall therein have all that you choose?

إِن لَّكُمْ فِيهِ مَا تَخْتَارُونَ ﴿٣٨﴾

39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

أَمْ لَكُمْ أَيْمَانٌ مِنَّا بِأَلَّا يَمُوتَ إِلَىٰ يَوْمِ الْبَيْعَةِ إِنْ لَّكُمْ

لَّا تَحْكُمُونَ ﴿٣٩﴾

40. Ask them, which of them will stand surety for that!

سَلِّمْهُمْ أَيُّهُمْ بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾

41. Or have they "partners"? Then let them bring their "partners" if they are truthful!

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صٰدِقِينَ ﴿٤١﴾

﴿٤٢﴾

42. (Remember) the Day when the Shin^[1] shall يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا

[1] (V.68:42) a) Narrated Abū-Sa'īd ؓ: I heard the Prophet ﷺ saying, "Allāh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). [Sahih Al-Bukhari, 6/4919 (O.P.441)]

be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allāh), but they (hypocrites and those who pray to show off or to gain good reputation) shall not be able to do so.

يَسْتَطِيعُونَ ﴿٤٢﴾

b) See the footnote of (V.3:73) صفات الله.

c) Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: We said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet ﷺ then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their gods, till there remain those who used to worship Allāh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allāh.' It will be said, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead), till there remain only those who used to worship Allāh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming — Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allāh will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of wood and he will not be able to prostrate]. Then the bridge will be brought and laid across Hell." We (the Companions of the Prophet ﷺ) said, "O Allāh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dān*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet ﷺ said, "In claiming from me a right that has been clearly proved to be=

43. Their eyes will be cast down and ignominy will cover them; they used to be called (call for the congregational prayer in the mosque) to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not come to the mosque).^[1] (*Tafsir At-Tabarī and Al-Qurtubī*)

خَاشِعَةً أَبْصَارُهُمْ زَرْهَمَهُمْ ذُلٌّ وَقَدْ كَانُوا يَدْعُونَ إِلَى
الْسُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾

44. Then leave Me Alone with such as deny this Qur'ān. We shall punish them gradually from directions they perceive not.

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ
حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

45. And I will grant them a respite. Verily, My Plan is strong.

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾

=yours, you (Muslims) cannot be more pressing than the believers in interceding with the Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allāh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allāh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allāh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of half a Dinar.' They will take out whomever they will recognise and return. And then Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise.' Abū Sa'īd said: "If you do not believe me then read the Holy Verse: 'Surely, Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it.' (V.4:40)."

The Prophet ﷺ added: "Then the Prophets and angels and the believers will intercede, and (last of all) the Almighty (Allāh) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Most Gracious (Allāh). He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" [*Sahih Al-Bukhari*, 9/7439 (O.P.532B)]

^[1] (V.68:43) See the footnote of (V.9:54).

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfūz*) is in their hands, so that they can write it down?

أَمْ عِنْدَهُمُ الْغَيْبُ هُمْ يَكْتُبُونَ ﴿٤٧﴾

48. So, wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See Verse 21:87)

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْأُتُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.

لَوْلَا أَن تَدَارَكَهُ رِعْمَةُ رَبِّهِ لَئِنَّهُ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

50. Then his Lord chose him and made him of the righteous.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: "Verily, he (Muhammad ﷺ) is a madman!"

وَأَن يَكَاذِبَ الَّذِينَ كَفَرُوا لَيُرْفِقَنَّكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَنْجُونٌ ﴿٥١﴾

52. But it is nothing else than a Reminder to all the *Ālamīn* (mankind and jinn).

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

Sūrat Al-Hāqqah (The Inevitable) 69

In the Name of Allāh
the Most Gracious, the Most Merciful

سُورَةُ الْحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Inevitable (i.e. the Day of Resurrection)!

الْحَاقَّةُ ﴿١﴾

2. What is the Inevitable?

مَا الْحَاقَّةُ ﴿٢﴾

3. And what will make you know what the Inevitable is?

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾

4. Thamūd and 'Ād people denied the *Qān'ah* (the striking Hour of Judgement)!

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾

5. As for Thamūd, — they were destroyed by the awful cry!

فَأَمَّا ثَمُودُ فَهَلَكَوْا بِالطَّاغِيَةِ ﴿٥﴾

6. And as for 'Ād, — they were destroyed by a furious violent wind!

وَأَمَّا عَادٌ فَهَلَكَوْا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾

7. Which Allāh imposed on them for seven nights and eight days in succession, so that you

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ

could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!

حُسُومًا فَزَرَى الْقَوْمَ فِيهَا صَرَغِي كَانَهُمْ

أَعْبَارُ نَخْلٍ حَاوِيَةٍ ﴿٧﴾

8. Do you see any remnants of them?

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ﴿٨﴾

9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lūt (Lot)] committed sin.

وَجَاءَ رُسُلُ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ﴿٩﴾

10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ﴿١٠﴾

11. Verily, when the water rose beyond its limits [Nūh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nūh (Noah)].

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَنَعْيًا أُذُنٍ وَعِيَةً ﴿١٢﴾

13. Then when the Trumpet will be blown with one blowing (the first one).

فَإِذَا نَفَخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾

14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾

15. Then on that Day shall the (Great) Event befall.

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

وَالْمَلَائِكَةُ عَلَى أَجْنَابِهَا وَيَحْمِلُ عَرْشُ رَبِّكَ فَوْقَهُمْ

يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾

18. That Day shall you be brought to Judgement, not a secret of you will be hidden.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!"

فَأَمَّا مَنْ أُوْقِفَ كِتَابُهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ

أَقْرَأُوا وَكِتَابِي بِيَمِينِي ﴿١٩﴾

20. "Surely, I did believe that I shall meet my Account!"

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿٢٠﴾

21. So, he shall be in a life, well-pleasing.

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾

22. In a lofty Paradise,

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

23. The fruits in bunches whereof will be low

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

and near at hand.

24. Eat and drink at ease for that which you have sent on before you in days past!

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ

الْحَالِيَةِ ﴿٢٤﴾

25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُدْنِيَنِي لَوْ أُوتِ

كِنِّيَّة ﴿٢٥﴾

26. "And that I had never known how my Account is!

وَلَوْ أَدْرِمَ مَا حِسَابِي ﴿٢٦﴾

27. "Would that it (death) had been my end!

يَلْتَنِيهَا كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾

28. "My wealth has not availed me;

مَا أَغْنَىٰ عَنِّي مَالِي ﴿٢٨﴾

29. "My power (and arguments to defend myself) have gone from me!"

هَلَاكَ عَنِّي سُلْطَانِيَّة ﴿٢٩﴾

30. (It will be said): "Seize him and fetter him;

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

31. Then throw him in the blazing Fire.

ثُمَّ أَلْجِئْهُمُ صُلُوهُ ﴿٣١﴾

32. "Then fasten him with a chain whereof the length is seventy cubits!"

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

﴿٣٢﴾

33. Verily, he used not to believe in Allāh, the Most Great,

إِنَّهُمْ كَانُوا لَا يُؤْمِنُونَ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

34. And urged not on the feeding of *Al-Miskīn* (the needy).^[1]

وَلَا يَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣٤﴾

35. So, no friend has he here this Day,

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾

36. Nor any food except filth from the washing of wounds.

وَلَا طَعَامٌ إِلَّا مِن غُسُلَيْنِ ﴿٣٦﴾

37. None will eat it except the *Khātī'ūn* (sinners, disbelievers, polytheists).

لَا يَأْكُلُوهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾

38. So, I swear by whatsoever you see,

فَلَا أَقْسِمُ بِمَا تُبْصَرُونَ ﴿٣٨﴾

39. And by whatsoever you see not,

وَمَا لَا تُبْصَرُونَ ﴿٣٩﴾

[1] (V.69:34)

a) See the footnote of (V.2:83).

b) Narrated 'Abdullāh bin 'Amr ؓ: A man asked the Prophet ﷺ, "What sort of deeds (or what qualities) of Islām are good?" The Prophet ﷺ replied, "To feed (the needy) and greet those whom you know and those whom you do not know". [Sahih Al-Bukhari, 1/12 (O.P.11)]

40. That is verily the word of an honoured Messenger [i.e. Jibrā'il (Gabriel) or Muhammad ﷺ] which he has brought from Allāh].

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

41. It is not the word of a poet, little is that you believe!

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

42. Nor is it the word of a soothsayer (or a foreteller), little is that you remember!

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

43. (This is the) Revelation sent down from the Lord of the 'Ālamīn (mankind, jinn and all that exists).

نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allāh ﷻ),

وَلَوْ نَقُولَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾

45. We surely would have seized him by his right hand (or with power and might),

لَاخْذًا مِّنْ يَّأْمِينٍ ﴿٤٥﴾

46. And then We certainly would have cut off his life artery (aorta),

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

47. And none of you could have withheld Us from (punishing) him.

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

48. And verily, this (Qur'ān) is a Reminder for the *Muttaqīn* (the pious. See V.2:2).

وَالَهُ لَتَذَكَّرُ الْمُتَّقِينَ ﴿٤٨﴾

49. And verily, We know that there are some among you that deny (this Qur'ān). (*Tafsir At-Tabarī*)

وَلِنَّا لَنَعْلَمَ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾

50. And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection).^[1]

وَالَهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. And verily, it (this Qur'ān) is an absolute truth with certainty.^[2]

وَالَهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

52. So, glorify the Name of your Lord, the Most Great.^[3]

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

[1] (V.69:50) See the footnote of (V.3:85).

[2] (V.69:51) See the footnote of (V.10:37).

[3] (V.69:52) See the footnotes of (V.13:28).

Sūrat Al-Ma'ārij
(The Ways of Ascent) 70

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْمَعَارِجِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. A questioner asked concerning a torment about to befall

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

2. Upon the disbelievers, which none can avert,

لِّلْكَافِرِينَ لَيْسَ لَهُمْ دَافِعٌ ﴿٢﴾

3. From Allāh, the Lord of the ways of ascent.

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

4. The angels and the *Rūh* [Jibrāil (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ

مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

5. So be patient (O Muhammad ﷺ), with a good patience.

فَاصْبِرْ صَبْرًا حَسِيلًا ﴿٥﴾

6. Verily, they see it (the torment) afar off.

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

7. But We see it (quite) near.

وَنَرَاهُ قَرِيبًا ﴿٧﴾

8. The Day that the sky will be like the boiling filth of oil (or molten copper or silver or lead).

يَوْمَ تَكُونُ السَّمَاءُ كَالْعَلَقِ الْهَلِ ﴿٨﴾

9. And the mountains will be like flakes of wool.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

10. And no friend will ask a friend (about his condition),

وَلَا يَسْتَلْ حِمِيًّا حَمِيًّا ﴿١٠﴾

11. Though they shall be made to see one another (i.e. on the Day of Resurrection, there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help). The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children.

يَبْصُرُونَهُ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابٍ

يَوْمَئِذٍ بَنِيهِ ﴿١١﴾

12. And his wife and his brother,

وَصَحْبَتِهِ وَأَخِيهِ ﴿١٢﴾

13. And his kindred who sheltered him,

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾

14. And all that are in the earth, so that it might save him.^[1]

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾

^[1] (V.70:14) See the footnote (B) of (V.51:60).

15. By no means! Verily, it will be the fire of Hell,

كَلَّا إِنَّهَا لَأَطْنَىٰ ١٥

16. Taking away (burning completely) the head skin!

نَزَاعَةً لِّلنَّوَىٰ ١٦

17. Calling^[1] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food grain from the earth with its beak and swallows it up], (*Tafsir Al-Qurtubī*)

تَدْعُوْنَ أَدْبَرَ وَتَوَلَّىٰ ١٧

18. And collect (wealth) and hide it (from spending it in the Cause of Allāh).

وَجَمَعَ فَأَوْعَىٰ ١٨

19. Verily, man was created very impatient;

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ١٩

20. Irritable (discontented) when evil touches him;

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ٢٠

21. And niggardly when good touches him.

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ٢١

22. Except those who are devoted to *Salāt* (prayers).^[2]

إِلَّا الْمُصَلِّينَ ٢٢

23. Those who remain constant in their *Salāt* (prayers);

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ٢٣

24. And those in whose wealth there is a recognised right

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ٢٤

25. For the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened).

لِّلسَّائِلِ وَالْمَحْرُورِ ٢٥

26. And those who believe in the Day of Recompense.

وَالَّذِينَ يُصَدِّقُونَ بَيِّنَاتِ اللَّهِ ٢٦

27. And those who fear the torment of their Lord.

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ٢٧

28. Verily, the torment of their Lord is that before which none can feel secure.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ٢٨

29. And those who guard their chastity (i.e. private parts from illegal sexual acts).^[3]

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ٢٩

[1] (V.70:17) Calling: (i.e. the Hell will call out:) "O *Kāfir* [O disbeliever in Allāh, His angels, His Book, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments)], O *Mushrik* (O polytheist, disbeliever in the Oneness of Allāh)."

[2] (V.70:22) See the footnote of (V.9:91).

[3] (V.70:29) Narrated Sahl bin Sa'd رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts),* I guarantee Paradise for him."

30. Except from their wives or (the women slaves) whom their right hands possess — for (then) they are not blameworthy.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

31. But whosoever seeks beyond that, then it is those who are trespassers.^[1]

فَمَنْ أَتَيْتُ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

32. And those who keep their trusts and covenants.

وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٣٢﴾

33. And those who stand firm in their testimonies.

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾

34. And those who guard their *Salāt* (prayers) well.^[2]

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

35. Such shall dwell in the Gardens (i.e. Paradise), honoured.

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾

36. So, what is the matter with those who disbelieve that they hasten to listen from you [(O Muhammad ﷺ) in order to deny you and to mock at you, and at Allāh's Book (this Qur'an)].

فَالَّذِينَ كَفَرُوا فَلَكَ مُهْطِعِينَ ﴿٣٦﴾

37. (Sitting) in groups on the right and on the left (of you, O Muhammad ﷺ)?

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

38. Does every man of them hope to enter the Paradise of Delight?

أَظُنُّكَ كُلُّ أَتَمِّ مِنْهُمْ أَن يَدْخُلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

39. No, that is not like that! Verily, We have created them out of that which they know!

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾

40. So, I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able —

فَلَا أَقْسِمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾

[Sahih Al-Bukhari, 8/6474 (O.P.481)]

* i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden things, etc., and his private parts from illegal sexual acts.

^[1] (V.70:31) Narrated Anas ؓ: I will narrate to you a *Hadith* I heard from Allāh's Messenger ﷺ and none other than I will tell of it. I heard Allāh's Messenger ﷺ saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." [Sahih Al-Bukhari, 7/5231 (O.P.158)]

^[2] (V.70:34) See (V.2:238) and its footnote.

41. To replace them by (others) better than them; and We are not to be outrun. عَلَىٰ أَنْ يُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾
42. So, leave them to plunge in vain talk^[1] and play about, until they meet their Day which they are promised — فَذَرْهُمْ يُخَاوِضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يَوْمَعُدُّونَ ﴿٤٢﴾
43. The Day when they will come out of the graves quickly as racing to a goal, يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاءَ كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِصُونَ ﴿٤٣﴾
44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised! خَشَعَتِ الْأَبْصَارُ رَهَقُهُمْ ذِلَّةٌ ذَٰلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

Sūrat Nūh
(Noah) 71

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ نُوحٍ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily, We sent Nūh (Noah) to his people (saying): “Warn your people before there comes to them a painful torment.” إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
2. He said: “O my people! Verily, I am a plain warner to you, قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾
3. “That you should worship Allāh (Alone), fear (be dutiful to) Him, and obey me, أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ﴿٣﴾
4. “He (Allāh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allāh when it comes, cannot be delayed, if you but know.” يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنِ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
5. He said: “O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islāmic Monotheism),^[2] قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾
6. “But all my calling added nothing but to (their) flight (from the truth). فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾
7. “And verily, every time I called to them that You might forgive them, they thrust their وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا

^[1] (V.70:42) See the footnote of (V.4:5).

^[2] (V.71:5) See the footnote of (V.2:143).

fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.

أَصْبَعُهُمْ فِيْٓءَاذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ
وَأَصْرُواْ وَاسْتَكْبَرُواْ اسْتِكْبَارًا ﴿٧﴾

8. "Then verily, I called to them openly (aloud).

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَرًا ﴿٨﴾

9. "Then verily, I proclaimed to them in public, and I have appealed to them in private.

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

11. 'He will send rain to you in abundance,

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾

12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' "

وَيَمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِيَنَّ لَكُمْ جَنَّاتٍ
وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾

13. What is the matter with you, that [you fear not Allāh (His punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness).

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

14. While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*, see (V.23:13,14)].

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

15. See you not how Allāh has created the seven heavens one above another?

أَلَمْ تَرَ أَنَّىٰ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾

16. And has made the moon a light therein, and made the sun a lamp?

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ
سِرَاجًا ﴿١٦﴾

17. And Allāh has brought you forth from the (dust of) earth. (*Tafsir At-Tabari*)

وَاللَّهُ أَنبَأَكُمْ مِنَ الْأَرْضِ بِنَاتًا ﴿١٧﴾

18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection).

ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ﴿١٨﴾

19. And Allāh has made for you the earth a wide expanse.

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾

20. That you may go about therein in broad roads.

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

21. Nūh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.

قَالَ نُوحٌ رَّبِّ إِنِّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ
مَالًا وَوَلَدَةً إِلَّا خَسَارًا ﴿٢١﴾

22. "And they have plotted a mighty plot.

وَمَكْرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾

23. "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā*, nor *Yaghūth*, nor *Ya'ūq*, nor *Nasr*' (these are the names of their idols).

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا

وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

24. "And indeed they have led many astray. And (O Allāh): 'Grant no increase to the *Zālimūn* (polytheists, wrongdoers, and disbelievers) except error.' "

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

﴿٢٤﴾

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh.

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَقْبَلُوا نَارًا فَلَمَّا

يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾

26. And Nūh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ

دَيَّارًا ﴿٢٦﴾

27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا

فَاجِرًا كَفَّارًا ﴿٢٧﴾

28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zālimūn* (polytheists, wrongdoers, and disbelievers) grant You no increase but destruction!"

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ

بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا

تَزِدِ الظَّالِمِينَ إِلَّا نَارًا ﴿٢٨﴾

Sūrat Al-Jinn (The Jinn) 72

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ الْجِنِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say (O Muhammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn^[1] listened (to this Qur'ān). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ān)!

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allāh).

يَهْدِي إِلَى الرُّسُودِ فَأَمَّا بِيَّ وَلَنْ نُشْرِكَ رَبَّنَا

أَحَدًا ﴿٢﴾

^[1] (V.72:1) Jinn: Allāh created jinn from fire, human beings from mud, and angels from light.

3. 'And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).^[1]



4. 'And that the foolish among us [i.e. *Iblīs* (Satan) or the polytheists amongst the jinn] used to utter against Allāh that which was an enormity in falsehood.



5. 'And verily, we thought that men and jinn would not utter a lie against Allāh.



6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.



7. 'And they thought as you thought, that Allāh will not send any Messenger (to mankind or jinn).



8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.



9. 'And verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush.



10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.



11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).



12. 'And we think that we cannot escape (the punishment of) Allāh in the earth, nor can we escape Him by flight.



13. 'And indeed when we heard the Guidance (this Qur'ān), we believed therein (Islāmic Monotheism), and whosoever believes in his



^[1] (V.72:3)

A) See the footnotes of (V.2:116) and (V.6:101).

B) See the footnote C) of (V.68:42).

Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.

14. 'And of us some are Muslims (who have submitted to Allāh, after listening to this Qur'ān), and of us some are *Al-Qāsitūn* (disbelievers who deviated from the Right Path).' And whosoever has embraced Islām (i.e. has become a Muslim by submitting to Allāh), then such have sought the Right Path."

وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ
أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾

15. And as for the *Qāsitūn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell,

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾

16. If they (non-Muslims) had believed in Allāh, and went on the Right Way (i.e. Islām), We would surely have bestowed on them water (rain) in abundance.

وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً
عَذًّا ﴿١٦﴾

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ān, — and practise not its laws and orders), He will cause him to enter a severe torment (i.e. Hell).

لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ
يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾

18. And the mosques are for Allāh (Alone), so invoke not anyone along with Allāh.^[1]

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا
﴿١٨﴾

19. And when the slave of Allāh (Muhammad ﷺ) stood up invoking Him (his Lord — Allāh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's ﷺ recitation).

وَأَنَّهُمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ
لِبَدًا ﴿١٩﴾

20. Say (O Muhammad ﷺ): "I invoke only my Lord (Allāh Alone), and I associate none as partners along with Him."

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

22. Say (O Muhammad ﷺ): "None can protect me from Allāh's punishment (if I were to disobey Him), nor can I find refuge except in Him.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ
دُونِهِ مُلْتَحَدًا ﴿٢٢﴾

[1] (V.72:18) See the footnote of (V.2:165).

23. "(Mine is) but conveyance (of the truth) from Allāh and His Messages (of Islāmic Monotheism), and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever."^[1]

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً، وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾

24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

25. Say (O Muhammad ﷺ): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.

قُلْ إِن أَدْرِي مَا تُوعَدُونَ أَمْ يَجْعَلُ لِّمَوْفِقِيَ آمَدًا ﴿٢٥﴾

26. "(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)."

عَلَيْهِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

إِلَّا مَن أَرْسَلْنَا مِن رَّسُولٍ فَإِنَّمَا يَسْمَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾

28. [He (Allāh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh). And He (Allāh) surrounds all that which is with them, and He (Allāh) keeps count of all things (i.e. He knows the exact number of everything).

لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَتِي رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

Sūrat Al-Muzzammil (The One wrapped in Garments) 73

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ الْمَزْمَلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. O you wrapped in garments (i.e. Prophet Muhammad ﷺ)!

يَا أَيُّهَا الْمَزْمُولُ ﴿١﴾

2. Stand (to pray) all night, except a little —

فَرَأَيْتَ إِلَّا قَلِيلًا ﴿٢﴾

3. Half of it, — or a little less than that,

يَصْفَهُ، أَوْ أَنْقَصَ مِنْهُ قَلِيلًا ﴿٣﴾

[1] (V.72:23) See the footnote of (V.3:85).

4. Or a little more. And recite the Qur'ān (aloud) in a slow (pleasant tone and) style.^[1]

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allāh).

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾

7. Verily, there is for you by day prolonged occupation with ordinary duties.

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.

وَذَكِّرْ أَسمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

9. (He Alone is) the Lord of the east and the west; *Lā ilāha illā Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).^[2]

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾

10. And be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way.

وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَأَهْمُجْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

12. Verily, with Us are fetters (to bind them), and a raging Fire.

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾

13. And a food that chokes, and a painful torment.

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَهِيلًا ﴿١٤﴾

15. Verily, We have sent to you (O men) a Messenger (Muhammad ﷺ) to be a witness over you, as We did send a Messenger [Mūsā (Moses)] to Fir'aun (Pharaoh).^[3]

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mūsā (Moses)]; so We seized him

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ﴿١٦﴾

[1] (V.73:4) See the footnote of (V.29:51).

[2] (V.73:9) See the (V.3:173) and its footnotes.

[3] (V.73:15) See the footnotes of (V.2:252).

with a severe punishment.

17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed, شَيْبًا

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished. السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا

19. Verily, this is an admonition, therefore whosoever wills, let him take a Path to His Lord! إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اخْتَدِ إِلَىٰ رَبِّهِ سَبِيلًا

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's Cause. So recite as much of the Qur'ān as may be easy (for you), and perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), and lend to Allāh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawāfil* — non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *'Umrah*), you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most Merciful.^[1]

۞ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ
 وَنِصْفَهُ ۖ وَلَثُمَنَ ۖ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ
 يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ
 عَلَيْكَ ۖ فَاقْرَءْ ۖ وَأَمَّا يُنْسِرَ ۚ مِنَ الْقُرْآنِ عَلِمَ أَن
 سَيَكُونُ مِنكُمْ مَّرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي
 الْأَرْضِ يَلْتَمِعُونَ مِنْ فَضْلِ اللَّهِ ۚ وَآخَرُونَ
 يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءْ ۖ وَأَمَّا يُنْسِرَ ۚ مِنْهُ
 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ
 فَضًّا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّحْدُوهُ
 عِنْدَ اللَّهِ هُوَ خَيْرٌ ۚ وَأَعْظَمُ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ
 اللَّهَ غَفُورٌ رَّحِيمٌ

Sūrat Al-Muddaththir
(The One Enveloped) 74

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. O you (Muhammad ﷺ) enveloped in garments!

سُورَةُ الْمُدَّثِّرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَيِّنَاتٍ مِّنَ الْمَدِينَةِ

^[1] (V.73:20) See the footnotes of (V.50:39).

2. Arise and warn!

قُمْ فَأَنْذِرْ ﴿٢﴾

3. And magnify your Lord (Allāh)!

وَرَبِّكَ فَكَبِّرْ ﴿٣﴾

4. And purify your garments!

وَبِأَبْلَغِ طَهَّرْ ﴿٤﴾

5. And keep away from *Ar-Rujz* (the idols)!

وَالرَّجْزَ فَاهْجُرْ ﴿٥﴾

6. And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him).

وَلَا تَمْنُنْ تَسْتَكْبِرُ ﴿٦﴾

7. And be patient for the sake of your Lord (i.e. perform your duty to Allāh)!

وَرَبِّكَ فَاصْبِرْ ﴿٧﴾

8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).

فَإِذَا نُفِثَ فِي النُّفُورِ ﴿٨﴾

9. Truly, that Day will be a Hard Day —

فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾

10. Far from easy for the disbelievers.

عَلَى الْكَافِرِينَ عَذِيبٌ ﴿١٠﴾

11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children, etc., i.e., Al-Walīd bin Al-Mughīrah Al-Makhzūmī).

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

12. And then granted him resources in abundance.

وَجَعَلْتُ لَهُ مَا لَا مَمْدُودًا ﴿١٢﴾

13. And children to be by his side.

وَبَنِينَ شُهُودًا ﴿١٣﴾

14. And made life smooth and comfortable for him.

وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

15. After all that he desires that I should give more;

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

16. Nay! Verily, he has been opposing Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عِنَدًا ﴿١٦﴾

17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ūd*, or) face a severe torment!

سَأَرْهُقُهُ صِعُودًا ﴿١٧﴾

18. Verily, he thought and plotted.

إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

19. So let him be cursed, how he plotted!

فَقِيلَ كَيْفَ قَدَّرَ ﴿١٩﴾

20. And once more let him be cursed, how he plotted!

ثُمَّ قِيلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

21. Then he thought.

ثُمَّ نَظَرَ ﴿٢١﴾

22. Then he frowned and he looked in a bad tempered way;

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

23. Then he turned back, and was proud.

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

24. Then he said: "This is nothing but magic from that of old,

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُّؤْتَرٌ ﴿٢٤﴾

25. "This is nothing but the word of a human being!"

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

26. I will cast him into Hell-fire.^[1]

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

27. And what will make you know (exactly) what Hell-fire is?

وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾

28. It spares not (any sinner), nor does it leave (anything unburnt)!

لَا يُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

29. Burning and blackening the skins!

لَوَاحٍ لِلْبَشَرِ ﴿٢٩﴾

30. Over it are nineteen (angels as guardians and keepers of Hell).

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture may arrive at a certainty [that this Qur'ān is the truth as it agrees with their Books regarding the number (19) which is written in the Taurāt (Torah) and the Injīl (Gospel)] and that the believers may increase in Faith (as this Qur'ān is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allāh intends by this (curious) example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَزَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا يَـُٔى إِلَّا ذِكْرُنَا لِلْبَشَرِ

﴿٣١﴾

32. Nay! And by the moon

كَلَّا وَالْقَمَرِ ﴿٣٢﴾

^[1] (V.74:26) See the footnote of (V.17:97).

33. And by the night when it withdraws.

وَاللَّيْلِ إِذَا يَدْبِرُ ﴿٣٣﴾

34. And by the dawn when it brightens.

وَالصُّبْحِ إِذَا أَشْفَرُ ﴿٣٤﴾

35. Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs).

إِنَّهَا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾

36. A warning to mankind —

نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).

لِمَن شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

38. Every person is a pledge for what he has earned,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

39. Except those on the Right (i.e. the pious true believers of Islāmic Monotheism).

إِلَّا أَحِبَّابَ الْيَمِينِ ﴿٣٩﴾

40. In Gardens (Paradise) they will ask one another,

فِي جَنَّاتٍ يَسَّاءُونَ ﴿٤٠﴾

41. About *Al-Mujrimūn* (polytheists, criminals, disbelievers) (and they will say to them):

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

42. "What has caused you to enter Hell?"

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

43. They will say: "We were not of those who used to offer the *Salāt* (prayers),^[1]

قَالُوا لَوْ نَكُنْ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

44. "Nor we used to feed *Al-Miskīn* (the needy);

وَلَمْ نَكُنْ نَطْعِمِ الْمَسْكِينِ ﴿٤٤﴾

45. "And we used to talk falsehood (all that which Allāh hated) with vain talkers.^[2]

وَكُنَّا نَحْوُضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾

46. And we used to deny the Day of Recompense,^[3]

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

47. "Until there came to us (the death) that is certain."

حَتَّى أَتَانَا الْيَقِينُ ﴿٤٧﴾

48. So no intercession of intercessors will be of any use to them.

فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿٤٨﴾

49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?

فَمَا لَهُمْ عَنِ التَّذْكِرِ مُعْرِضِينَ ﴿٤٩﴾

50. As if they were (frightened) wild donkeys.

كَأَنَّهُمْ حُمُرٌ مُسْتَنَفِرَةٌ ﴿٥٠﴾

[1] (V.74:43) See the footnote of (V.8:39).

[2] (V.74:45) See the footnote of (V.4:5).

[3] (V.74:46) See the footnotes of (V.3:85).

51. Fleeing from a hunter, or a lion, or a beast of prey.

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

52. Nay, everyone of them desires that he should be given pages spread out (coming from Allāh with a writing that Islām is the right religion, and Muhammad ﷺ has come with the truth from Allāh, the Lord of the heavens and earth).

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا

مُنشَرَةً ﴿٥٢﴾

53. Nay! But they fear not the Hereafter (from Allāh's punishment).

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾

54. Nay, verily, this (Qur'ān) is an admonition,

كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾

55. So whosoever will (let him read it), and receive admonition (from it)!

فَمَنْ شَاءَ ذَكَّرْهُ ﴿٥٥﴾

56. And they will not receive admonition unless Allāh wills; He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *ilāh* (god) along with Him, and He is the One Who forgives (sins).

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَى

وَأَهْلُ الْمَعْرِفَةِ ﴿٥٦﴾

Sūrat Al-Qiyāmah (The Resurrection) 75

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. I swear by the Day of Resurrection.

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١﴾

2. And I swear by the self-reproaching person (a believer).

وَلَا أَقْسِمُ بِالْغَاسِقِ اللَّوَامَةِ ﴿٢﴾

3. Does man (a disbeliever) think that We shall not assemble his bones?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ أَنْ يُجْمَعَ عِظَامُهُ ﴿٣﴾

4. Yes, We are Able to put together in perfect order the tips of his fingers.^[1]

بَلَى قَدِيرِينَ عَلَيْنَا أَنْ نُسَوِّيَ بَنَانَهُ ﴿٤﴾

5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾

[1] (V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allāh) is the Most Superior Creator of everything: *Lā ilāha illa Huwa* (none has the right to be worshipped but He).

6. He asks: "When will be this Day of Resurrection?"

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَمَةِ ﴿٦﴾

7. So, when the sight shall be dazed.

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

8. And the moon will be eclipsed.

وَحَسَفَ الْقَمَرُ ﴿٨﴾

9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light).^[1]

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

10. On that Day man will say: "Where (is the refuge) to flee?"

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَتَيْنَ الْمَقَرَّ ﴿١٠﴾

11. No! There is no refuge!

كَلَّا لَا وَزَرَ ﴿١١﴾

12. Unto your Lord (Alone) will be the place of rest that Day.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).

يُبَيِّنُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs) will speak about his deeds],

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾

15. Though he may put forth his excuses (to cover his evil deeds).

وَلَوْ أَلْقَىٰ مَعَاذِيرُهُ ﴿١٥﴾

16. Move not your tongue concerning (the Qur'ān, O Muhammad ﷺ) to make haste therewith.

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾

17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ān).

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾

18. And when We have recited it to you [O Muhammad ﷺ through Jibrāil (Gabriel)], then follow its (the Qur'ān's) recitation.

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

19. Then it is for Us (Allāh) to make it clear (to you).

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾

^[1] (V.75:9) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (See the Qur'ān 75:9) [Sahih Al-Bukhari, 4/3200 (O.P.422)]

deeds], but you (men) love the present life of this world,

21. And neglect the Hereafter.

وَنَذَرُونَ الْآخِرَةَ ﴿٢١﴾

22. Some faces that Day shall be *Nādirah* (shining and radiant).

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾

23. Looking at their Lord (Allāh).

إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴿٢٣﴾

24. And some faces that Day will be *Bāsirah* (dark, gloomy, frowning and sad),

وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

25. Thinking that some calamity is about to fall on them.

تَظُنُّونَ أَنَّ بَلْعَلَهَا مُقَادَرَةٌ ﴿٢٥﴾

26. Nay, when (the soul) reaches to the collarbone (i.e. up to the throat in its exit),

كَلَّا إِذَا بَلَغَتِ النَّارَاقَ ﴿٢٦﴾

27. And it will be said: "Who can cure him (and save him from death)?"

وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾

28. And he (the dying person) will conclude that it was (the time) of parting (death);

وَتَظُنُّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾

29. And one leg will be joined with another leg (shrouded).^[1]

وَاللَّفَتِ الْسَاقُ بِالْسَاقِ ﴿٢٩﴾

30. The drive will be on that Day to your Lord (Allāh)!

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

31. So, he (the disbeliever) neither believed (in this Qur'ān and in the Message of Muhammad ﷺ) nor prayed!

فَلَا صَدَّقَ وَلَا صَلَّى ﴿٣١﴾

32. But on the contrary, he denied (this Qur'ān and the Message of Muhammad ﷺ) and turned away!

وَلَكِن كَذَّبَ وَتَوَلَّى ﴿٣٢﴾

33. Then he walked in conceit (full pride) to his family admiring himself!

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَعِنُ ﴿٣٣﴾

34. Woe to you [O man (disbeliever)]! And then (again) woe to you!

أَوَلَيْكَ لَكَ فَأُولَىٰ ﴿٣٤﴾

35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

ثُمَّ أَوَلَيْكَ لَكَ فَأُولَىٰ ﴿٣٥﴾

36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allāh on him)?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

[1] (V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (*Tafsīr At-Tabarī*)

37. Was he not a *Nutfah* (mixed drops of male and female sexual discharge) emitted (poured forth)?

أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُُمَقَّى ﴿٣٧﴾

38. Then he became an '*Alaqah* (a clot); then (Allāh) shaped and fashioned (him) in due proportion.^[1]

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾

39. And made of him two sexes, male and female.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾

40. Is not He (Allāh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

Sūrat Al-Insān or Ad-Dahr (Man or Time) 76

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Has there not been over man a period of time, when he was not a thing worth mentioning?

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴿١﴾

2. Verily, We have created man from *Nutfah* (mixed drops of male and female sexual discharge), in order to try him, so We made him hearer and seer.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

3. Verily, We showed him the way, whether he be grateful or ungrateful.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَاقًا وَسَعِيرًا ﴿٤﴾

5. Verily, *Al-Abrār* (the pious believers of Islamic Monotheism) shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kāfir*.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

6. A spring wherefrom the slaves of Allāh will drink, causing it to gush forth abundantly.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

8. And they give food, inspite of their love for

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا

^[1] (V.75:38) See the footnote of (V.22:5).

it (or for the love of Him), to the *Miskīn*^[1] (the needy), the orphan and the captive,

9. (Saying): "We feed you seeking Allāh's Countenance only. We wish for no reward, nor thanks from you.

10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."

11. So, Allāh saved them from the evil of that Day, and gave them *Nadhrah* (a light of beauty) and joy.

12. And their recompense shall be Paradise, and silken garments, because they were patient.

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold (as in Paradise there is no sun and no moon).

14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

15. And amongst them will be passed round vessels of silver and cups of crystal —

16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).

17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabīl* (ginger),

18. A spring there, called *Salsabīl*.

19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.

21. Upon them will be green garments of fine and thick silk. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

وَأَسِيرًا ٨

إِنَّمَا نَطْعِمُكَ لَوَجْهِهِ اللَّهِ لَا نُرِيدُ مِنْكَ جَزَاءً وَلَا

شُكْرًا ٩

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُوبًا قَطَطِرًا ١٠

فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً

وَسُرُورًا ١١

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ١٢

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا

زَمْهَرِيرًا ١٣

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذَلُّلًا ١٤

وَيُطَافُ عَلَيْهِمْ بِتَابِعٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ

قَوَارِيرًا ١٥

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُهَا أَقْدِيرًا ١٦

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ١٧

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ١٨

وَيُطَوَّفُ عَلَيْهِمْ خُدَّادٌ خَالِدُونَ إِذَا رَأَيْتَهُمْ

خَبَّيْنَهُمْ لَوَلَّوْا مُنْتَوِرًا ١٩

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نِعِيمًا وَمَلَكًا كَبِيرًا ٢٠

عَلَيْهِمْ شِبَاطُ سُندُسٍ خُضَرٌ وَإِسْتَبْرَقٌ وَحُلُّو

أَسَاوِرَ مِّنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ٢١

٢١

[1] (V.76:8) See the footnote of (V.2:83).

22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."

﴿٢٢﴾

23. Verily, it is We Who have sent down the Qur'ān to you (O Muhammad ﷺ) by stages.

﴿٢٣﴾

24. Therefore be patient (O Muhammad ﷺ) with constancy to the Command of your Lord (Allāh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِّنْهُمْ ءَإِنَّمَا أَوْ كَفُورًا ﴿٢٤﴾

25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *Asr* prayers].

﴿٢٥﴾

26. And during the night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishā*' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).

وَمِنَ اللَّيْلِ فَاسْجُدْ لَّهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾

29. Verily, this (Verses of the Qur'ān) is an admonition, so whosoever wills, let him take a Path to his Lord (Allāh).

إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾

30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

31. He will admit to His Mercy whom He wills and as for the *Zālimūn* (polytheists, wrongdoers), He has prepared a painful torment.

يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالْظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

Sūrat Al-Mursalāt
(Those sent forth) 77

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْمُرْسَلَاتِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the winds (or the angels or the Messengers of Allāh) sent forth one after another.

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

2. And by the winds that blow violently.

فَالْعَصْفَاتِ ﴿٢﴾

3. And by the winds that scatter clouds and rain.

وَالنَّشِيرَاتِ فُشْرًا ﴿٣﴾

4. And by (the Verses of the Qur'ān) that separate (the right from the wrong).

فَالْفَرِّقَاتِ فَرَقًا ﴿٤﴾

5. And by the angels that bring the Revelations (to the Messengers),

فَالْمُلَقَّيَاتِ ذِكْرًا ﴿٥﴾

6. To cut off all excuses or to warn.

عُذْرًا أَوْ نَذْرًا ﴿٦﴾

7. Surely, what you are promised must come to pass.

إِنَّمَا تُوعَدُونَ لَوَفْعٍ ﴿٧﴾

8. Then when the stars lose their lights.

فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

9. And when the heaven is cleft asunder.

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

10. And when the mountains are blown away.

وَإِذَا الْجِبَالُ سُيِفَتْ ﴿١٠﴾

11. And when the Messengers are gathered to their time appointed.

وَإِذَا الرُّسُلُ أَقْبَتِ ﴿١١﴾

12. For what Day are (these signs) postponed?

لِأَيِّ يَوْمٍ أُخِّلَتْ ﴿١٢﴾

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).

لِيَوْمِ الْقَاصِلِ ﴿١٣﴾

14. And what will explain to you what is the Day of Sorting Out?

وَمَا أَدْرَاكَ مَا يَوْمِ الْقَاصِلِ ﴿١٤﴾

15. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ لِّلْمُكَذِّبِينَ ﴿١٥﴾

16. Did We not destroy the ancients?

أَلَمْ تَهْلِكِ الْأَوَّلِينَ ﴿١٦﴾

17. So shall We make later generations to follow them.

ثُمَّ نُنْعِمُهُمُ الْآخِرِينَ ﴿١٧﴾

18. Thus do We deal with the Mujrimūn

كَذَلِكَ نَفْعِلُ بِالْمُجْرِمِينَ ﴿١٨﴾

(polytheists, disbelievers, sinners, criminals).

19. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧٩﴾

20. Did We not create you from a despised water (semen)?

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٨٠﴾

21. Then We placed it in a place of safety (womb),

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٨١﴾

22. For a known period (determined by gestation)?

إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٨٢﴾

23. So We did measure; and We are the Best to measure (the things).

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٨٣﴾

24. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٤﴾

25. Have We not made the earth a receptacle

أَلَمْ تَجْعَلِ الْأَرْضَ كِهَاتَا ﴿٨٥﴾

26. For the living and the dead?

أَحْيَاءَ وَأَمْوَاتَا ﴿٨٦﴾

27. And have placed therein firm and tall mountains, and have given you to drink sweet water?

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً

فَرَاتًا ﴿٨٧﴾

28. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٨٨﴾

29. (It will be said to the disbelievers): "Depart you to that which you used to deny!

أُظْلِفُوا إِلَىٰ مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٨٩﴾

30. "Depart you to a shadow (of Hell-fire smoke ascending) in three columns,

أُظْلِفُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٩٠﴾

31. Neither shady nor of any use against the fierce flame of the Fire."

لَا ظِلِيلٌ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٩١﴾

32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood),

إِنَّمَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٩٢﴾

33. As if they were yellow camels (or bundles of ropes).

كَأَنَّهُمْ جُمُلٌ صَفَرٌ ﴿٩٣﴾

34. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٩٤﴾

35. That will be a Day when they shall not speak (during some part of it),

هَذَا يَوْمٌ لَا يَنطِقُونَ ﴿٩٥﴾

36. And they will not be permitted to put forth any excuse.

وَلَا يُؤَدُّ لَهُمْ فِعْعِدُونَ ﴿٩٦﴾

37. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٩٧﴾

38. That will be a Day of Decision! We have brought you and the men of old together!

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَكُمْ وَالْأَوَّلِينَ ﴿٩٨﴾

39. So, if you have a plot, use it against Me (Allāh ﷻ)!

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾

40. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٠﴾

41. Verily, the *Muttaqūn* (the pious. See V.2:2) shall be amidst shades and springs.

إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤١﴾

42. And fruits, such as they desire.

وَفَوَاحٍ وَمِمَّا يَشْتَهُونَ ﴿٤٢﴾

43. "Eat and drink comfortably for that which you used to do."

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

44. Verily, thus We reward the *Muhsinūn* (good-doers. See V.2:112).

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

45. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾

46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are *Mujrimūn* (polytheists, disbelievers, sinners, criminals).

كُلُوا وَتَمَنَّوْا فَلَيْلًا إِنَّكُمْ مُّجْرِمُونَ ﴿٤٦﴾

47. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾

48. And when it is said to them: "Bow down yourselves (in prayer)!" They bow not down (offer not their prayers).^[1]

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

49. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾

50. Then in what statement after this (the Qur'ān) will they believe?

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

[1] (V.77:48)

A) Narrated Anas bin Mālik ؓ: Allāh's Messenger ﷺ said, "I have been ordered to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). And if they say so, perform *As-Salāt* (the prayer) like our *Salāt* (prayers), face our *Qiblah* and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allāh." Narrated Maimūn bin Siyāh that he asked Anas bin Mālik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), faces our *Qiblah* during the *Salāt* (prayers), perform *As-Salāt* (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." [*Sahih Al-Bukhari*, 1/392 (O.P.387)]

B) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "If the people knew (the reward for) pronouncing the *Adhān* and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) *'Ishā* and *Fajr* (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." [*Sahih Al-Bukhārī*, 1/615 (O.P.589)]

Sūrat An-Naba'
(The News) 78

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ النَّبَاِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. What are they asking one another about?

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

2. About the great news (i.e. Islāmic Monotheism, the Qur'ān which Prophet Muhammad ﷺ brought and the Day of Resurrection),

عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾

3. About which they are in disagreement.

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

4. Nay, they will come to know!

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

5. Nay, again, they will come to know!

نُورَ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

6. Have We not made the earth as a bed,

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾

7. And the mountains as pegs?

وَالْجِبَالِ أَوْتَادًا ﴿٧﴾

8. And We have created you in pairs (male and female, tall and short, good and bad).

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

9. And We have made your sleep as a thing for rest.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

10. And We have made the night as a covering (through its darkness),

وَجَعَلْنَا اللَّيْلَ لِيَاسًا ﴿١٠﴾

11. And We have made the day for livelihood.

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

12. And We have built above you seven strong (heavens),

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

13. And We have made (therein) a shining lamp (sun).

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

14. And We have sent down from the rainy clouds abundant water.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

15. That We may produce therewith corn and vegetation,

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

16. And gardens of thick growth.

وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

17. Verily, the Day of Decision is a fixed time,

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾

18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). (*Tafsir At-Tabari*)

يَوْمَ يُنْفَخُ فِي الْأَصْوَارِ فَيَأْتُونَ أَفْوَاجًا ﴿١٨﴾

19. And the heaven shall be opened, and it will become as gates,

وُفِّحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

20. And the mountains shall be moved away from their places and they will be as if they were a mirage.

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

21. Truly, Hell is a place of ambush —

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

22. A dwelling place for the *Tāghūn* (those who transgress the boundary limits set by Allāh, like polytheists, disbelievers in the Oneness of Allāh, hypocrites, sinners, criminals),

لِلظَّالِمِينَ مَنَاقِبًا ﴿٢٢﴾

23. They will abide therein for ages.

لَيَبْقَيْنَ فِيهَا أَحْقَابًا ﴿٢٣﴾

24. Nothing cool shall they taste therein, nor any drink.

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

25. Except boiling water, and dirty wound discharges —

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

26. An exact recompense (according to their evil crimes).

جَزَاءً وَفَاءً ﴿٢٦﴾

27. For verily, they used not to look for a reckoning.

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

28. But they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet ﷺ brought) completely.

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

29. And all things We have recorded in a Book.

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

30. So taste you (the results of your evil actions). No increase shall We give you, except in torment.

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

31. Verily, for the *Muttaqūn*,^[1] there will be a success (Paradise);

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

32. Gardens and vineyards,

حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾

33. And young full-breasted (mature) maidens of equal age,

وَكَوَاعِبَ أُنْرَابًا ﴿٣٣﴾

[1] (V.78:31) *Muttaqūn* means the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

34. And a full cup (of wine).

وَكَأْسًا مِدْهَامًا ﴿٣٤﴾

35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ﴿٣٥﴾

36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds),^[1]

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, — the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

38. The Day that *Ar-Rūh* [Jibrāil (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾

39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) his Lord (by obeying Him in this worldly life)!

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَن شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَنَابًا ﴿٣٩﴾

40. Verily, We have warned you of near torment, — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust!"

إِنَّا أَنذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تَرَبًّا ﴿٤٠﴾

^[1] (V.78:36)

a) Islām demolishes all the previous evil deeds and so do migration (for Allāh's sake) and *Haji* (pilgrimage to Makkah). (*Sahih Muslim*)

b) What is said regarding the superiority of a person who embraces Islām sincerely:

Narrated Abu Sa'īd Al-Khudri ؓ: Allāh's Messenger ﷺ said, "If a person embraces Islām sincerely, then Allāh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allāh forgives it." [*Sahih Al-Bukhari*, 1/41 (O.P.40A)]

Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "If anyone of you improves (strictly) his Islāmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." [*Sahih Al-Bukhari*, 1/42 (O.P.40B)]

Sūrat An-Nāzi'āt
(Those Who pull out) 79

*In the Name of Allāh,
 the Most Gracious, the Most Merciful.*

سُورَةُ النَّازِعَاتِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.

وَالَّذِينَ عَمِلُوا

2. By those (angels) who gently take out (the souls of the believers).

وَالَّذِينَ شَقَّطُوا

3. And by those that swim along (i.e. angels or planets in their orbits).

وَالَّذِينَ سَبَّحُوا

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

فَالَّذِينَ سَفَّحُوا

5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

فَالَّذِينَ أَمَرُوا

6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

تَتَّبِعُهَا الرَّاكِدَةُ

8. (Some) hearts that Day will shake with fear and anxiety.

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

9. Their eyes will be downcast.

أَبْصَرُهَا خَاشِعَةٌ

10. They say: "Shall we indeed be returned to (our) former state of life?"

يَقُولُونَ أَأَوْنَا لَمَرْدُودُونَ فِي الْحَاوِرَةِ

11. "Even after we are crumbled bones?"

إِذَا كُنَّا عِظْمًا تَخِرَّةً

12. They say: "It would in that case be a return with loss!"

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ

13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], (see Verse 37:19)

فَلَمَّا هِيَ زَجْرَةٌ وَاحِدَةٌ

14. When behold, they find themselves on the surface of the earth (alive after their death).

فَإِذَا هُمْ بِالسَّاهِرَةِ

15. Has there come to you the story of Mūsā (Moses)?

هَلْ أَتَاكَ حَدِيثُ مُوسَى

16. When his Lord called him in the sacred valley of Tuwā,

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى

17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief).

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٧٧﴾

18. And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

قُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَن تَرْجَىٰ ﴿٧٨﴾

19. "And that I guide you to your Lord, so you should fear Him."

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿٧٩﴾

20. Then [Mūsā (Moses)] showed him the great sign (miracles).

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٨٠﴾

21. But [Fir'aun (Pharaoh)] denied and disobeyed.

فَكَذَّبَ وَعَصَىٰ ﴿٨١﴾

22. Then he turned his back, striving (against Allāh).

ثُمَّ أَذْبَرَ يَسْعَىٰ ﴿٨٢﴾

23. Then he gathered (his people) and cried aloud,

فَحَشَرَ فَنَادَىٰ ﴿٨٣﴾

24. Saying: "I am your lord, most high."

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٨٤﴾

25. So, Allāh seized him with punishment for his last^[1] and first^[2] transgression. (*Tafsir At-Tabari*)

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٨٥﴾

26. Verily, in this is an instructive admonition for whosoever fears Allāh.

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٨٦﴾

27. Are you more difficult to create or is the heaven that He constructed?

هَآأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٨٧﴾

28. He raised its height, and perfected it.

رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٨٨﴾

29. Its night He covers with darkness and its forenoon He brings out (with light).

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٨٩﴾

30. And after that He spread the earth,

وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٩٠﴾

31. And brought forth therefrom its water and its pasture.

أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَاهَا ﴿٩١﴾

32. And the mountains He has fixed firmly,

وَالْجِبَالَ أَرْسَاهَا ﴿٩٢﴾

33. (To be) a provision and benefit for you and your cattle.

مِنْعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٩٣﴾

34. But when there comes the greatest

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ﴿٩٤﴾

[1] (V.79:25) Last: i.e. his saying: "I am your lord, most high." (See Verse 79:24)

[2] (V.79:25) First: i.e. his saying, "O chiefs! I know not that you have a god other than me." (See Verse 28:38)

catastrophe (i.e. the Day of Recompense) —

35. The Day when man shall remember what he strove for.

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾

36. And Hell-fire shall be made apparent in full view for (every) one who sees.

وَبُرُزَّتِ الْجَحِيمُ لِمَنْ يَرَى ﴿٣٦﴾

37. Then for him who transgressed all bounds (in disbelief, oppression and evil deeds of disobedience to Allāh).

فَأَمَّا مَنْ طَغَى ﴿٣٧﴾

38. And preferred the life of this world (by following his evil desires and lusts),

وَأَنزَلَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾

39. Verily, his abode will be Hell-fire;

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾

40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾

41. Verily, Paradise will be his abode.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time?

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

43. You have no knowledge to say anything about it?

فِيمَ أَنتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾

44. To your Lord belongs (the knowledge of) the term thereof.

إِلَىٰ رَبِّكَ مِنْهَا ﴿٤٤﴾

45. You (O Muhammad ﷺ) are only a warner for those who fear it,

إِنَّمَا أَنتَ مُنذِرٌ مِّنْ بَحْشِنَهَا ﴿٤٥﴾

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

كَأَنَّهُمْ يَوْمَ رَوُوهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ﴿٤٦﴾

Sūrat 'Abasa (He frowned) 80

*In the Name of Allāh
the Most Gracious, the Most Merciful.*

سُورَةُ عَبَسَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. (The Prophet ﷺ) frowned and turned away.

عَبَسَ وَتَوَلَّى ﴿١﴾

2. Because there came to him the blind man (i.e. 'Abdullāh bin Umm Maktūm, who came to the Prophet ﷺ while he was preaching to one or some of the Quraish chiefs).

أَن جَاءَهُ الْأَعْمَى ﴿٢﴾

3. And how can you know that he might become pure (from sins)?

وَمَا يَذُرُّكَ لَعَلَّاهُ يَرَىٰ ﴿٣﴾

4. Or he might receive admonition, and the admonition might profit him?

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾

5. As for him who thinks himself self-sufficient,

أَمَّا مَنْ أَسْتَفْتَى ﴿٥﴾

6. To him you attend;

فَأَنْتَ لَمْ تَصْدَقْ ﴿٦﴾

7. What does it matter to you if he will not become pure (from disbelief? — you are only a Messenger, your duty is to convey the Message of Allāh).

وَمَا عَلَيْكَ أَلَّا يَزَكَّى ﴿٧﴾

8. But as to him who came to you running,

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾

9. And is afraid (of Allāh and His punishment).

وَهُوَ يَخْشَى ﴿٩﴾

10. Of him you are neglectful and divert your attention to another,

فَأَنْتَ عَنْهُ لَهَايٍ ﴿١٠﴾

11. Nay, (do not do like this); indeed it (this Qur'ān) is an admonition.

كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾

12. So, whoever wills, let him pay attention to it.

فَمَنْ شَاءَ ذَكَّرْهُ ﴿١٢﴾

13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfūz*),

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾

14. Exalted (in dignity), purified,

مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

15. In the hands of scribes (angels).

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾

16. Honourable and obedient.

كَرَامٍ بَرَرَةٍ ﴿١٦﴾

17. Be cursed (the disbelieving) man! How ungrateful he is!

قُلِ الْإِنْسَانُ مَا أَكْفَرُ ﴿١٧﴾

18. From what thing did He create him?

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾

19. From *Nutfah* (mixed drops of male and female sexual discharge) He created him and then set him in due proportion.

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾

20. Then He makes the Path easy for him.

ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾

21. Then He causes him to die and puts him in his grave.

ثُمَّ أَمَّا نَفْسُ فَاقْبَرُوهُ ﴿٢١﴾

22. Then when it is His Will, He will resurrect him (again).

ثُمَّ إِذَا شَاءَ أَنشُرْهُ ﴿٢٢﴾

23. Nay, but (man) has not done what He

كَلَّا لَمَّا يَقِضْ مَا أَمَرُهُ ﴿٢٣﴾

commanded him.

24. Then let man look at his food:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

25. We pour forth water in abundance.

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

26. And We split the earth in clefts.

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

27. And We cause therein the grain to grow,

فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

28. And grapes and clover plants (i.e. green fodder for the cattle),

وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

29. And olives and date palms,

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

30. And gardens dense with many trees,

وَحَدَائِقَ غُلَبًا ﴿٣٠﴾

31. And fruits and herbage.

وَفِكْهَمَ وَأَبَا ﴿٣١﴾

32. (To be) a provision and benefit for you and your cattle.

مَنْعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

33. Then when there comes *As-Sākhkhah* (the second blowing of the Trumpet on the Day of Resurrection) —

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾

34. That Day shall a man flee from his brother,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

35. And from his mother and his father,

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

36. And from his wife and his children.

وَصَلْبِجَتِهِ وَيَنبِهِ ﴿٣٦﴾

37. Every man that Day will have enough to make him careless of others.

لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

38. Some faces that Day will be bright (true believers of Islāmic Monotheism),

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

39. Laughing, rejoicing at good news (of Paradise).

صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

40. And other faces that Day will be dust-stained.

وَجُوهٌ يَوْمَئِذٍ عَلَيَّهَا غَبَرَةٌ ﴿٤٠﴾

41. Darkness will cover them.

تَرْهَقُهَا قُفْرَةٌ ﴿٤١﴾

42. Such will be the *Kafarah* (disbelievers in Allāh, in His Oneness, and in His Messenger Muhammad ﷺ), the *Fajarah* (wicked evildoers).

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ ﴿٤٢﴾

Sūrat At-Takwīr
(Winding round and losing its Light) 81

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ التَّكْوِيْنِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. When the sun shall be wound round and its light is lost and is overthrown.^[1]

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

2. And when the stars shall fall.

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

3. And when the mountains shall be made to pass away;

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

4. And when the pregnant she-camels shall be neglected;

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

5. And when the *Wohoosh* (animals, etc.) shall be gathered together.

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

6. And when the seas shall become as blazing Fire (or shall overflow).

وَإِذَا الْيَحَارُ سُجِّرَتْ ﴿٦﴾

7. And when the souls shall be joined with their bodies (the good with the good and the bad with the bad).

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned:^[2]

وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ﴿٨﴾

9. For what sin was she killed?

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.

وَإِذَا الصُّفُوفُ نُشِرَتْ ﴿١٠﴾

11. And when the heaven shall be stripped off and taken away from its place;

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

12. And when Hell-fire shall be set ablaze.

وَإِذَا الْجَحِيمُ سُعِرَتْ ﴿١٢﴾

[1] (V.81:1) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See (V.75:9)] [*Sahih Al-Bukhari*, 4/3200 (O.P.422)]

[2] (V.81:8) Narrated Al-Mughirah bin Shu'bah ؓ: The Prophet ﷺ said, "Allāh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allāh hates for you: (1) sinful and useless talk like backbiting, or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." [*Sahih Al-Bukhari*, 3/2408 (O.P.591)]

13. And when Paradise shall be brought near.

وإِذَا الْجَنَّةُ أُنْزِلَتْ ﴿١٣﴾

14. (Then) every person will know what he has brought (of good and evil).

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

فَلَا أَقْسِمُ بِالْخَاسِرِ ﴿١٥﴾

16. And by the planets that move swiftly and hide themselves.

الْجَوَارِ الْكَسِىءِ ﴿١٦﴾

17. And by the night as it departs.

وَالَيْلِ إِذَا عَسَعَسَ ﴿١٧﴾

18. And by the dawn as it brightens.

وَالضُّبْحِ إِذَا نَفَسَ ﴿١٨﴾

19. Verily, this is the Word (this Qur'ān brought by) a most honourable messenger [Jibrā'il (Gabriel), from Allāh to Prophet Muhammad ﷺ].

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

20. Owner of power (and high rank) with (Allāh), the Lord of the Throne,

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

21. Obeyed (by the angels in the heavens) and trustworthy.

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

22. And (O people) your companion (Muhammad ﷺ) is not a madman.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾

23. And indeed he (Muhammad ﷺ) saw him [Jibrā'il (Gabriel)] in the clear horizon (towards the east).

وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ﴿٢٣﴾

24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَلِيلٍ ﴿٢٤﴾

25. And it (the Qur'ān) is not the word of outcast *Shaitān* (Satan).

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾

26. Then where are you going?

فَإَيْنَ تَذْهَبُونَ ﴿٢٦﴾

27. Verily, this (the Qur'ān) is no less than a Reminder to (all) the 'Ālamīn (mankind and jinn)^[1]

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

[1] (V.81:27)

a) Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." [Sahih Al-Bukhari, 9/7274 (O.P.379)]

28. To whomsoever among you who wills to walk straight.

لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾

29. And you cannot will unless (it be) that Allāh wills — the Lord of the ‘Ālamīn (mankind, jinn and all that exists).

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

﴿٢٩﴾

Sūrat Al-Infitār
(The Cleaving) 82

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْإِنْفِطَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the heaven shall be cleft asunder.

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾

2. And when the stars shall be fallen and scattered.

وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾

3. And when the seas shall be burst forth.

وَإِذَا الْيَحَاوُ فُجِرَتْ ﴿٣﴾

4. And when the graves shall be turned upside down (and bring out their contents)

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

6. O man! What has made you careless about your Lord, the Most Generous?

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

7. Who created you, fashioned you perfectly, and gave you due proportion.

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

8. In whatever form He willed, He put you together.

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

9. Nay! But you deny *Ad-Dīn* (i.e. the Day of Recompense).

كَلَّا بَلْ تَكَذِّبُونَ بِالَّذِينَ ﴿٩﴾

10. But verily, over you (are appointed angels in charge of mankind) to watch you,^[1]

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

h) It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." [Sahih Muslim, the Book of Faith, Vol.1, Hadith No. 153 (S.S.M. 20)] See also (V.3:85) and (V.3:116).

^[1] (V.82:10) Narrated Abu Hurairah ؓ: The Prophet ﷺ said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and *ʿAsr* prayers. Then those who have stayed with you overnight, ascend to Allāh, =

11. *Kirāman* (honourable) *Kātibīn* — writing down (your deeds),^[1]

كِرَامًا كَاتِبِينَ ﴿١١﴾

12. They know all that you do.

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

13. Verily, *Al-Abrār* (the pious believers of Islamic Monotheism) will be in Delight (Paradise);

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

14. And verily, *Al-Fujjār* (the wicked, disbelievers, polytheists, sinners and evildoers) will be in the blazing Fire (Hell),

وَالْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

15. Therein they will enter, and taste its burning flame on the Day of Recompense,

يَصَلُّونَهَا يَوْمَ ذَلِكَ ﴿١٥﴾

16. And they (*Al-Fujjār*) will not be absent therefrom.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

17. And what will make you know what the Day of Recompense is?

وَمَا أَدْرَاكَ مَا يَوْمَ ذَلِكَ ﴿١٧﴾

18. Again, what will make you know what the Day of Recompense is?

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ ذَلِكَ ﴿١٨﴾

19. (It will be) the Day when no person shall have power (to do anything) for another, and the Decision, that Day, will be (wholly) with Allāh.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

Sūrat Al-Mutaffifin (Those Who deal in Fraud) 83

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Woe to *Al-Mutaffifūn* (those who give less in measure and weight).

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾

2. Those who, when they have to receive by measure from men, demand full measure,

الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾

3. And when they have to give by measure or weight to (other) men, give less than due.

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

=Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet ﷺ added: "If anyone of you says *Āmin* (during the prayer at the end of the recitation of *Sūrat Al-Fātiḥah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." [*Sahih Al-Bukhari*, 4/3223 (O.P.446)]

^[1] (V.82:11) Whoever intended to do a good deed or a bad deed.

4. Do they not think that they will be resurrected (for reckoning),

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

5. On a Great Day?

يَوْمٍ عَظِيمٍ ﴿٥﴾

6. The Day when (all) mankind will stand before the Lord of the 'Ālamīn (mankind, jinn and all that exists).

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjār* (disbelievers, polytheists, sinners, evildoers and the wicked) is (preserved) in *Sijjīn*.

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾

8. And what will make you know what *Sijjīn* is?

وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾

9. A Register inscribed.

كِتَابٌ مَّرْقُومٌ ﴿٩﴾

10. Woe that Day to those who deny.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾

11. Those who deny the Day of Recompense.

الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾

12. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allāh), the sinner!

وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

13. When Our Verses (of the Qur'ān) are recited to him, he says: "Tales of the ancients!"

إِذَا نُنزلُ عَلَيْهِ أَنبَأْنَا قَالِ اسْطِطِرُّ الْأَوَّلِينَ ﴿١٣﴾

14. Nay! But on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn.^[1]

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Narrated Ibn 'Abbās ؓ: The Prophet ﷺ narrating about his Lord ﷻ said, "Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account)." [Sahih Al-Bukhari, 8/6491 (O.P.498)]

^[1] (V.83:14) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allāh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), =

15. Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾

16. Then verily, they will indeed enter (and taste) the burning flame of Hell.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

17. Then, it will be said to them: "This is what you used to deny!"

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِدُكَّارُونَ ﴿١٧﴾

18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrār* (the pious believers of Islamic Monotheism) is (preserved) in 'Illiyūn.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ ﴿١٨﴾

19. And what will make you know what 'Illiyūn is?

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾

20. A Register inscribed,

كِتَابٌ مَرْفُوعٌ ﴿٢٠﴾

21. To which bear witness those nearest (to Allāh, i.e. the angels).

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

22. Verily, *Al-Abrār* (the pious believers of Islamic Monotheism) will be in Delight (Paradise).

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

23. On thrones, looking (at all things).

عَلَى الْأَرْئَافِ يَنْظُرُونَ ﴿٢٣﴾

24. You will recognise in their faces the brightness of delight.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

25. They will be given to drink of pure sealed wine.

يُسْقَوْنَ مِنْ رَحِيقٍ مَحْحُومٍ ﴿٢٥﴾

26. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allāh).

خِتَمُهُمْ مِنْهُ فِي ذَلِكَ فَلْيَتَنَافَسِ

الْمُنَافِسُونَ ﴿٢٦﴾

27. It (that wine) will be mixed with *Tasnim*:

وَمِنْ رَاجِمٍ مِنْ تَسْنِيمٍ ﴿٢٧﴾

28. A spring whereof drink those nearest to Allāh.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا

يَضْحَكُونَ ﴿٢٩﴾

30. And, whenever they passed by them, used to wink one to another (in mockery).

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٣٠﴾

=then that covering is increased till his heart is completely covered with it. And that is *Ar-Rān* which Allāh mentioned (in the Qur'ān): "Nay! But on their hearts is the *Rān* (covering of sins and evil deeds) which they used to earn." (*At-Tirmidhi, Hadith No. 3334*)

31. And when they returned to their own people, they would return jesting; وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾
32. And when they saw them, they said: “Verily, these have indeed gone astray!” وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾
33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers). وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾
34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers^[1] قَالِیْمَ الَّذِیْنَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
35. On (high) thrones, looking (at all things). عَلَى الْأَرْءَآئِكِ یَنْظُرُونَ ﴿٣٥﴾
36. Are not the disbelievers paid (fully) for what they used to do? هَلْ تُؤْتَىٰ بِالْكَفَّارِ مَا كَانُوا یَفْعَلُونَ ﴿٣٦﴾

Sūrat Al-Inshiqāq
(The Splitting Asunder) 84

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. When the heaven shall be split asunder,
2. And listen to and obey its Lord — and it must do so.
3. And when the earth shall be stretched forth,
4. And shall cast out all that was in it and become empty.
5. And listen and obey its Lord — and it must do so.
6. O man! Verily, you are returning towards your Lord — with your deeds and actions (good or bad), — a sure returning, and you will meet (the results of your deeds which you did).
7. Then as for him who will be given his Record in his right hand,
8. He surely will receive an easy reckoning,

سُورَةُ الْاِنْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾
- وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
- وَإِذَا الْأَرْضُ مَدَّتْ ﴿٣﴾
- وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
- وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
- يَتَابِعُهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾
- فَأَمَّا مَنْ أُوْتِيَ كِتَابُهُ بِمِيسِرٍ ﴿٧﴾
- فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

[1] (V.83:34) Narrated Anas bin Mālik ؓ: A man said, “O Allāh’s Prophet! Will Allāh gather a disbeliever (prone) on his face on the Day of Resurrection?” He ؓ said, “Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?” (Qatādah, a subnarrator, said: “Yes! By the Power of Our Lord!”) [Sahih Al-Bukhari, 6/4760 (O.P.283)]

9. And will return to his family in joy!

وَنَقْلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾

10. But whosoever is given his Record behind his back,

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

11. He will invoke (for his) destruction,

فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾

12. And he shall enter a blazing Fire (and made to taste its burning).

وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾

13. Verily, he was among his people in joy!

إِنَّمْ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾

14. Verily, he thought that he would never come back (to Us)!

إِنَّمْ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾

15. Yes! Verily, his Lord has been ever beholding him!

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾

16. So, I swear by the afterglow of sunset;

فَلَا أَقْسِمُ بِالْشفَقِ ﴿١٦﴾

17. And by the night and whatever it gathers in its darkness,

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

18. And by the moon when it is at the full.

وَالْقَمَرِ إِذَا تَسَقَّ ﴿١٨﴾

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

20. What is the matter with them, that they believe not?

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

21. And when the Qur'ān is recited to them, they fall not prostrate.^[1]

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾

22. Nay, those who disbelieve, deny (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ān and Islāmic Monotheism).^[2]

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٢﴾

23. And Allāh knows best what they gather (of good and bad deeds),

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

24. So, announce to them a painful torment.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

[1] (V.84:21) Prostration (see the List of Prostration Places at the end).

[2] (V.84:22) It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." [Sahih Muslim, the Book of Faith, Hadith No. 153 (S.S.M. 20)] See also the footnotes of (V.3:85), (V.3:116) and (V.84:22).

Sūrat Al-Burūj
(The Big Stars) 85

سُورَةُ الْبُرُوجِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the heaven holding the big stars.^[1]

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

2. And by the Promised Day (i.e. the Day of Resurrection).

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of 'Arafah (Hajj)], the ninth of Dhul-Hijjah];

وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾

4. Cursed were the People of the Ditch (in the story of the Boy and the King).^[2]

قُلِّلَ اصْصَبُ الْأَخْدُودِ ﴿٤﴾

[1] (V.85:1) (About the) Stars, Abu Qatādah mentioned Allāh's Statement:

"And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahih Al-Bukhari, The Book of the Beginning of the Creation, Chapter 3)

[2] (V.85:4) The Story of the Boy and the King.

Narrated Shu'aib رضي الله عنه: Allāh's Messenger ﷺ said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period). "There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allāh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).' Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.' The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me.' The boy said: 'I do=

5. Of fire fed with fuel,

النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾

6. When they sat by it (fire),

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

7. And they witnessed what they were doing against the believers (i.e. burning them).

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

8. And they had no fault except that they believed in Allāh, the All-Mighty, the Worthy of all praise!

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ
الْحَمِيدِ ﴿٨﴾

9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.

الَّذِي لَمْ يَلِكْ لَكَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

=not cure anybody; it is only Allāh (Alone) Who cures (people). So if you believe in Allāh, and invoke Allāh, He will cure you.' He then believed in Allāh, and Allāh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back?' The courtier replied: 'My Lord (Allāh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allāh!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers,* leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody; it is only Allāh (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)!' The monk refused to turn apostate. Then the king ordered a saw (to be brought), and it was put in the middle of his scalp and was sawn till he fell, cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)!' The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)!' The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good), otherwise throw him down from its top.' They took him, ascended up the mountain, and the boy said: 'O Allāh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allāh has saved me from them.' The king then ordered some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allāh! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned.

* The word in Arabic is *Al-Abras* translated as leucoderma, but the Arabs, Greeks and the Hebrews also consider it as leprosy. (See the book *At-Tahrir wat-Tanwir* by Ibn Ashar, Vol. 3, Page 251).

The boy then came walking to the king. The king said: 'What did your companions=

10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allāh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.

إِنَّ الَّذِينَ قَاتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

﴿١٠﴾

11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

﴿١١﴾

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. (See V.11:102)

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

﴿١٢﴾

13. Verily, He it is Who begins (or originates) the creation (of everything), and then repeats it.

إِنَّهُ هُوَ بَدِئُ وَبَعِيدٌ ﴿١٣﴾

﴿١٣﴾

14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islāmic Monotheism);

وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾

﴿١٤﴾

15. Owner of the Throne, the Glorious,

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

﴿١٥﴾

16. (He is the) Doer of whatsoever He intends (or wills).

فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

﴿١٦﴾

=do?" The boy replied: 'Allāh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: In the Name of Allāh, the Lord of the boy, and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allāh, the Lord of the boy', and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allāh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allāh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire along with her child to be with the martyrs in Paradise)." (*Sahih Muslim, Hadith No. 7148*)

17. Has the story reached you of the hosts,

هَلْ أُنَبِّئُكَ حَدِيثُ الْجُنُودِ ﴿٧﴾

18. Of Fir'aun (Pharaoh) and Thamūd?

فِرْعَوْنَ وَثَمُودَ ﴿٨﴾

19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad ﷺ and his Message of Islāmic Monotheism).

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿٩﴾

20. And Allāh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾

21. Nay! This is a Glorious Qur'ān,

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾

22. (Inscribed) in *Al-Lauh Al-Mahfūz* (The Preserved Tablet)!

فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

Sūrat At-Tāriq (The Night-Comer) 86

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the heaven, and *At-Tāriq* (the night-comer, i.e. the bright star);

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

2. And what will make you to know what *At-Tāriq* (the night-comer) is?

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

3. (It is) the star of piercing brightness;

النَّجْمِ الثَّاقِبِ ﴿٣﴾

4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds).^[1]

إِنْ كُلِّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

[1] (V.86:4)

a) Whoever intended to do a good deed or a bad deed:

Narrated Ibn 'Abbās ؓ : The Prophet ﷺ narrating about his Lord ﷻ said, "Allāh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allāh will write one bad deed (in his account)." [Sahih Al-Bukhari, 8/6491 (O.P.498)]

5. So, let man see from what he is created!

لَيَنْظُرَ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

6. He is created from a water gushing forth,

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

7. Proceeding from between the backbone and the ribs.

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

8. Verily, (Allāh) is Able to bring him back (to life)!

إِنَّمَا عَلَى رَجِيعِهِ لَقَادِرٌ ﴿٨﴾

9. The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth).

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

10. Then he will have no power, nor any helper.

فَأَلَمْ يَكُنْ مِنْ قَوْمٍ وَلَا نَاصِرٍ ﴿١٠﴾

11. By the sky (having rain clouds) which gives rain, again and again.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

12. And the earth which splits (with the growth of trees and plants).

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

13. Verily, this (the Qur'ān) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil).

إِنَّمَا لَقَوْلٌ فَصْلٌ ﴿١٣﴾

14. And it is not a thing for amusement.

وَمَا هُوَ بِأَهْزَلٍ ﴿١٤﴾

15. Verily, they are but plotting a plot (against you O Muhammad ﷺ).

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

16. And I (too) am planning a plan.

وَأَكِيدُ كَيْدًا ﴿١٦﴾

17. So, give a respite to the disbelievers; and leave them for a while.

فَهَلِ الْكَافِرِينَ أَتْمَلُهُمْ رَبُّنَا ﴿١٧﴾

b) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and *ʿAsr* prayers. Then those who have stayed with you overnight, ascend to Allāh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet ﷺ added: "If anyone of you says *Amīn* (during the prayer at the end of the recitation of *Sūrat Al-Fātiḥah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." [*Sahih Al-Bukhari*, 4/3223 (O.P.446)]

Sūrat Al-A'lā
(The Most High) 87

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Glorify the Name of your Lord, the Most High,

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

2. Who has created (everything), and then proportioned it.

الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾

3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).

وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

4. And Who brings out the pasturage,

وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾

5. And then makes it dark stubble.

فَجَعَلَهُ غُثَاءً أَحْوَى ﴿٥﴾

6. We shall make you recite (the Qur'ān), so you (O Muhammad ﷺ) shall not forget (it),

سَنُقَرِّئُكَ فَلَا تَنْسَى ﴿٦﴾

7. Except what Allāh may will. He knows what is apparent and what is hidden.

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

8. And We shall make easy for you (O Muhammad ﷺ) the easy way (i.e. the doing of righteous deeds).

وَنُبَشِّرُكَ لِلْيُسْرَى ﴿٨﴾

9. Therefore remind (men) in case the reminder profits (them).

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ﴿٩﴾

10. The reminder will be received by him who fears (Allāh),

سَيَذَكَّرُ مَنْ يَخْشَى ﴿١٠﴾

11. But it will be avoided by the wretched,

وَيَجْنِبُهَا الْأَسْفَى ﴿١١﴾

12. Who will enter the great Fire (and will be made to taste its burning).

الَّذِي يَصِلَى النَّارَ الْكُبْرَى ﴿١٢﴾

13. There he will neither die (to be in rest) nor live (a good living).

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾

14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islāmic Monotheism) shall achieve success,

قَدْ أَفْلَحَ مَنْ زَكَّى ﴿١٤﴾

15. And remembers (glorifies) the Name of his Lord (worships none but Allāh), and prays (the five compulsory prayers and *Nawāfil* — additional prayers).

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

16. Nay, you prefer the life of this world,

بَلْ تَوَدُّونَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾

17. Although the Hereafter is better and more lasting.

وَالْآٰخِرَةُ خَيْرٌ وَأَبْقٰى ﴿١٧﴾

18. Verily, this is in the former Scriptures —

إِنَّ هٰذَا لَفِي الصُّحُفِ الْأَوَّلٰى ﴿١٨﴾

19. The Scriptures of Ibrāhīm (Abraham) and Mūsā (Moses) ﴿١٩﴾.

صُحُفِ إِبْرٰهِيْمَ وَمُوسٰى ﴿١٩﴾

Sūrat Al-Ghāshiyah (The Overwhelming) 88

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُوْرَةُ الْغَاشِيَةِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?

هَلْ أَتٰكَ حَدِيْثُ الْغٰشِيَةِ ﴿١﴾

2. Some faces that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers),^[1]

وَجُوْهُ يَوْمَئِذٍ خٰشِعَةٌ ﴿٢﴾

3. Labouring (hard in the worldly life by worshipping others besides Allāh), weary (in the Hereafter with humility and disgrace).^[2]

عٰمِلَةٌ نَّاصِبَةٌ ﴿٣﴾

4. They will enter into the hot blazing Fire.

تَصٰلٰ نَارًا حٰمِيَةً ﴿٤﴾

5. They will be given to drink from a boiling spring,

تَشْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ﴿٥﴾

6. No food will there be for them but a poisonous thorny plant,

لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ﴿٦﴾

7. Which will neither nourish nor avail against hunger.

لَا يَسْمِنُ وَلَا يُغْنِيْ مِنْ جُوعٍ ﴿٧﴾

[1] (V.88:2) It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none other amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmic Monotheism), but he will be from the dwellers of the (Hell) Fire." [Sahih Muslim, the Book of Faith, Hadith No. 153 (S.S.M. 20)]. See also the footnotes of (V.3:85) and (V.41:46).

[2] (V.88:3) Narrated 'Abdullāh ؓ: "The Prophet ﷺ said one statement and I said another. The Prophet ﷺ said: 'Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allāh, will enter Paradise.'" [Sahih Al-Bukhari, 6/4497 (O.P.24)]

8. (Other) faces that Day will be joyful,

وُجُوهُ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾

9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islāmic Monotheism).^[1]

لَسَعِيهَا رَاضِيَةٌ ﴿٩﴾

10. In lofty Paradise.

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

11. Where they shall neither hear harmful speech nor falsehood.

لَا تَسْمَعُ فِيهَا لَفِيَةً ﴿١١﴾

12. Therein will be a running spring.

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

13. Therein will be thrones raised high.

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾

14. And cups set at hand.

وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾

15. And cushions set in rows.

وَمَنَاقِبُ مَصْفُوفَةٌ ﴿١٥﴾

16. And rich carpets (all) spread out.

وَزَرَائِي مَبْنُوتَةٌ ﴿١٦﴾

17. Do they not look at the camels, how they are created?

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

18. And at the heaven, how it is raised?

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

19. And at the mountains, how they are rooted (and fixed firm)?

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

20. And at the earth, how it is outspread?

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

21. So remind them (O Muhammad ﷺ) — you are only one who reminds.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

22. You are not a dictator over them —

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾

23. Except the one who turns away and disbelieves.^[2]

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾

24. Then Allāh will punish him with the greatest punishment.

فَعَذَابُهُ اللَّهُ الْعَذَابُ الْأَكْبَرُ ﴿٢٤﴾

25. Verily, to Us will be their return;

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

26. Then verily, for Us will be their reckoning.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

^[1] (V.88:9) See the footnote of (V.18:104).

^[2] (V.88:23) See the footnote of (V.8:39).

**Sūrat Al-Fajr (The Break of
Day or the Dawn) 89**

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْفَجْرِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ١

وَلَيَالٍ عَشْرٍ ٢

وَالشَّفْعِ وَالْوَتْرِ ٣

وَاللَّيْلِ إِذَا يَسَّرَ ٤

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ٥

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦

إِرمَ دَاتِ الْعِمَادِ ٧

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨

وَتَمُودَ الَّذِي جَاءَ بِأُصْحَارِ الْوَادِ ٩

وَقَرَعُونَ ذِي الْأَوْدَادِ ١٠

الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١

1. By the dawn;
2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah),^[1]
3. And by the even and the odd (of all the creations of Allāh).^[2]
4. And by the night when it departs.
5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that they should avoid all kinds of sins and disbeliefs)!
6. Saw you (O Muhammad ﷺ) not how your Lord dealt with ‘Ād (people)
7. Of *Iram* (who were very tall) like (lofty) pillars,
8. The like of which were not created in the land?
9. And (with) Thamūd (people), who hewed out rocks in the valley (to make dwellings)?^[3]
10. And (with) Fir‘aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?
11. Who did transgress beyond bounds in the

[1] (V.89:2) Narrated Ibn ‘Abbās ؓ: The Prophet ﷺ said, “No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah).” Then some Companions of the Prophet ﷺ said, “Not even *Jihād*?” He replied, “Not even *Jihād*, except that of a man who does it by putting himself and his property in danger (for Allāh’s sake) and does not return with any of those things.” [Sahih Al-Bukhari, 2/ 969 (O.P.86)]

[2] (V.89:3) “Even” and “Odd” is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of *Arafah* (Hajj), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allāh. Some say it is the compulsory congregational prayer, i.e. *Maghrib* is *Witr*, and the other four prayers are *Shaf’*.

[3] (V.89:9) “And you hew out in the mountains, houses with great skill.” (V. 26:149)

lands (in the disobedience of Allāh).

12. And made therein much mischief.

فَاكْثُرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

13. So, your Lord poured on them different kinds of severe torment.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوَاتِرَ عَذَابٍ ﴿١٣﴾

14. Verily, your Lord is Ever Watchful (over them).

إِنَّ رَبَّكَ لَبَالْمُرْصَادِ ﴿١٤﴾

15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."

فَإِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well nor give them their exact right of inheritance)!

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتَامَ ﴿١٧﴾

18. And urge not one another on the feeding of *Al-Miskīn* (the needy)!

وَلَا تَحْضُوا عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾

19. And you devour the inheritance — all with greed.

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

20. And you love wealth with much love.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

21. Nay! When the earth is ground to powder.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

22. And your Lord comes with the angels in rows.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

وَحِائِيَّ يَوْمَئِذٍ يَجَاهِدُونَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَىٰ ﴿٢٣﴾

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"

يَقُولُ يَتْلُو تِلْكَ قَدَّمَ لِحَايَٰي ﴿٢٤﴾

25. So on that Day none will punish as He will punish.

فَيَوْمَئِذٍ لَا يَعْذِبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾

26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.

وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ﴿٢٦﴾

27. (It will be said to the pious — believers of Islamic Monotheism:) "O (you) the one in (complete) rest and satisfaction!

يَتْلَاهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

28. "Come back to your Lord, — well-pleased

أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٢٨﴾

(yourself) and well-pleasing (to Him)!

29. "Enter you then among My (honoured) slaves,

فَأَدْخِلِي فِي عِبَادِي ﴿٢٩﴾

30. "And enter you My Paradise!"

وَأَدْخِلِي جَنَّتي ﴿٣٠﴾

Sūrat Al-Balad
(The City) 90

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. I swear by this city (Makkah);

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

2. And you are free (from sin, and to punish the enemies of Islām on the day of the Conquest) in this city (Makkah).^[1]

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

3. And by the begetter (i.e. Adam ﷺ) and that which he begot (i.e. his progeny).

وَالِدٍ وَمَا وَلَدَ ﴿٣﴾

4. Verily, We have created man in toil.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

5. Does he think that none can overcome him?

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

6. He says (boastfully): "I have wasted wealth in abundance!"

يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ ﴿٦﴾

7. Does he think that none sees him?

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

8. Have We not made for him two eyes,

أَلَمْ نَجْعَلْ لَمْ عَيْنَيْنِ ﴿٨﴾

9. And a tongue and two lips?

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

10. And shown him the two ways (good and evil)?

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).

فَلَا أَفْنَحُمُ الْعُقْبَةَ ﴿١١﴾

12. And what will make you know the path that

وَمَا أَدْرَاكَ مَا الْعُقْبَةُ ﴿١٢﴾

^[1] (V.90:2)

a) Narrated Ibn 'Abbās ؓ : On the day of the conquest of Makkah, Allāh's Messenger ﷺ said, "Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly." [Sahih Al-Bukhari, 2/1587 (O.P.657)]

b) See the footnote of (V.2:191)

is steep?

13. (It is) freeing a neck (slave)^[1]

فَكَرِّهَةً ١٣

14. Or giving food in a day of hunger (famine),

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ١٤

15. To an orphan near of kin.

يَتِيمًا ذَا مَقْرَبَةٍ ١٥

16. Or to a *Miskīn* (needy) cleaving to dust (out of misery).

أَوْ مِسْكِينًا ذَا مَتَرَبَةٍ ١٦

17. Then he became one of those who believed (in Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَّصَوْا بِالصَّبْرِ وَتَوَّصَوْا بِالْمَرْحَمَةِ ١٧

18. They are those on the Right Hand (i.e. the dwellers of Paradise),

أُولَئِكَ أَحْصَى الْمِيعَةَ ١٨

19. But those who disbelieved in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ١٩

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).^[2]

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ٢٠

Sūrat Ash-Shams (The Sun) 91

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ الشَّمْسِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sun and its brightness.

وَالشَّمْسِ وَضُحَاهَا ١

^[1] (V.90:13) Narrated Abu Hurairah ؓ: The Prophet ﷺ said: "Whoever frees a Muslim slave, Allāh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." [Sahih Al-Bukhari, 3/2517 (O.P.693)]

^[2] (V.90:20) "Therein they will be breathing out with deep sighs and roaring and therein they will hear not.**" (V. 21:100)

**Ibn Mas'ūd ؓ recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabūt* (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ūd recited this Verse (V.21:100). (Tafsīr Ibn Kathir, At-Tabarī and Al-Qurtubī)

2. By the moon as it follows it (the sun).

وَالْقَمَرَ إِذَا لَلَّهَا ﴿٢﴾

3. By the day as it shows up (the sun's) brightness.

وَالنَّهَارَ إِذَا جَلَّلَهَا ﴿٣﴾

4. By the night as it conceals it (the sun).

وَالَّيْلَ إِذَا يَغْشَىٰهَا ﴿٤﴾

5. By the heaven and Him Who built it.

وَالسَّمَاءَ وَمَا بَنَىٰهَا ﴿٥﴾

6. By the earth and Him Who spread it.

وَالْأَرْضَ وَمَا مَدَّنَهَا ﴿٦﴾

7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion;

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

8. Then He showed him what is wrong for him and what is right for him.

فَأَلَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allāh ordered, by following the true Faith of Islāmic Monotheism and by doing righteous good deeds).

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allāh has ordered, by rejecting the true Faith of Islāmic Monotheism or by following polytheism, or by doing every kind of evil wicked deeds).

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

11. Thamūd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islāmic Monotheism, and by following polytheism, and by committing every kind of sin).

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

12. When the most wicked man among them went forth (to kill the she-camel).

إِذْ أُنْبِئَتْ أَشَقُّهَا ﴿١٢﴾

13. But the Messenger of Allāh (Sālih عليه السلام) said to them: "[Be cautious! (Fear the evil end.)] That is the she-camel of Allāh! (Do not harm it) and bar it not from having its drink!"

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak)!

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾

15. And He (Allāh) feared not the consequences thereof.

وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

Sūrat Al-Lail
(The Night) 92

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ اللَّيْلِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the night as it envelops.
2. By the day as it appears in brightness.
3. By Him Who created male and female.
4. Certainly, your efforts and deeds are diverse (different in aims and purposes);
5. As for him who gives (in charity) and keeps his duty to Allāh and fears Him,
6. And believes in *Al-Husnā*.^[1]
7. We will make smooth for him the path of ease (goodness).
8. But he who is a greedy miser and thinks himself self-sufficient.^[2]
9. And denies *Al-Husnā* (see the footnote of the Verse No. 6).
10. We will make smooth for him the path for evil.
11. And what will his wealth avail him when he goes down (in destruction)?
12. Truly, on Us is (to give) guidance.

وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾

وَالنَّهَارِ إِذَا تَجَافَى ﴿٢﴾

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾

إِنَّ سَعْيَكُمْ لَشَتَّى ﴿٤﴾

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾

وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾

فَسَنَيَسِّرُ لِّلْيسْرَى ﴿٧﴾

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾

وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾

فَسَنَيَسِّرُ لِّلْعُسْرَى ﴿١٠﴾

وَمَا يَنْفَعِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾

إِنَّ عَلَيْنَا لَلْهُدَى ﴿١٢﴾

[1] (V.92:6) A) *Al-Husnā*: i. e., Paradise or good deeds like prayers, fasting or charity etc. or the best (i.e. either *Lā ilāha illallāh*: none has the right to be worshipped but Allāh) or a reward from Allāh (i.e. Allāh will compensate him for what he will spend in Allāh's way).

B) See the footnote of (V.4:37).

[2] (V.92:8) Narrated 'Alī ؓ: We were in the company of the Prophet ﷺ and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allāh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet ﷺ recited: "As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in *Al-Husnā*. We will make smooth for him the path of ease ..." (V.92: 5-10) [*Sahih Al-Bukhari*, 6/4947 (O.P.472)]

13. And truly, to Us (belong) the last (Hereafter) and the first (this world).

وَأَن لَّنَا لِلْآخِرَةِ وَالْأُولَىٰ (١٣)

14. Therefore, I have warned you of a blazing Fire (Hell).

فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ (١٤)

15. None shall enter it except the most wretched.

لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ (١٥)

16. Who denies and turns away.

الَّذِي كَذَّبَ وَتَوَلَّىٰ (١٦)

17. And *Al-Muttaqūn* (the pious. See V.2:2) will be far removed from it (Hell).

وَسَيَجْزِيهَا الْآلَفَىٰ (١٧)

18. He who spends his wealth for increase in self-purification,

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ (١٨)

19. And who has (in mind) no favour from anyone to be paid back,

وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْرَىٰ (١٩)

20. Except to seek the Countenance of his Lord, the Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ (٢٠)

21. He, surely, will be pleased (when he will enter Paradise).

وَلَسَوْفَ يَرْضَىٰ (٢١)

Sūrat Ad-Duhā (The Forenoon — After Sunrise) 93

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الضُّحَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the forenoon (after sunrise).^[1]

وَالضُّحَىٰ (١)

2. By the night when it darkens (and stands still).

وَاللَّيْلِ إِذَا سَجَىٰ (٢)

3. Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (٣)

4. And indeed the Hereafter is better for you than the present (life of this world).

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (٤)

5. And verily, your Lord will give you (all good) so that you shall be well-pleased.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (٥)

^[1] (V.93:1)

a) Narrated Ibn Abu Lailā: Only Umm Hanī told us that she had seen the Prophet ﷺ offering the *Duhā* (Forenoon prayer). She said, "On the day of the conquest of Makkah, the Prophet ﷺ took a bath in my house and offered eight *Rak'ah*. I never saw him praying such a light prayer but he performed perfect prostrations and bowings". [*Sahih Al-Bukhari*, 2/1103 (O.P.207A)]

6. Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge?

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۝٦

7. And He found you unaware (of the Qur'ān, its legal laws and Prophethood) and guided you.

وَوَجَدَكَ ضَالًّا فَهَدَى ۝٧

8. And He found you poor and made you rich (self-sufficient with self-contentment).

وَوَجَدَكَ عَائِلًا فَأَغْنَى ۝٨

9. Therefore, treat not the orphan with oppression.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝٩

10. And repulse not the beggar.

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝١٠

11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١

Sūrat Ash-Sharh (The Opening Forth) 94

سُورَةُ الشَّرْحِ

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have We not opened your breast for you (O Muhammad ﷺ)?

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝١

2. And removed from you your burden.

وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝٢

3. Which weighed down your back?

الَّتِي أَنْقَضَ طَهْرَكَ ۝٣

4. And have We not raised high your fame?

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝٤

5. Verily, along with every hardship is relief,

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٥

6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٦

7. So when you have finished (your occupation), devote yourself to Allāh's worship.

فَإِذَا فَرَغْتَ فَانصَبْ ۝٧

8. And to your Lord (Alone) turn (all your) intentions and hopes.

وَلِلَّهِ رَبِّكَ فَاَرْغَبْ ۝٨

b) Narrated Abu Hurairah ؓ: My friend (the Prophet) advised me to observe three things:

(1) to fast three days a month;

(2) to pray two *Rak'ah* of *Duhā* prayer (Forenoon prayer); and

(3) to pray *Witr* before sleeping. [Sahih Al-Bukhari, 3/1981 (O.P.202)]

Sūrat At-Tin (The Fig) 95

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. By the fig, and the olive.
2. By Mount Sinai.
3. By this city of security (Makkah).^[1]
4. Verily, We created man in the best stature (mould).
5. Then We reduced him to the lowest of the low.
6. Except those who believe (in Islāmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).
7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?
8. Is not Allāh the Best of judges?

سُورَةُ التِّينِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالزَّيْتُونِ ﴿١﴾

وَطُورِ سِينٍ ﴿٢﴾

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ

غَيْرٌ مَّنُونٍ ﴿٦﴾

فَمَا يَكْذِبُكَ بَعْدَ الْإِلَهِينِ ﴿٧﴾

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿٨﴾

Sūrat Al-'Alaq (The Clot) 96

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Read! In the Name of your Lord Who has created (all that exists).
2. He has created man from a clot (a piece of thick coagulated blood).
3. Read! And your Lord is the Most Generous.
4. Who has taught (the writing) by the pen.
5. He has taught man that which he knew not.

سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

^[1] (V.95:3) See the footnote of (V.2:191).

6. Nay! Verily, man does transgress (in disbelief and evil deed).

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَ طَافٍ ﴿٦﴾

7. Because he considers himself self-sufficient.

أَن رَّاهُ أَسْتَفْقَى ﴿٧﴾

8. Surely, to your Lord is the return.

إِنَّ إِلَىٰ رَبِّكَ الرَّجْعُ ﴿٨﴾

9. Have you (O Muhammad ﷺ) seen him (i.e. Abū Jahl) who prevents

أَرَأَيْتَ الَّذِي يَنْهَى ﴿٩﴾

10. A slave (Muhammad ﷺ) when he prays?

عَبْدًا إِذَا صَلَّى ﴿١٠﴾

11. Have you seen if he (Muhammad ﷺ) is on the guidance (of Allāh)

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ﴿١١﴾

12. Or enjoins piety?

أَوْ أَمَرَ بِالتَّقْوَى ﴿١٢﴾

13. Have you seen if he (Abū Jahl) denies (the truth, i.e. this Qur'ān) and turns away?

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿١٣﴾

14. Knows he not that Allāh sees (what he does)?

أَلَمْ يَعْلَمْ أَنَّ اللَّهَ رَأَى ﴿١٤﴾

15. Nay! If he (Abū Jahl) ceases not, We will catch him by the forelock —

كَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

16. A lying, sinful forelock!

نَاصِيَةٍ كَذِبٍ خَاطِمَةٍ ﴿١٦﴾

17. Then let him call upon his council (of helpers).

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

18. We will call out the guards of Hell (to deal with him)!

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

19. Nay! (O Muhammad ﷺ)! Do not obey him (Abū Jahl). Fall prostrate and draw near (to Allāh)!*

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

Sūrat Al-Qadr (The Night of Decree) 97

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily, We have sent it (this Qur'ān) down in the Night of *Al-Qadr* (Decree).^[1]

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

* (V.96:19) Prostration (see the List of Prostration Places at the end).

[1] (V.97:1) "Therein (that night) is decreed every matter of ordainments." (V. 44:4)*

2. And what will make you know what the Night of *Al-Qadr* (Decree) is?

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

3. The Night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allāh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

4. Therein descend the angels and the *Rūh* [Jibrāil (Gabriel)] by Allāh's Permission with all Decrees,

نَزَّلَ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾

5. (All that night), there is peace (and goodness from Allāh to His believing slaves) until the appearance of dawn.^[1]

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

Sūrat Al-Baiyyinah (The Clear Evidence) 98

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikūn*,^[2] were not going to leave (their disbelief) until there came to them clear evidence.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

2. A Messenger (Muhammad ﷺ) from Allāh, reciting (the Qur'ān) purified pages [purified from *Al-Bātil* (falsehood)].

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾

3. Wherein are correct and straight laws from Allāh.

فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾

4. And the people of the Scripture differed not until after there came to them clear evidence (i.e. Prophet Muhammad ﷺ and whatever was revealed to him).

وَمَا نَفَرَقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٤﴾

5. And they were commanded not, but that they

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

** i.e., the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allāh.

^[1] (V.97:5) Narrated 'Āishah ؓ: Allāh's Messenger ﷺ said, "Search for the Night of *Al-Qadr* in the odd nights of the last ten nights of Ramadan." [Sahih Al-Bukhari, 3/ 2017 (O.P.234)].

^[2] (V.98:1, 6) *Al-Mushrikūn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ.

should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity), and that is the right religion.

6. Verily, those who disbelieve (in the religion of Islām, the Qur'ān and Prophet Muhammad ﷺ) from among the people of the Scripture and *Al-Mushrikūn*, will abide in the fire of Hell. They are the worst of creatures.^[1]

7. Verily, those who believe [in the Oneness of Allāh, and in His Messenger (Muhammad ﷺ) including all obligations ordered by Islām] and do righteous good deeds, they are the best of creatures.

8. Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they with Him. That is for him who fears his Lord.

خُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

Sūrat Az-Zalzalah (The Earthquake) 99

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. When the earth is shaken with its (final) earthquake.
2. And when the earth throws out its burdens.
3. And man will say: "What is the matter with it?"
4. That Day it will declare its information (about

سُورَةُ الزَّلْزَلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٤﴾

[1] (V.98:6) It is obligatory to have belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islāmīc Monotheism) but he will be from the dwellers of the (Hell) Fire." [Sahih Muslim, the Book of Faith, Vol. 1, Hadith No. 153, (S.S.M. 20)] See also (V.3:85) and (V.3:116).

all that happened over it of good or evil).

5. Because your Lord will inspire it.

6. That Day mankind will proceed in scattered groups that they may be shown their deeds.^[1]

7. So, whosoever does good equal to the weight of an atom (or a small ant) shall see it.

8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

يَا أَيُّهَا رَبِّكَ أَوْحَىٰ لَهَا
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشُنَانًا لِّقُرُوءِ
أَعْمَالِهِمْ

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Sūrat Al-ʿĀdiyāt (Those that run) 100

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْعَادِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the (steeds) that run, with panting.

2. Striking sparks of fire (by their hooves).

3. And scouring to the raid at dawn.

4. And raise the dust in clouds the while.

5. And penetrating forthwith as one into the midst (of the foe).

6. Verily, man (disbeliever) is ungrateful to his Lord.

7. And to that he bears witness (by his deeds).

8. And verily, he is violent in the love of wealth.

9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?

10. And that which is in the breasts (of men) shall be made known?

11. Verily, that Day (i.e., the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

وَالْعَادِيَّاتِ صَبَاحًا

فَالْمُورِيَّتِ قَدَحًا

فَالْمُغِيرَاتِ صُبْحًا

فَأَثَرُنَّ بِهِ نَقْعًا

فَوْسَطْنَ بِهِ جَمْعًا

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

وَحُصِّلَ مَا فِي الصُّدُورِ

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

^[1] (V.99:6) See the footnote of (V.11:18).

Sūrat Al-Qāri'ah
(The Striking Hour) 101

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Al-Qāri'ah (the striking Hour, i.e. the Day of Resurrection).

الْقَارِعَةُ ﴿١﴾

2. What is the striking (Hour)?

مَا الْقَارِعَةُ ﴿٢﴾

3. And what will make you know what the striking (Hour) is?

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾

4. It is a Day whereon mankind will be like moths scattered about.

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾

5. And the mountains will be like carded wool.

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾

6. Then as for him whose Balance (of good deeds) will be heavy,^[1]

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾

7. He will live a pleasant life (in Paradise).

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾

8. But as for him whose Balance (of good deeds) will be light,

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾

9. He will have his home in *Hāwiyah* (pit, i.e. Hell).

فَأَثْمُهُ هَآوِيَةٌ ﴿٩﴾

10. And what will make you know what it is?

وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾

11. (It is) a fiercely blazing Fire!

نَارٌ حَامِيَةٌ ﴿١١﴾

^[1] (V.101:6) See the footnote of (V.7:8).

**Sūrat At-Takāthur (The piling up —
The Emulous Desire) 102**

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The mutual rivalry (for piling up of worldly things) diverts you,
2. Until you visit the graves (i.e. till you die).
3. Nay! You shall come to know!
4. Again nay! You shall come to know!
5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).
6. Verily, you shall see the blazing Fire (Hell)!
7. And again, you shall see it with certainty of sight!
8. Then on that Day you shall be asked about the delights^[1] (you indulged in, in this world)!

أَلَمْ تَكُنْ مِنَ التَّكَاثُرِ ١

حَتَّى زُرْتُمُ الْمَقَابِرَ ٢

كَلَّا سَوْفَ تَعْلَمُونَ ٣

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ٥

لَتَرَوُنَّ الْجَحِيمَ ٦

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ٧

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ٨

[1] (V.102:8) Narrated Abu Hurairah رضي الله عنه: Once during a day or a night Allāh's Messenger ﷺ came out and found Abu Bakr and 'Umar رضي الله عنهما, he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allāh's Messenger." He said: "By Him (Allāh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he ﷺ said to them (both): "Come along!" And he went along with them to a man from the *Ansār* but they did not find him in his house. The wife of that man saw the Prophet ﷺ and said: "You are welcome." Allāh's Messenger ﷺ asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the meantime the *Ansārī* man came, saw Allāh's Messenger ﷺ with his two Companions and said: "All praise and thanks are Allāh's: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter a sheep for them). Allāh's Messenger ﷺ said to him: "Beware! Do not slaughter a milch sheep." So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allāh's Messenger ﷺ said to Abu Bakr and 'Umar رضي الله عنهما: "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allāh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." [Sahih Muslim, The Book of Food and Drinks, Hadith No. 2038 (S.S.M. 1306)]

Sūrat Al-'Asr
(The Time) 103

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. By *Al-'Asr* (the time).
2. Verily, man is in loss,
3. Except those who believe (in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'rūf*) which Allāh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allāh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allāh's Cause during preaching His religion of Islāmic Monotheism or *Jihād*).

Sūrat Al-Humazah
(The Slanderer) 104

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Woe to every slanderer and backbiter.^[1]
2. Who has gathered wealth and counted it.
3. He thinks that his wealth will make him last forever!
4. Nay! Verily, he will be thrown into the crushing Fire.
5. And what will make you know what the crushing Fire is?
6. The fire of Allāh kindled,
7. Which leaps up over the hearts,

سُورَةُ الْعَصْرِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ①

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ②

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ③
وَتَوَصَّوْا بِالْحَقِّ وَتَوَصَّوْا بِالصَّبْرِ ④

سُورَةُ الْهُمَزَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ①

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ②

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ④

وَمَا أَذْرَبْكَ مَا الْحُطَمَةُ ⑤

نَارُ اللَّهِ الْمَوْقُودَةُ ⑥

الَّتِي تَطَّلِعُ عَلَى الْآفَاقَةِ ⑦

^[1] (V.104:1) See the footnotes a), b) and c) of (V.49:12).

8. Verily, it shall be closed upon them,

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ﴿٨﴾

9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾

Sūrat Al-Fil
(The Elephant) 105

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Have you (O Muhammad ﷺ) not seen how your Lord dealt with the Owners of the Elephant? [The Elephant Army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

﴿١﴾

2. Did He not make their plot go astray?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

3. And He sent against them birds, in flocks,

تَرْمِيهِمْ بِحِجَارٍ مِّنْ سِجِّيلٍ ﴿٤﴾

4. Striking them with stones of *Sijjil* (baked clay).

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle).^[1]

^[1] (V.105:5) The Story of the Army of the Elephants.

This incident happened during the period of the birth year of Prophet Muhammad ﷺ. Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the Ka'bah at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the Ka'bah (Al-Bait Al-Harām) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it *Al-Qullais*; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the Ka'bah. He had in that army thirteen elephants and amongst them was an elephant called Mahmūd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul-Muttalib bin Hāshim, the grandfather of the Prophet ﷺ). =

Sūrat Quraish (Quraish) 106

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. (It is a great grace from Allāh) for the protection of the Quraish,
2. (And with all those Allāh's grace and protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),
3. So let them worship (Allāh) the Lord of this House (the Ka'bah in Makkah),
4. (He) Who has fed them against hunger, and has made them safe from fear.

سُورَةُ قُرَيْشٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا هُوَ قُرَيْشٍ

إِلَّا لَفِئَتُهُمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ

خَوْفٍ

Sūrat Al-Mā'ūn (The Small Kindnesses) 107

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. Have you seen him who denies the Recompense?
2. That is he who repulses the orphan (harshly),^[1]

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّكْرِ

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ

=and it was concluded that Abrahah would restore the camels of Abdul-Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the Ka'bah. Abdul-Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till they reached Muhassir Valley. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allāh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (Ka'bah in Makkah). (See *Tafsīr Ibn Kathīr*, *Sūrat Al-Fil*)

^[1] (V.107:2) Narrated Sahl bin Sa'd ؓ : The Prophet ﷺ said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. [*Sahih Al-Bukhari*, 8/6005 (O.P.34)]

3. And urges not on the feeding of *Al-Miskīn* (the needy),^[1]

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾

4. So, woe to those performers of *Salāt* (prayers) (hypocrites),

قَوْلٍ لِلْمُصَلِّينَ ﴿٤﴾

5. Those who delay their *Salāt* (prayer from their stated fixed times).^[2]

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

6. Those who do good deeds only to be seen (of men),

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

7. And withhold *Al-Mā'ūn* (small kindnesses like salt, sugar, water).

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Sūrat Al-Kauthar
(A River in Paradise) 108

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar* (a river in Paradise).^[3]

إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ ﴿١﴾

2. Therefore turn in prayer to your Lord and sacrifice (to Him only).

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).^[4]

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

^[1] (V.107:3) Narrated Abu Hurairah ؓ : The Prophet ﷺ said, "The one who looks after a widow or a needy person is like a *Mujāhid* (fighter) who fights for Allāh's Cause, or like him who performs prayers all the night and fasts all the day." [Sahih Al-Bukhari, 7/5353 (O.P.265)]

^[2] (V.107:5) See the footnote of (V.2:238).

^[3] (V.108:1) Narrated Anas ؓ: When the Prophet ﷺ was made to ascend to the heavens. He ؓ said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibril (Gabriel), 'What is this (river)?' He replied, 'This is the *Kauthar*.'" [Sahih Al-Bukhari, 6/4964 (O.P.488)]

^[4] (V.108:3) Narrated Anas ؓ: The Prophet ﷺ said, "None of you will have Faith till he loves me more than his father, his children and all mankind." [Sahih Al-Bukhari, 1/15 (O.P.14)]

Sūrat Al-Kāfirūn
(The Disbelievers) 109

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ to these *Mushrikūn* and *Kāfirūn*): "O *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*)!
2. I worship not that which you worship,
3. Nor will you worship that which I worship.
4. And I shall not worship that which you are worshipping.
5. Nor will you worship that which I worship.
6. To you be your religion, and to me my religion (Islāmic Monotheism).

Sūrat An-Nasr
(The Help) 110

*In the Name of Allāh
the Most Gracious, the Most Merciful*

1. When there comes the Help of Allāh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).
2. And you see that the people enter Allāh's religion (Islām) in crowds.
3. So, glorify the Praises of your Lord, and ask His forgiveness. Verily, He the One Who is Ever ready to accept the repentance, and forgives.

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَايَهُا الْكٰفِرُونَ ﴿١﴾

لَا اَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا اَنْتُمْ عٰبِدُونَ مَا اَعْبُدُ ﴿٣﴾

وَلَا اَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

وَلَا اَنْتُمْ عٰبِدُونَ مَا اَعْبُدُ ﴿٥﴾

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿٦﴾

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِيْنِ اللَّهِ

اَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ

كَانَ تَوَّابًا ﴿٣﴾

Sūrat Al-Masad
(The Palm Fiber) 111

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْمَسَدِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Perish the two hands of Abū Lahab (an uncle of the Prophet ﷺ) and perish he!^[1]

نَبَتْ يَدَايَ لِهَبٍ وَتَبَّ

2. His wealth and his children will not benefit him!

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

3. He will be burnt in a Fire of blazing flames!

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

4. And his wife too, who carries wood (thorns of *Sa'dān* which she used to put on the way of the Prophet ﷺ, or used to slander him).^[2]

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

5. In her neck is a twisted rope of *Masad* (palm fiber).^[3]

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

[1] (V.111:1) Narrated Ibn ‘Abbās ؓ : “When the Verse, ‘And warn your tribe (O Muhammad ﷺ) of near kindred.’ (V.26:214) was revealed, Allāh’s Messenger ﷺ went out, and when he had ascended As-Safā mountain, he shouted, ‘*Ya Sabāhāh!*’* The people said, ‘What is that?’ Then they gathered around him, whereupon he said, ‘Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?’ They said, ‘We have never heard you telling a lie.’ Then he said, ‘I am a plain warner to you of a coming severe punishment.’ Abu Lahab said, ‘May you perish! You gathered us only for this reason?’ Then Abu Lahab went away. So (Sūrat Al-Masad) ‘Perish the two hands of Abu Lahab!’ (V.111:1) was revealed.” [Sahih Al-Bukhari, 6/4971 (O.P.495)]

* “*Ya Sabāhāh!*” is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

[2] (V.111:4) ‘And his wife too, who carries wood.’ Mujāhid said, ‘Carries the wood’ means that she used to slander (the Prophet ﷺ) and goes about with calumnies.

[3] (V.111:5) “In her neck is a twisted rope of palm fiber, [i.e. the chain which is in the Fire (of Hell)].” (Sahih Al-Bukhari, The Book of Interpretation, Sūrat 111, Chapter 4). [Imām Qurtubī says in the *Tafsīr* of the (V.17:45):]

Narrated Sa’id bin Jubāir ؓ : “When Sūrah No. 111 (Sūrat Al-Masad) was revealed, the wife of Abu Lahab came looking out for the Prophet ﷺ while Abu Bakr ؓ was sitting beside him. Abu Bakr said to the Prophet ﷺ : ‘I wish if you get aside (or go away) as she is coming to us, she may harm you.’ The Prophet ﷺ said: ‘There will be a screen set between me and her.’ So, she did not see him ﷺ. She said to Abu Bakr: ‘Your companion is saying poetry against me.’ Abu Bakr said: ‘By Allāh he does not say poetry.’ She said: ‘Do you believe that.’ Then she left. Abu Bakr said, ‘O Allāh’s Messenger! She did not see you.’ The Prophet ﷺ said: ‘An angel was screening me from her.’” [This *Hadīth* is quoted in *Musnad Abū Ya’la*]

It is said that if the Verse (V.17:45) is recited by a real believer (of Islāmic Monotheism) he will be screened from a disbeliever. (Allāh knows better.) (Tafsīr Al-Qurtubī)

Sūrat Al-Ikhlās or At-Tauhīd
(The Purity) 112

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Say (O Muhammad ﷺ): “He is Allāh, (the) One.”^[1]

قُلْ هُوَ اللَّهُ أَحَدٌ

2. *Allāh-us-Samad* (السيد الذي يصمد إليه في الحاجات) [Allāh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

اللَّهُ الصَّمَدُ

3. He begets not, nor was He begotten.^[2]

لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

4. And there is none coequal or comparable to Him.”

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

^[1] (V.112:1) See *Tauhīd* in the Glossary (Appendix-I).

^[2] (V.112:3)

A) Narrated Mu‘ādh bin Jabal ؓ : The Prophet ﷺ said, “O Mu‘ādh! Do you know what Allāh’s Right upon His slaves is?” I said, “Allāh and His Messenger know better.” The Prophet ﷺ said, “To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?” I replied, “Allāh and His Messenger know better.” The Prophet ﷺ said, “Not to punish them (if they did so).” [*Sahih Al-Bukhari*, 9/7373 (O.P.470)]

B) Narrated Abu Sa‘īd Al-Khudrī ؓ: A man heard another man reciting: ‘Say (O Muhammad): “He is Allāh, (the) One.” (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that *Sūrah* by itself was not enough. Allāh’s Messenger ﷺ said, “By Him in Whose Hand my soul is, it is equal to one-third of the Qur’ān.” [*Sahih Al-Bukhari*, 9/7374 (O.P.471)]

C) Narrated ‘Āishah ؓ : The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the *Sūrah* 112): ‘Say (O Muhammad): “He is Allāh, (the) One.”’ (112:1). When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), “Ask him why he does so.” They asked him and he said, “I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer).” The Prophet ﷺ said (to them). “Tell him that Allāh loves him.” [*Sahih Al-Bukhari*, 9/7375 (O.P.472)]

Sūrat Al-Falaq
(The Daybreak) 113

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allāh), the Lord of the daybreak,
2. From the evil of what He has created,
3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
4. And from the evil of those who practise witchcraft when they blow in the knots,
5. And from the evil of the envier when he envies."

سُورَةُ الْفَلَقِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Sūrat An-Nās
(Mankind) 114

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allāh) the Lord of mankind,^[1]
2. The King of mankind — ^[2]
3. The *Ilāh* (God) of mankind,
4. From the evil of the whisperer (devil who

سُورَةُ النَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

مَلِكِ النَّاسِ ﴿٢﴾

إِلَهِ النَّاسِ ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

[1] (V.114:1) Narrated Aishah ؓ: Whenever Allah's Messenger ﷺ went to bed, he used to recite *Surat Al-Ikhlās* (112), *Surat Al-Falaq* (113) and *Surat An-Nās* (114), and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. [*Sahih Al-Bukhari* 7/5748 (O.P.644)]

[2] (V.114:2) The Statement of Allāh ﷻ: 'The King of mankind.'

Narrated Abu Hurairah ؓ: The Prophet ﷺ said, "On the Day of Resurrection Allāh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?'" [*Sahih Al-Bukhari*, 9/7382 (O.P.479)]

whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allāh).^[1]

5. Who whispers in the breasts of mankind.

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ



6. Of jinn and men.”

مِنَ الْجِنَّةِ وَالنَّاسِ

^[1] (V.114:4) Narrated Abu Hurairah ؓ: Allāh's Messenger ﷺ said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.”* [*Sahih Al-Bukhari*, 8/6487 (O.P.494)]

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allāh and His Messenger ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

فهرس بأسماء السور وبيان المكي والمدني منها

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النور	٢٤	٤٦٩	مدنية	Madani	24	An-Nûr
الفرقان	٢٥	٤٨١	مكية	Makki	25	Al-Furqân
الشعراء	٢٦	٤٩٠	مكية	Makki	26	Ash-Shu'arâ'
النمل	٢٧	٥٠٥	مكية	Makki	27	An-Naml
القصص	٢٨	٥١٧	مكية	Makki	28	Al-Qasas
العنكبوت	٢٩	٥٣٠	مكية	Makki	29	Al-Ankabût
الروم	٣٠	٥٤١	مكية	Makki	30	Ar-Rûm
لقمان	٣١	٥٤٩	مكية	Makki	31	Luqmân
السجدة	٣٢	٥٥٥	مكية	Makki	32	As-Sajdah
الأحزاب	٣٣	٥٥٩	مدنية	Madani	33	Al-Ahzâb
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فاطر	٣٥	٥٨٢	مكية	Makki	35	Fâtir
يس	٣٦	٥٨٨	مكية	Makki	36	Yâ-Sîn

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الزمر	٣٩	٦١٦	مكية	Makki	39	Az-Zumar
غافر	٤٠	٦٢٧	مكية	Makki	40	Ghâfir
فصلت	٤١	٦٣٩	مكية	Makki	41	Fussilat
الشورى	٤٢	٦٤٨	مكية	Makki	42	Ash-Shûra
الزخرف	٤٣	٦٥٧	مكية	Makki	43	Az-Zukhruf
الدخان	٤٤	٦٦٦	مكية	Makki	44	Ad-Dukhân
الجاثية	٤٥	٦٧٠	مكية	Makki	45	Al-Jâthiyah
الأحقاف	٤٦	٦٧٦	مكية	Makki	46	Al-Ahqâf
محمد	٤٧	٦٨١	مدنية	Madani	47	Muhammad
الفتح	٤٨	٦٨٧	مدنية	Madani	48	Al-Fath
الحجرات	٤٩	٦٩٣	مدنية	Madani	49	Al-Hujurat
ق	٥٠	٦٩٦	مكية	Makki	50	Qâf
الذاريات	٥١	٧٠٠	مكية	Makki	51	Adh-Dhâriyât
الطور	٥٢	٧٠٦	مكية	Makki	52	At-Tûr
النجم	٥٣	٧١٠	مكية	Makki	53	An-Najm
القمر	٥٤	٧١٦	مكية	Makki	54	Al-Qamar
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المتمتحنة	٦٠	٧٤٥	مدنية	Madani	60	Al-Mumtahanah
الصف	٦١	٧٤٨	مدنية	Madani	61	As-Saff
الجمعة	٦٢	٧٥١	مدنية	Madani	62	Al-Jumu'ah
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التحریم	٦٦	٧٦٠	مدنية	Madani	66	At-Tahrîm
الملك	٦٧	٧٦٣	مكية	Makki	67	Al-Mulk
القلم	٦٨	٧٦٦	مكية	Makki	68	Al-Qalam
الحاقة	٦٩	٧٧١	مكية	Makki	69	Al-Hâqqah
المعارج	٧٠	٧٧٥	مكية	Makki	70	Al-Ma'ârij
نوح	٧١	٧٧٨	مكية	Makki	71	Nûh
الحن	٧٢	٧٨٠	مكية	Makki	72	Al-Jinn
المزمل	٧٣	٧٨٣	مكية	Makki	73	Al-Muzzammil
المدثر	٧٤	٧٨٥	مكية	Makki	74	Al-Muddaththir
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عبس	٨٠	٨٠٣	مكية	Makki	80	'Abasa
التكوير	٨١	٨٠٦	مكية	Makki	81	At-Takwîr
الإنفطار	٨٢	٨٠٨	مكية	Makki	82	Al-Infitâr
المطففين	٨٣	٨٠٩	مكية	Makki	83	Al-Mutaffifin
الانشقاق	٨٤	٨١٢	مكية	Makki	84	Al-Inshiqâq
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الطارق	٨٦	٨١٧	مكية	Makki	86	At-Tariq
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الغاشية	٨٨	٨٢٠	مكية	Makki	88	Al-Ghâshiyah
الفجر	٨٩	٨٢٢	مكية	Makki	89	Al-Fajr
البلد	٩٠	٨٢٤	مكية	Makki	90	Al-Balad
الشمس	٩١	٨٢٥	مكية	Makki	91	Ash-Shams
الليل	٩٢	٨٢٧	مكية	Makki	92	Al-Lail
الضحى	٩٣	٨٢٨	مكية	Makki	93	Ad-Duhâ
الشرح	٩٤	٨٢٩	مكية	Makki	94	Ash-Sharh
التين	٩٥	٨٣٠	مكية	Makki	95	At-Tîn
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الزلزلة	٩٩	٨٣٣	مدنية	833	99	Az-Zalzalah
العاديات	١٠٠	٨٣٤	مكية	834	100	Al-Adiyât
القارعة	١٠١	٨٣٥	مكية	835	101	Al-Qâri'ah
التكاثر	١٠٢	٨٣٦	مكية	836	102	At-Takâthur
العصر	١٠٣	٨٣٧	مكية	837	103	Al-'Asr
الهمزة	١٠٤	٨٣٧	مكية	837	104	Al-Humazah
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قريش	١٠٦	٨٣٩	مكية	839	106	Quraish
الماعون	١٠٧	٨٣٩	مكية	839	107	Al-Mâ'ûn
الكوثر	١٠٨	٨٤٠	مكية	840	108	Al-Kauthar
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المسد	١١١	٨٤٢	مكية	842	111	Al-Masad
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الناس	١١٤	٨٤٤	مكية	844	114	An-Nâs

LIST OF PROSTRATION PLACES IN THE QUR'ĀN

It is a good practice to prostrate at the following places while reciting the Qur'ān.

No.	Part No.	Name of Sūrah	Sūrah No.	Verse No.
1.	9	Al-A'rāf	7	206
2.	13	Ar-Ra'd	13	15
3	14	An-Nahl	16	50
4.	15	Al-Isrā'	17	109
5.	16	Maryam	19	58
6.	17	Al-Hajj	22	18
7.	17	Al-Hajj	22	77*
8.	19	Al-Furqān	25	60
9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sād	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqāq	84	21
15.	30	Al-'Alaq	96	19

*In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and *Ulama*, while Imām Shāfi'ī suggests prostration at this place (V.22:77) also.

The following invocation is usually recited during the prostration:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabarak-Allāhu Ahsan-ul-Khāliqīn. (Sahih Muslim, Vol. 4, Hadīth No. 201)

PROPHETS MENTIONED IN THE QUR'ĀN

Names of some of the Prophets mentioned in the Qur'ān and their English equivalent:

S. No.	Arabic	English
1.	Adam آدم عليه السلام	Adam
2.	Al-Yasaa' اليسع عليه السلام	Elisha
3.	Ayyūb أيوب عليه السلام	Job
4.	Dāwūd داود عليه السلام	David
5.	Dhul-Kifl ذوالكفل عليه السلام	Dhul-Kifl
6.	Hārūn هارون عليه السلام	Aaron
7.	Hūd هود عليه السلام	Hud
8.	Ibrāhīm إبراهيم عليه السلام	Abraham
9.	Idrīs إدريس عليه السلام	Idrīs
10.	Ilyās إلياس عليه السلام	Elias
11.	'Īsā عيسى عليه السلام	Jesus
12.	Ishāq إسحاق عليه السلام	Isaac
13.	Ismā'īl إسماعيل عليه السلام	Ishmael
14.	Lūt لوط عليه السلام	Lot
15.	Muhammad or Ahmad محمد أو أحمد ﷺ	Muhammad
16.	Mūsā موسى عليه السلام	Moses
17.	Nūh نوح عليه السلام	Noah
18.	Sāleh صالح عليه السلام	Saleh
19.	Shu'aib شعيب عليه السلام	Shuaib
20.	Sulaimān سليمان عليه السلام	Solomon
21.	Ya'qūb يعقوب عليه السلام	Jacob
22.	Yahyā يحيى عليه السلام	John
23.	Yūnus يونس عليه السلام	Jonah
24.	Yūsuf يوسف عليه السلام	Joseph
25.	Zakariyā زكريا عليه السلام	Zechariah

APPENDIX-I GLOSSARY

[This Glossary has been taken from *Sahih Al-Bukhari*, it contains all the peculiar words that are present in the Noble Qur'ān.]

'**Abd:** (العبد) A male slave, a slave of Allāh.

'**Ād:** (عاد) An ancient tribe that lived after Nūh (Noah). It was prosperous, but disobedient to Allāh, so Allāh destroyed it with a violent destructive westerly wind.

Adhān: (الأذان) The call to *Salāt* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allāhu Akbar, Allāhu-Akbar; Allāhu-Akbar, Allāhu-Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Haiya 'alas-Salāh, Haiya 'alas-Salāh; Haiya 'alal-Falāh, Haiya 'alal-Falāh; Allāhu-Akbar, Allāhu-Akbar; Lā ilāha illallāh.* (See *Sahih Al-Bukhārī*, The Book of *Adhān*).

Ahkām: (الأحكام) "Legal status". According to Islāmic law, there are five kinds of *Ahkām*:

1. Compulsory (*Wājib* الواجب)
2. Desirable but not compulsory (*Mustahab* المستحب)
3. Forbidden (*Muharram* المحرم)
4. Disliked but not forbidden (*Makrūh* المكروه)
5. Lawful and allowed (*Halāl* الحلال)

Al-Ahzāb: (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madīnah and some other Arab tribes who invaded the Muslims of Al-Madīnah but were forced to withdraw.

'**Ajwah:** (العجوة) A kind of dates.

Ālim: (العالِم) A knowledgeable person or a religious scholar in Islām.

Allāhu-Akbar: (الله أكبر) Allāh is the Most Great.

'**Amah:** (الأمَة) A female slave.

Al-'Amānah: (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allāh has ordained.

Amīn: (أمين) O Allāh, accept our invocation.

Amma Ba'du: (أما بعد) An expression used for separating the introductory part from the main topics in a speech; the introductory being usually concerned with Allāh's Praises and Glorification. Literally it means, "whatever comes after." It is generally translated as "then after" or "to proceed."

Ansār: (الأنصار) The Companions of the Prophet ﷺ from the inhabitants of Al-Madīnah, who embraced Islām and supported it and who received and entertained the Muslim emigrants from Makkah and other places.

Al-'Aqīq: (العقيق) A valley in Al-Madīnah about seven kilometers west of Al-Madīnah.

'**Aqīqah:** (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh. (See *Sahih Al-Bukhārī*, 'The Book of 'Aqīqah).

'**Aqrā Halqā:** (عقرى حلقى) It is an exclamatory expression. It expresses disapproval.

'**Arafah** (day of): (عرفة) The ninth day of the month Dhul-Hijjah, on which the pilgrims stay in the Arafāt plain till sunset.

'**Arafāt:** (عرفات) A famous place of pilgrimage on the southeast of Makkah about

twenty-five kilometers from it.

Arāk: (الأراك) A tree from which *Siwāk* (سواك) (tooth brush) is made.

Al-Arba'ah: (الأربعة) The four compilers of *Ahādith* — Abu Dāwūd, Nasā'i, Tirmidhi and Ibn Mājah.

'Asabah: (العصبة) All male relatives of a deceased person from the father's side.

Ashāb As-Suffah: (أصحاب الصفّة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's Mosque in Al-Madinah, and they were very poor people.

Ashāb As-Sunan: (أصحاب السنن) The compilers of the prophetic *Ahādith* on Islamic jurisprudence.

'Ashūra: (العاشوراء) The 10th of the month of Muharram (the first month in the Islāmic calendar).

'Asr: (العصر) Afternoon, 'Asr prayer time.

'Aurah: (العورة) That part of the body which is illegal to expose to others.

Awsuq: (أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sā'* = 180 kgms. (approx). It may be less or more.

Ayāt: (الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.

Ayat-ul-Kursi: (آية الكرسي) Qur'ānic Verse No. 255 of *Sūrat Al-Baqarah*.

Ayyām At-Tashriq: (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijjah.

Ayyim: (الأيام) A woman who already has had a sexual experience; she may be a widow or a divorcee.

'Azl: (العلز) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.

Azlām: (الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.

Badanah: (بدنة) (Plural: *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.

Badr: (بدر) A place about 150 kilometers to the south of Al-Madinah, where the first great battle in Islāmic history took place between the early Muslims and the infidels of Quraish.

Al-Bahīrah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bai'ah: (البيعة) A pledge given by the citizens to their *Imām* (Muslim ruler) to be obedient to him according to the Islāmic religion.

Al-Bait-ul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Bait-ul-Maqdis: (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullāh* (the House of Allāh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islām, the first and second being *Al-Masjid-al-Harām* at Makkah and the mosque of the Prophet ﷺ at Al-Madinah, respectively.

Bait-ul-Midras: (بيت المدراس) A place in Al-Madinah (and it was a Jewish centre).

Bai'at-ur-Ridwān: (بيعة الرضوان) The oath and pledge taken by the *Sahābah* at Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed 'Uthmān رضي الله عنه who had gone to negotiate with them and reported to have been taken captive.

Banū Al-Asfar: (بنو الأصفر) The Byzantines.

Baqīʿ: (البقيع) The cemetery of the people of Al-Madīnah; many of the Companions of the Prophet ﷺ are buried in it.

Barr: (البر) Pious.

Bid'ah: (البدعة) Any innovated practice in religion.

Bint Labūn: (بنت لبون) A two-year-old she-camel.

Bint Makhād: (بنت مخاض) One-year-old she-camel.

Burāq: (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet ﷺ went for the *Mi'rāj*. (The Ascent of the Prophet ﷺ to the heavens.)

Daiyyān: (الديان) Allāh; it literally means the One Who judges people from their deeds after calling them to account.

Dajjāl: (الدجال) Pseudo Messiah (*Al-Masīh-ad-Dajjāl*) or Antichrist. Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'an and also *Hadīth* No.3441 and 3439, *Sahih Al-Bukhārī*).

Dāniq: (دانق) A coin equal to one-sixth of a Dirham.

Dār-al-Qadāʿ: (دار القضاء) Justice House (court).

Dhāt-Iraq: (ذات عرق) *Miqāt* for the pilgrims coming from Iraq.

Dhāt-un-Nitāqain: (ذات النطاقين) *Asmāʿ*, the daughter of Abū Bakr رضي الله عنهما. It literally means a woman with two belts. She was named so by the Prophet ﷺ.

Dhaw-ul-Arhām: (ذوو الأرحام) Relatives on the maternal side.

Dhimmi: (الذمي) A non-Muslim living under the protection of an Islāmic government.

Dhūl-Farāʿid: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'an are called *Dhūl-Farāʿid*, and the rest are *Asabah* (العصبة).

Dhūl-Hijjah: (ذوالحجة) The twelfth month in the Islāmic calendar.

Dhūl-Hulaifah: (ذوالحليفة) The *Miqāt* of the people of Al-Madīnah now called 'Abyār 'Alī.

Dhūl-Khalasah: (ذوالخلصه) Al-Ka'bah Al-Yamaniyah. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujailah).

Dhūl-Qa'dah: (ذوالقعدة) The eleventh month of the Islāmic calendar.

Dhūl-Qarnain: (ذوالقرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'an. (V.18:83)

Dhū-Mahram: (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

Dhū-Tuwa: (ذو طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet ﷺ Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

Dibāj: (الديباج) Pure silk cloth.

Dīnār: (الدينار) An ancient gold coin.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It is equal to 1/12 of one *Uqīyyah* of gold in value.

Diyah: (الدية) (Plural: *Dīyāt*) Blood money (for wounds, killing etc.), as compensation paid by the killer to the relatives of the victim (in unintentional cases).

Duha: (الضحى) Forenoon.

Fadak: (فدك) A town near Al-Madīnah.

Fāhish: (الفاحش) One who talks evil.

Fai': (الفيء) War booty gained without fighting.

Fajr: (المجر) Dawn or early morning before sunrise, or morning *Salāt* (prayer).

Faqīh: (الفقيه) A learned man who can give religious verdicts.

Farā'id: (الفرائض) Shares fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ān (1/2, 1/4, 1/3, 1/6 1/8, 2/3). [V.4:11, 12, 176]

Fard 'Ain: (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.

Fard Kifāyah: (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

Farīdah: (الفريضة) (Plural: *Farā'id*) An enjoined duty.

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātiḥah: (الفاتحة) The first *Sūrah* in the Qur'ān.

Fidyah: (الفدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh: (الفقه) Islamic jurisprudence.

Al-Firdaus: (الفردوس) The middle and the highest part of Paradise.

Fitnah: (الفتنة) (Plural: *Fitan*) Trials, persecution, mischief, confusion in the religion, conflicts and strifes among the Muslims.

Ghairah: (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

Ghāzī: (الغازي) A Muslim fighter returning after participation in *Jihād* (Islāmic holy fighting).

Ghazwah: (الغزوة) (Plural: *Ghazawāt*). A holy battle or fighting in the Cause of Allāh consisting of a large army unit with the Prophet ﷺ himself leading the army.

Ghazwat-ul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madīnah to prevent any advance by the enemies.

Ghulūl: (الغلول) Stealing from the war booty before its distribution.

Ghuraf: (الغرف) Special abodes.

Al-Ghurr-ul-Muhajjalūn: (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used with the special meaning of *Ghusl* mentioned here.

Habal-ul-Habala: (حبل الحبله) There were two forms of this trade called *Habal-ul-Habala*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath Al-Akbar: (الحدث الأكبر) State of uncleanness because of sexual discharge.

Al-Hadath Al-Asghar: (الحدث الأصغر) Passing wind or urine or answering the call of nature.

Hadīth: (الحدیث) (Plural: *Ahadith* أحاديث). The sayings, deeds and approvals accurately narrated from the Prophet ﷺ.

Hady: (الهدى) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hajj: (الحج) Pilgrimage to Makkah.

Al-Hajj-al-Akbar: (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijjah).

Al-Hajj-al-Asghar: (الحج الأصغر) 'Umrah.

Hajj-al-Ifrād: (حج الأفراد) In it a pilgrim enters in the state of *Ihrām* with the intention of performing *Hajj* only.

Hajj-al-Qirān: (حج القران) In it a pilgrim enters in the state of *Ihrām* with the intention of performing *Umrah* and *Hajj* together.

Hajj-at-Tamattu: (حج التمتع) In it a pilgrim enters in the state of *Ihrām* with the intention of performing *Umrah*, and then after performing *Tawāf* and *Sa'y*, he comes out of his *Ihrām*. With the commencement of *Hajj* days, he enters in the state of *Ihrām* again and performs *Hajj*.

Hajjat-ul-Wadā': (حجة الوداع) The last *Hajj* of the Prophet ﷺ the year before he died.

Hajj Mabrūr: (الحج المبرور) *Hajj* accepted by Allāh for being perfectly performed according to the Prophet's *Sunnah* and with legally earned money.

Halāl: (الحلال) Lawful.

Hanif: (الحنيف) Pure Islāmīc Monotheism (worshipping Allāh Alone and nothing else).

Hantāh: (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.

Haram: (الحرم) Sanctuaries of Makkah and Al-Madīnah.

Harbah: (الحرية) A short spear.

Harj: (الهرج) Killing.

Harrah: (الحرّة) A well-known rocky place in Al-Madīnah covered with black stones.

Al-Harūriyyah: (الحرورية) A special unorthodox religious sect.

Al-Hasbā': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.

Hawālah: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawāzin: (الهوازن) A tribe of Quraish.

Hayā': (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Hayā'* is of two kinds: good and bad; the good *Hayā'* is to be ashamed to commit a crime or a thing which Allāh عز وجل and His Messenger ﷺ has forbidden, and bad *Hayā'* is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do. (See *Sahih Al-Bukhārī, Hadith* No.9).

Hibah: (الهبة) It means to present something to someone as a gift for Allāh's sake.

Al-Hidanah: (الحضانة) The nursing and caretaking of children.

Hijāb: (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.

Al-Hijr: (الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.

Hijrah: (الهجرة) Literally it means 'migration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madīnah.

(iii) the Prophet's migration journey from Makkah to Al-Madīnah, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madīnah.

Hilāb: (حلاب) A kind of scent.

Hima: (الحمى) A private pasture.

Himyan: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hinnā': (الحناء) (Henna) A kind of plant used for dyeing hair etc.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirā': (الحراء) A well-known cave in a mountain near Makkah.

Hubal: (هبل) The name of an idol in the Ka'bah in the Pre-Islāmic Period of Ignorance.

Hublā: (الحبلى) A kind of desert tree.

Hudā: (الهداء) Chanting of camel-drivers keeping time of camel's walk.

Al-Hudaibiyah: (الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ﷺ and the Quraish who stopped him and his Companions from performing 'Umrah.

Hudūd: (الحدود) (Plural of *Hadd*) Allāh's boundary limits for *Halāl* (lawful) and *Harām* (unlawful).

Hujrah: (الحجرة) Courtyard or a room.

Hukm: (الحكم) A judgement of legal decision (especially of Allāh)

Hums: (حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allāh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.

Hunain: (الحنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraish pagans.

Hūr: (الهور) Very fair females created by Allāh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book *Hādī Al-Arwah* by Ibn Al-Qayyim, Chapter 54].

'Īd-al-Adha: (عيد الأضحى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijjah (month).

'Īd-al-Fitr: (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwāl, the month that follows Ramadān. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadān, the ninth month of the Islāmic calendar and when Shawwāl comes, they break their *Saum* (fast).

'Iddah: (العدة) Allāh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ān, *Sūrat* 65).

Idhkkhir: (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Ifṭār: (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).

Al-Ihdād: (الإحداد) Mourning for a deceased husband.

Ihrām: (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and

orally one's intention to assume this state for the purpose of performing *Hajj* or '*Umrah*. Then *Talbiyah* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izār*: worn below one's waist; and the other (2) *Ridā'*: worn round the upper part of the body.

***Ihsān*:** (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allāh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

***Al-Ihtibā'*:** (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.

***'Ilā'*:** (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.

***Iliyā'*:** (إيلياء) Jerusalem.

***Imām*:** (الإمام) The person who leads others in the *Salāt* (prayer) or the Muslim caliph (or ruler).

***Imān*:** (الإيمان) Faith, Belief.

***'Inah*:** (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihād* and the second is fraud and swindling.

***Iqāmah*:** (الإقامة) The wording of *Adhān* is reduced so that the wording that is repeated twice in the *Adhān* is said once in *Iqāmah*, except the last phrase of *Allāhu Akbar*, and the prayer is offered immediately after the *Iqāmah*.

***Iqāmat-as-Salāt*:** (إقامة الصلاة) The performing of *As-Salāt* (the prayers). This is not understood by many Muslims. It means:

(A) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to offer *Salāt* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority.

(B) One must offer the *Salāt* (prayer) in a way just as Prophet Muhammad ﷺ used to offer it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting as he ﷺ has said: "Offer your *Salāt* (prayer) the way you see me offering it." [7246 — O.B.] Please see *Ahādith* Nos. 735, 736, 737, 756, 823, 824, *Sahih Al-Bukhārī* for the Prophet's way of offering *Salāt* (prayer), in the Book of Characteristics of the *Salāt* (prayer) and that the *Salāt* (prayer) begins with *Takbīr* (*Allāhu-Akbar*) with the recitation of *Sūrat Al-Fātiḥah* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslīm*.

***'Ishā'*:** (العشاء) Late evening *Salāt* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

***Istabraq*:** (استبرق) Thick *Dibāj* (pure silk cloth).

***Istihādah*:** (الاستحاضة) Any bleeding from the womb of a woman in between her normal

periods. (See *Sahih Al-Bukhārī*, *Hadīth* No. 306 and Chapter No. 10).

Istikhārāh: (الاستخارة) A *Salāt* (prayer) consisting of two *Rak'ah* in which the praying person appeals to Allāh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadīth* No. 1162, *Hadīth* No.6382, *Hadīth* No. 7390, *Sahih Al-Bukhārī*).

Istisqā': (الاستسقاء) A *Salāt* (prayer) consisting of two *Rak'ah*, invoking Allāh for rain in seasons of drought,

I'tikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

Izār: (الإزار) A sheet worn below the waist to cover the lower-half of the body.

Jadha'ah: (الجدعة) A four-year-old she-camel.

Jahannam: (جهنم) Hell-fire.

Jahiliyyah: (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet ﷺ. (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet ﷺ.

Jalsat-ul-Istirāhah: (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.

Jam': (الجمع) Al-Muzdalifah, a well-known place near Makkah.

Jamrah: (الجمرة) A small stone-built pillar in a walled place. There are three *Jamrah* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamrah* on the four days of 'Īd-al-Adha at Mina.

Jamrat-ul-'Aqabah: (الجمرة العقبية) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

Janābah: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.

Janāzah: (الجنابة) (Plural: *Janā'iz* الجنائز) Funeral.

Jannah: (الجنة) Paradise.

Jihād: (الجهاد) Holy fighting in the Cause of Allāh or any other kind of effort to make Allāh's Word (i.e. Islām) superior. *Jihād* is regarded as one of the fundamentals of Islām. [See the footnote of (V.2:190) The Noble Qur'an].

Jimār: (الجمار) Plural of *Jamrah*.

Jinn: (الجن) A creation, created by Allāh from fire, like human beings from dust, and angels from light.

Al-Ji'rānah: (الجمرة) A place, few kilometers from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrām* to perform 'Umrah.

Jizyah: (الجزية) Head tax imposed by Islām on all non-Muslims living under the protection of an Islāmic government. [See *Sahih Al-Bukhārī*, Chapter 1, and *Ahādīth* No. 3156, 3157, 3158 and 3159.]

Al-Juhfah: (الجحفة) The *Miqāt* of the people of Shām.

Jumu'ah: (الجمعة) Friday.

Junub: (الجنب) A person who is in a state of *Janābah*.

Jurhum: (جرهم) Name of an Arab tribe.

Ka'bah: (الکعبة) A square stone building in *Al-Masjid-al-Harām* (the great mosque at Makkah) towards which all Muslims face in *Salāt* (prayer).

Kafālah: (الکفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah: (الکفارة) Making atonement for uttering or committing an unlawful thing in Islam.

Kāfir: (الکافر) (Plural: *Kuffār* الکفار). The one who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).

Kanz: (الکنز) Hoarded up gold, silver and money, the *Zakāt* of which has not been paid. (See the Qur'ān V. 9:34).

Katm: (الکتم) A plant used for dyeing hair.

Al-Kauthar: (الکوثر) A river in Paradise (see the Qur'ān, *Sūrah* No.108).

Al-Khamsah: (الخمسة) The five compilers of *Ahadiith* — Abu Dāwūd, Nasā'i, Tirmidhi, Ibn Mājah and Ahmad.

Khaibar: (خير) An oasis and date-growing village, about 100 kilometers from Al-Madinah. During the Prophet's time, it was inhabited by a Jewish tribe called Banū Nadīr. It was conquered by the Muslims in 5 H.

Khalīfah: (الخليفة) (Plural: *Khulafā* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet ﷺ.

Khalīl: (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one *Khalīl*, i.e. Allāh, but he had many friends.

Khamr: (الخمير) Wine, Alcohol, intoxicant etc.

Khamīsah: (الخميصة) A black woollen square blanket with marks on it.

Khandaq: (الخندق) See *Ghazwat-ul-Khandaq*.

Kharāj: (الخراج) *Zakāt* imposed on the yield of the land (1/10th or 1/20th).

Khawārij: (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.

Khazīr or **Khazirah:** (الخزيرة ، الخزير) A special type of dish prepared from barley-flour, meat-soup, fat etc.

Khilafah: (الخلافة) (i) Succession. (ii) Islamic leadership.

Khimār: (الخمار) A piece of cloth with which a woman covers her head and neck area.

Khuff: (الخف) Leather socks.

Khul': (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salāt* (prayers)].

Khumus: (الخمس) One-fifth of war booty given in Allāh's Cause (The Qur'ān, V.8:41).

Khushū': (الخشوع) Humility before Allāh.

Khushūf: (الخسوف) Lunar eclipse.

Khutbah: (الخطبة) Religious talk (sermon).

Khutbat-un-Nikāh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Khuzā'ah: (الحرابة) Banu Khuzā'ah, an Arabian tribe.

Kohl: (الكحل) Antimony eye powder.

Kūfah: (الكوفة) A town in 'Irāq.

Kufr: (الكفر) It is basically disbelief in any of the articles of Islāmī Faith and they are: to believe in Allāh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allāh has ordained must come to pass).

Kunyah: (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.

Kusūf: (الكسوف) Solar eclipse.

Labbaika wa sa'daika: (ليبك وسعديك) I respond to your call and I am obedient to your orders.

Lā ilāha-illallāh: (لا إله إلا الله) None has the right to be worshipped but Allāh.

Lailat-ul-Qadr: (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadān), Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ān *Sūrat* 97 (V.97: 1-5)]. (See *Sahih Al-Bukhārī*, *Hadīth* No. 2014 and Chapter No.1).

Lāt and Uzza: (اللات والعزى) Well-known idols in Hijāz which used to be worshipped during the Pre-Islāmīc Period of Ignorance.

Li'ān: (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ān, *Sūrat An-Nūr*, 24:6,7,8,9.).

Luqatah: (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

Ma'āfiri: (معارفي) A type of garment of Yemen origin.

Al-Madīnah: (المدينة) Well-known city in Saudi Arabia, where the Prophet's Mosque is situated. It was formerly called Yathrib.

Maghāfir: (المغافير) A bad smelling gum.

Al-Maghāzi: (المغاري) Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghāzi* (fighters in Allāh's Cause)

Maghrib: (المغرب) Sunset, evening *Salāt* (prayer).

Mahr: (المهر) Bridal money given by the husband to the wife at the time of marriage.

Mahram: (المحرم) See *Dhu-Mahram*.

Makrūh: (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.

Mamlūk: (المملوك) A male slave.

Al-Manāsīr: (المناسك) A vast plateau on the outskirts of Al-Madīnah.

Manāsik Al-Hajj wal-'Umrah: (مناسك الحج والعمرة) Acts connected with *Hajj* like: *Ihrām*; *Tawāf* of the Ka'bah and Sa'y of As-Safa and Al-Marwah; stay at 'Arafat, Muzdalifah and Mina; *Ramy* (throwing pebbles) of *Jamarāt*; slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and 'Umrah, *Sahih Al-Bukhārī*.

Manīḥah: (المنیحة) (Plural: *Manā'ih*) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Maqām Ibrāhīm: (مقام إبراهيم) The stone on which Ibrāhīm (Abraham) عليه السلام stood

while he and Ismā'il (Ishmael) عليه السلام were building the Ka'bah.

Maqām Mahmūd: (المقام المحمود) A station of praise and glory, i.e. the honour of intercession on the Day of Resurrection. (See *Hadīth* No. 4718, *Sahih Al-Bukhārī*).

Al-Marwah: (المروة) A mountain in Makkah, neighbouring the Sacred Mosque (i.e. *Al-Masjid-al-Harām*)

Mā shā' Allāh: (ما شاء الله) An Arabic expression meaning literally, "What Allāh wills," and it indicates a good omen.

Al-Mash'ar-al-Harām: (المشعر الحرام) A sacred place at Muzdalifah.

Al-Masih-ad-Dajjāl: (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ān and also *Hadīth* No. 3439, 3440 and 3441, *Sahih Al-Bukhārī*).

Masjid: (المسجد) Mosque.

Al-Masjid-al-Aqsa: (المسجد الأقصى) The most sacred mosque in Jerusalem.

Al-Masjid-al-Harām: (المسجد الحرام) The Sacred Mosque in Makkah. The Ka'bah is situated in it.

Mathānī: (المثنائي) Oft repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the *Salāt* (prayer).

Maulā: (المولى) It has many meanings. Some are: a manumitted slave, or a patron, protector, supporter, or master or the *Rabb* [Lord (Allāh)].

Maulāya: (مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mauqūdḥah: (الموقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālī: (الموالي) Non-Arabs and originally former slaves.

Mayāthir: (المياثر) Silk cushions.

Mihjan: (المحجن) A walking stick with a bent handle.

Mijanna: (المجن) A place at Makkah.

Mina: (منى) A pilgrimage place outside Makkah on the road to 'Arafāt. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafāt.

Miqāt: (المقات) (Plural: *Mawāqit* المواقيت) One of the several places specified by the Prophet ﷺ for the people to assume *Ihrām* at, on their way to Makkah, when intending to perform *Hajj* or 'Umrah.

Mi'rāj: (المعراج) The Ascent of the Prophet ﷺ to the heavens (by soul and body). (See *Hadīth* No. 349, *Hadīth* No. 3207 and *Hadīth* No.3887, *Sahih Al-Bukhārī*). [Also see (V.53:12) the Qur'ān]

Miswāk: (المسواك) A tooth brush made of *Arāk*-tree roots.

Mithqāl: (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. [20 *Mithqāl* = 94 grams approx.]

Mu'adhḥin: (المؤذن) A call-maker who pronounces the *Adhān* loudly calling people to come and perform the *Salāt* (prayer).

Mu'allafat-ul-Qulūb: (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras: (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'awwidhāt: (المعوذات) i.e. *Sūrat Al-Falaq* (113) and *Sūrat An-Nās* (114). [The Qur'ān].

Mubashshirāt: (المبشرات) Glad tidings. [See the footnote of (V. 10:64), *Sahih Al-Bukhārī*, *Hadīth* No. 6990].

Mūbiqāt: (الموبقات) Great destructive sins.

Mudabbar: (المدير) A slave who is promised by his master to be manumitted after the latter's death.

Mudd: (المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.

Mufassal or **Mufassalāt:** (المفصل ، المفصلات) The *Sūrah* starting from *Qāf* to the end of the Noble Qur'ān (i.e. from No. 50 to the end of the Qur'ān, No. 114).

Muhājir: (المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madinah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islām and also the one who quits all those things which Allāh has forbidden.

Muhāqalah: (المحاقلة) It is selling un-harvested grain in the field with an already harvested grain like wheat.

Muharram: (المحرم) The first month of the Islāmic calendar.

Al-Muhassab: (المحصب) A valley outside Makkah sometimes called Khaif Banī Kinanah.

Muhkam: (المحكم) Qur'ānic Verses the contents of which are not abrogated.

Muhrim: (المحرم) One who assumes the state of *Ihrām* for the purpose of performing the *Hajj* or '*Umrah*.'

Muhrimah: (المحرمة) A female in the state of *Ihrām*.

Muhsar: (المحصر) A *Muhrim* who intends to perform the *Hajj* or '*Umrah*' but cannot because of some obstacle.

Mujāhid: (المجاهد) (Plural: *Mujāhidūn*) A Muslim fighter in *Jihād*.

Mujazziz: (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mujtahidūn: (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ān and the Prophet's *Sunnah*.

Mukātab: (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

Mukhadram: (المخضرم) (Plural: *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anaḥ: (الملاعنة) The act of performing *Li'ān*.

Mulhidūn: (الملحدون) Heretics.

Musallā: (المصلى) A praying place.

Mushrikūn: (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ.

Mustahadah: (المستحاضة) A woman who has bleeding from the womb in between her normal periods.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mut'ah: (المتعة) A temporary marriage which was allowed in the early period of Islām when one was away from his home, but later on it was cancelled (abrogated).

Mu'takif: (المعتكف) One who is in a state of *I'tikāf*.

Mutashābihāt: (المتشابهات) Qur'ānic Verses which are not clear and are difficult to understand.

Mutras: (مترس) A Persian word meaning "don't be afraid."

Muttafaq 'Alaih: (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collections of *Ahadith: Bukhari* and *Muslim*.

Muttaqūn: (المتقون) The pious believers of Islamic Monotheism who fear Allāh much

(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Muwatta': (الموطأ) A *Hadīth* book compiled by Imām Mālik bin Anas, one of the four *Fiqh Imām*.

Muzābanah: (المزبانية) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzdalifah: (المزدلفة) A place between 'Arafāt and Mina where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishā'* prayers (together) there.

Nahr: (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals.

An-Najāshi: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.

An-Najsh: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najwa: (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'an (V.58:7-13), and also see the footnote of (V.11:18)]. (See *Sahih Al-Bukhāri*, *Hadīth* No. 2441).

Namimah: (التميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Naqīb: (النقيب) A person heading a group of six persons in an expedition; a tribal chief.

Nash: (النش) A measure of weight equal to 1/2 *Uqiyah* (64 grams approximately).

Nawāfil: (النوافل) (Plural of *Nāfila*) Optional practice of worship in contrast to obligatory (*Faridah*).

Nikāh: (النكاح) Marriage (wedlock) according to Islāmic law.

Nisāb: (النصاب) Minimum amount of property liable to payment of the *Zakāt*, e.g. *Nisāb* of gold is twenty (20) *Mithqāl*, i.e. approx. 94 grams; *Nisāb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisāb* of food-grains and fruit is 5 *Awsuq*, i.e. 673.5 kgs. *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep.

Nūn: (نون) Fish.

Nusub: (النصب) *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.

Nusuk: (النسك) Religious act of worship.

Qadar: (القدر) Divine Preordainment.

Qadi: (القاضي) A Muslim judge.

Qalīb: (القلب) A well.

Qārī: (القارئ) Early Muslim religious scholars were called *Qurā'* (plural of *Qārī'* — this word is also used for a person who knows the Qur'an by heart). The plural is *Qurā'*. The *Qurā'* were teachers of the early Muslims.

Qārin: (القارن) One who performs *Hajj-al-Qirān*.

Qarn-al-Manāzil: (قرن المنازل) The *Miqāt* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

Qasab: (القصب) Pipes made of gold, pearls and other precious stones.

Qassiyyi: (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called Qiss.

Qatifah: (القטיפه) Thick soft cloth.

Qattāt: (القنات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahīh Al-Bukhārī, Hadīth* No.6056).

Qiblah: (القيلة) The direction towards which all Muslims face in *Salāt* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).

Qīl wa Qāl: (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).

Qintār: (القطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley (1 *Qintār* = 256.4 kgms.).

Qīrāt: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qīrat* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham.

Al-Qisās: (القصاص) Laws of equality in punishment for wounds etc. in retaliation.

Qithām: (القثام) A plant disease which causes fruit to fall before ripening.

Qiyām: (القيام) The standing posture in *Salāt* (prayer).

Qiyās: (القياس) Verdicts and judgements given by the Islāmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ān; (B) From the Prophet's *Sunnah*. (C) From the unanimously accepted verdict of the *Mujtahidūn*; (D) *Qiyās*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet ﷺ. *Qiyās* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

Qubā': (القباء) A place on the outskirts of Al-Madinah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah Salāt* (prayer) is regarded as a performance of 'Umrah in reward according to the Prophet's saying.

Qumqum: (قمقم) A narrow-headed vessel.

Qunūt: (القنوت) An invocation in the *Salāt* (prayer).

Quraish: (قريش) One of the greatest tribes in Arabia in the Pre-Islāmic Period of Ignorance. Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islām came.

Qurashi: (القرشي) A person belonging to the Quraish (well-known Arab) tribe.

Rabb: (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh. We have used the word "Lord" as nearest to *Rabb*. All occurrences of "Lord" actually mean *Rabb* and should be understood as such.

Rabbuka: (ربك) Your Lord, your Master.

Rabī-ul-Awwal: (ربيع الأول) Third month of the Islāmic calendar.

Rāhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahn: (الرهن) According to *Shari'ah*, *Ar-Rahn* (mortgage) means to give some property

or belonging to a creditor as a security for payment of a loan or debt.

Raiyyān: (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.

Rajab: (رجب) The seventh month of the Islāmic calendar.

Ar-Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajaz: (الرجز) Name of poetic metre.

Ar-Rajm: (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.

Rak'ah: (الركعة) The *Salāt* (prayer) of Muslims consists of *Rak'āt* (singular-*Rak'ah*, which is a unit of prayer and consists of one standing, one bowing and two prostrations).

Ramadān: (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the *Jimār* at Mina.

Riba: (الربا) Usury, which is of two major kinds: (a) *Riba Nasī'ah*, i.e. interest on lent money; (b) *Riba Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islām strictly forbids all kinds of usury.

Ridā': (الرداء) A piece of cloth (sheet) worn around the upper part of the body.

Rikāz: (الركاز) Buried wealth.

Rūh-ullah: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allāh, and the other is a person or a thing, e.g., (i) Allāh's House (*Bait-ullah* الله بيت), (ii) Allāh's Messenger; (iii) Allāh's slave ('Abdullah' عبد الله); (iv) Allāh's spirit (*Rūh-ullāh* الله روح) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honourable with Him and similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e. 'Īsā (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge ('Ilmulāh الله علم); (ii) Allāh's Life (*Hayatullāh* الله حياة); (iii) Allāh's Statement (*Kalāmullāh* الله كلام); (iv) Allāh's Self (*Dhātullāh* الله ذات) etc.

Ruqba: (رقبة) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqyah: (الرقية) (Incantation) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sūrat Al-Fātiḥah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Sā': (الاصع) A measure that equals four *Mudd* (3 kg. approx).

As-Saba: (الصبا) Easterly wind.

As-Sab'a Al-Mathānī: (السبع المثاني) The seven repeatedly-recited Verses i.e. *Sūrat Al-Fātihah*. [See the Noble Qur'ān (V.15:87)].

As-Sab'ah: (السبعة) The seven compilers of *Ahadith* Bukhari, Muslim, Abū Dāwūd, Nasā'i, Tirmidhi, Ibn Mājah and Ahmad.

Sabāhāh: (صباحه) An exclamation indicating an appeal for help.

Sābi'ūn: (الصابئون) A people who lived in Iraq and used to say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and used to read *Az-Zabūr* (the Psalms of the *Sābi'ūn*) and they were neither Jews nor Christians.

Sa'dān: (السعدان) A thorny plant suitable for grazing animals.

Sadaqah: (الصدقة) Anything given in charity.

Safa and Marwah: (الصفى والمروة) Two mountains at Makkah neighbouring *Al-Masjid-al-Harām* (the Sacred Mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *Sa'y*.

Sahbā': (صهباء) A place near Khaibar.

Sahihān: (الصحیحان) The two *Hadith* books of Imams Bukhari and Muslim.

Sahūr: (السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).

Sahw: (السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).

As-Sā'ibah: (السانية) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ān V.5:103).

Sakīnah: (السكينة) Tranquillity, calmness, peace and reassurance.

Salab: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

As-Salāt: (الصلاة) See *Iqāmat-as-Salāt*.

Sami' Allāhu

liman hamidah: (سمع الله لمن حمده) Allāh hears him who praises Him.

Samur: (السمر) A kind of tree.

Sariif: (سرف) A place about ten kilometers away from Makkah.

Sariyyah: (السرية) A small army-unit sent by the Prophet ﷺ for *Jihād*, without his participation in it.

As-Saum: (الصوم) The fasting, i.e., not to eat or drink or have sexual relations from the *Adhān* of the *Fajr* (early morning) prayer till the sunset.

Sawīq: (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y: (السعي) The going for seven times between the mountains of As-Safā and Al-Marwah in Makkah during the performance of *Hajj* and *'Umrah*.

Sha'bān: (شعبان) The eighth month of the Islāmic calendar.

Ash-Shahādah: (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh."

Shām: (الشمām) The region comprising Syria, Palestine, Lebanon and Jordan.

Shawwāl: (شوال) The tenth month of the Islāmic calendar.

Shighār: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Ash-Shiqāq: (الشقاق) Difference between husband and wife or any two persons.

Shirk: (الشرك) Polytheism and it is to worship others along with Allāh.

Shuf'ah: (الشفعة) Pre-emption.

Siddiq and **Siddiqūn:** (الصدق والصادقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ān, V.4:69).

Sidr: (السدر) Lote tree (or **Nabiq** tree).

Sidrat-ul-Muntaha: (السدرۃ المنتهى) A **Nabiq** tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)

Siffin (battle of): (صفين) A battle that took place at Siffin between 'Alī's followers and Mu'āwiyah's followers after the killing of 'Uthmān رضى الله عنه.

As-Sihah As-Sittah: (الصحاح الستة) The six books of *Ahadith*: Compiled by Bukhari, Muslim, Abū Dāwūd, Nasā'ī, Tirmidhi and Ibn Mājah.

As-Sirāt: (الصرات) **Sirāt** originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sittah: (السنّة) The six compilers of *Ahadith* — Bukhari, Muslim, Abū Dāwūd, Nasā'ī, Tirmidhi, Ibn Mājah; and their six collections are called *As-Sihah As-Sittah*.

Siwāk: (السواك) A piece of a root of a tree called *Al-Arāk*, used as a toothbrush.

Subhān Allāh: (سبحان الله) Glorified is Allāh.

Sundus: (السنديس) A kind of silk cloth.

Sunnah: (السنّة) The legal way or ways, orders, acts of worship and statements of the Prophet ﷺ, that have become models to be followed by the Muslims.

Sutrah: (السترة) An object like a pillar, a wall, a stick, a spear etc., the height of which should not be less than a foot and it should be in front of a person offering *Salāt* (prayer) to act as a symbolical barrier between him and the others.

Tābah: (الطابة) Another name for Al-Madīnah Al-Munawwarah.

Tābi'i: (التابعي) One who has met or accompanied any Companion of the Prophet ﷺ.

Tabūk: (تبوك) A well-known town about 700 kilometers north of Al-Madīnah.

Tāghūt: (الطاغوت) The word *Tāghūt* covers a wide range of meanings: it means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as *Tāghūt*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed. [See *Tafsir Ibn Kathir* and (V.2:51)].

Tahajjud: (التهجّد) Night optional prayer offered at any time after 'Ishā' prayer and before the *Fajr* prayer.

Tahnīk: (التحنيك) It is the Islāmic customary process of chewing a piece of date etc. and putting a part of its juice in the child's mouth and pronouncing *Adhān* in child's ears. (See *Sahih Al-Bukhārī*, the Book of 'Aqīqah).

Taiba: (الطيبة) One of the names of Al-Madīnah city.

Tā'if: (الطائف) A well-known town near Makkah.

Takbīr: (التكبير) Saying *Allāhu-Akbar* (Allāh is the Most Great).

Takbīrah: (التكبيره) A single utterance of *Allāhu-Akbar*

Talbīnah: (التلبينه) A dish prepared from flour and honey.

Talbiyah: (التلبية) Saying *Labbaik, Allāhumma Labbaik* (O Allāh! I am obedient to Your Orders, I respond to Your Call).

At-Tan'im: (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform 'Umrah.

Taqīd: (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

Tarāwīḥ: (التراويح) Optional *Salāt* (prayers) offered after the '*Ishā*' prayers on the nights of *Ramadhān*. These may be performed individually or in congregation.

Tarjī: (الترجيع) Repetition of the words of the *Adhān* twice by the *Mu'adhdhin* (caller).

Tashahhud: (التشهد) The recitation of the invocation: *At-tahiyātu lillāhi...* (up to) ... *wa ash-hadu anna Muhammadan Rasūl-ullāh*", while in *Qu'ūd*, i.e. sitting posture in *Salāt* (prayer). [See *Sahih Al-Bukhārī*, *Hadīth* No. 831, and it also means: to testify *Lā ilāha illallāh Muhammadun Rusūl Allāh* (none has the right to be worshipped but Allāh and Muhammad is the Messenger of Allāh).

Taslīm: (التسليم) On finishing the *Salāt* (prayer), one turns one's face to the right and then to the left saying, *Assalāmu 'Alaikum wa Rahmatullāh* (Peace and Mercy of Allāh be on you).

Tauhīd (Islāmic Monotheism): (التوحيد) *Tauhid* (Islamic Monotheism) is to believe in the following six Articles of Faith:

(1) Allāh, (2) His Angels, (3) His revealed Books, (5) The Day of Resurrection, and (6) *Al-Qadar* (Divine Preordainments, i.e., whatever Allāh has ordained must come to pass). And to act on the following five Principles of Islam:

(1) To testify *Lā ilāha illallāh, wa anna Muhammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh), (2) to offer the (compulsory congregational) prayers dutifully and perfectly (*Iqāmat As-Salāt*), (3) to pay *Zakāt*, (4) to perform *Hajj* (i.e., pilgrimage to Makkah), and (5) to observe *Saum* (fast) during the month of *Ramadhān*.

And to believe in Allāh means declaring Allāh to be the only God in the heavens and the earth and all that exists. It has three aspects; (A), (B) and (C):

(A) Oneness of the Lordship of Allāh; *Tauhīd-ar-Rubūbiyyah*: To believe that there is only one Lord for all the universe and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allāh.

(B) Oneness of the worship of Allāh; *Tauhīd-al-Ulūhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh.

(C) Oneness of the Names and the Qualities of Allāh; *Tauhīd-al-Asmā' was-Sifāt*: To believe that : (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or Qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*; (iii) we must believe in all the Qualities of Allāh which Allāh has stated in His Book (the *Qur'ān*) or mentioned through His Messenger (Muhammad ﷺ) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allāh is present over His Throne as mentioned in the *Qur'ān*. (V.20:5): "The Most Gracious (i.e. Allāh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the day of 'Arafah (*Hajj*, i.e. 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhātihī*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allāh without likening them (or giving resemblance) to others; and likewise He also says: "To one whom I have created with Both My Hands," (V.38:75); and He also says: "The Hand of Allāh is over their hands." (V.48:10, the Qur'ān). This confirms two Hands for Allāh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Nūh (Noah), Ibrāhīm (Abraham), Mūsa (Moses) and 'Isā (Jesus) till the last of the Prophets, Muhammad ﷺ. It is not as some people think that Allāh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhid* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūb Al-Ittibā'* and it is a part of *Tauhid-ul-Ulūhiyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ." [See the Qur'ān (V.59:7) and (V.3:31)].

Tawāf: (الطواف) The circumambulation of the Ka'bah.

Tawāf-al-Ifādah: (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.

Tawāf-ul-Wadā': (طواف الوداع) The *Tawāf* made before leaving Makkah after performing *Hajj* or '*Umrah*.

Tayammum: (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudū*) and *Ghusl* (in case of *Janaba*).

Ath-Thalathah: (الثلاثة) The three compilers of *Ahadith* — Abū Dāwūd, Nasa'i and Tirmidhi.

Thaniyat-al-Wadā': (ثنية الوداع) A place near Al-Madinah.

Tharīd: (الثريد) A kind of meal, prepared from meat and bread.

Thaur: (الثور) A well-known mountain in Al-Madinah.

Tulaqā': (الطلاق) Those persons who had embraced Islām on the day of the conquest of Makkah.

Tūr: (الطور) A mountain.

Uhud: (أحد) A well-known mountain in Al-Madinah. One of the great battles in the Islāmic history took place at its foot. This battle is called *Ghazwah Uhud*.

'Umrah: (العمرة) A visit to Makkah during which one performs the *Tawāf* round the Ka'bah and the *Sa'y* between As-Safā and Al-Marwah. It is also called '*lesser Hajj*'. (See *Sahih Al-Bukhārī*, the Book of *Al-'Umrah*).

'Urfut: (العرفط) The tree which produces *Maghāfir*.

'Ushr: (العشر) One-tenth of the yield of land to be levied for public assistance (*Zakāt*). (See *Sahih Al-Bukhārī*, *Hadith* No. 1483).

Wahy: (الوحي) The Revelation or Inspiration of Allāh to His Prophets.

Waihaka: (ويحك) 'May Allāh be Merciful to you.'

Wailaka: (ويلك) 'Woe upon you!'

Wālā': (الولاء) *Al-Wālā'* is a right to inherit the property of a freed slave to the person who has freed him. *Ahadith* has made it clear that *Wālā'* is a part like a lineage. It

cannot be sold or gifted, so selling it or offering it as a gift is prohibited.

Walī: (الولي) (Plural *Auliyyā*) Protector, guardian, supporter, helper, friend.

Walimah: (الوليمة) The marriage feast.

Waqf: (الوقف) Religious endowment.

Wars: (الورس) A kind of shrub used for colouring yellow.

Wasāyā: (الوصايا) Wills or testaments. (Singular: *Wasiyyah* الوصية)

Al-Wāsil: (الواصل) One who keeps good relations with his kith and kin.

Wasilah: (الوسيلة) The means of approach or achieving closeness to Allāh by getting His favours.

Wasq: (الوسق) (Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Sa* = 135 kg. approx. It may be less or more.

Wisāl: (الوصال) Observing *Saum* (fast) for more than one day continuously.

Witr: (الوتر) An odd number of *Rak'at* with which one finishes one's *Salāt* (prayers) at night after the night prayer or the *Ishā* prayer.

Wudū': (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.

Yalamlam: (يلملم) The *Miqāt* of the people of Yemen.

Yaqīn: (اليقين) Perfect absolute Faith.

Yarmūk: (اليرموك) A place in Shām.

Yathrib: (يثرب) One of the names of Al-Madīnah.

Yaum-An-Nafr: (يوم النفر) The 12th or 13th of *Dhul-Hijjah* when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina.

Yaum An-Nahr: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of *Dhul-Hijjah*.

Yaum-Ar-Ru'ūs: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *Īd* day (*Īd-al-Adha*).

Yaum At-Tarwiyah: (يوم التروية) The eighth day of the month of *Dhul-Hijjah*, when the pilgrims leave Makkah for Mina.

Zakāt: (الزكاة) (Obligatory charity) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [- See *Sahīh Al-Bukhārī*, the Book of *Zakāt*]

Zakāt-ul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of *Īd-al-Fitr* (See *Sahīh Al-Bukhārī*. The Book of *Zakāt*).

Zamzam: (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makkah.

Zanādiqah: (الزنادقة) Atheists.

Zarnab: (زرنب) A kind of good smelling grass.

Az-Zihār: (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."

Zuhr: (الظهر) Noon, mid-day *Salāt* (prayer) is called *Zuhr* prayer.

APPENDIX II

WHY ALLĀH SENT PROPHETS AND MESSENGERS عليهم السلام

Ever since people innovated the dogma of *Shirk*, (i.e. joining others in worship along with Allāh), Allāh had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allāh and Allāh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhīd* (i.e. Monotheism, the Belief in the Oneness of Allāh, the Glorious, the Elevated). The following Verses from the Noble Qurʾān illustrate this fact:

“Indeed We sent Nūh (Noah) to his people and he said: ‘O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh). Certainly, I fear for you the torment of a great Day!’ ” (V.7:59).

“And to ‘Ād (people, We sent) their brother Hūd. He said: ‘O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh). Will you not fear (Allāh)?’ ” (V.7:65).

“And to (the people of) Madyan (Midian), (We sent) their brother Shuʿaib. He said: ‘O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.’ ” (V.7:85)

“And to Thamūd (people, We sent) their brother Salih. He said: ‘O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh).’ ” (V. 7:73).

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allāh (Alone) and avoid (or keep away from) *Tāghūt*^[1] (all false deities, i.e. do not worship anything besides Allāh).” (V.16:36).

Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muhammad ﷺ was general for all mankind and jinn. As in *Surat Al-Aʿrāf* (Allāh addresses His Messenger ﷺ):

“Say (O Muhammad ﷺ): ‘O mankind: Verily, I am sent to you all as the Messenger of Allāh.’ ” (V. 7:158).

So the aim of sending these Prophets and Messengers to mankind and jinn was only that they should worship Allāh Alone, as Allāh تعالى said:

“And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone)” The Qurʾān (V. 51:56).

And to worship Allāh means to obey Him and to do all that He has ordained, and to fear Him by abstaining from all He has forbidden.

[1] *Tāghūt*: See Glossary.

Then those who will obey Allāh will be rewarded in Paradise, but those who will disobey Him will be punished in the Hell-fire.

TAUHID — (ISLAMIC MONOTHEISM)

Tauhid (Islāmic Monotheism): (التوحيد) *Tauhid* (Islamic Monotheism) is to believe in the following six Articles of Faith:

(1) Allāh, (2) His Angels, (3) His revealed Books, (5) The Day of Resurrection, and (6) *Al-Qadar* (Divine Preordainments, i.e., whatever Allāh has ordained must come to pass). And to act on the following five Principles of Islam:

(1) To testify *Lā ilāha illallāh, wa anna Muhammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh), (2) to offer the (compulsory congregational) prayers dutifully and perfectly (*Iqāmat As-Salāt*), (3) to pay *Zakāt*, (4) to perform *Hajj* (i.e., pilgrimage to Makkah); and (5) to observe *Saum* (fast) during the month of *Ramādān*.

And to believe in Allāh means declaring Allāh to be the only God in the heavens and the earth and all that exists. It has three aspects; (A), (B) and (C):

(A) Oneness of the Lordship of Allāh; *Tauhid-ar-Rubūbiyyah*: To believe that there is only one Lord for all the universe and He is, its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allāh.

(B) Oneness of the worship of Allāh; *Tauhid-al-Ulūhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage) but Allāh.

(C) Oneness of the Names and the Qualities of Allāh: *Tauhid-al-Asmā was-Sifāt*: To believe that:

(i) We must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*;

(iii) We must believe in all the Qualities of Allāh which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allāh is present over His Throne as mentioned in the Qur'ān (V.20:5):-

“The Most Gracious (Allāh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty),” over the seventh heaven; and He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of *'Arafah* (*Hajj*, i.e. the 9th of Dhul-Hijjah), as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal-Self (*Bi-Dhātihi*).

Also Allāh says:

“There is nothing like Him and He is the All-Hearer, the All-Seer.” (V.42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allāh without likening them (or giving resemblance) to any of the created things, and likewise He عز وجل also says:

“To one whom I have created with Both My Hands,” (V.38:75);
and He also says:

“The Hand of Allāh is over their hands.” (V.48:10).

This confirms two Hands for Allāh, but there is no similarity for them. This is the Belief of all true believers, and was the Belief of all the Prophets of Allāh, from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and ‘Isā (Jesus) till the last of the Prophets, Muhammad ﷺ. (It is not as some people think that Allāh is present everywhere — here, there and even inside the breasts of men).

These three aspects of *Tauhid* are included in the meaning of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh’s Messenger, Muhammad ﷺ: *Wujūb Al-Ittibā’* and it is a part of *Tauhid-al-Ulūhiyyah*.

This is included in the meaning, “I testify that Muhammad ﷺ is Allāh’s Messenger,” and this means, “None has the right to be followed after Allāh’s Book (the Qur’ān), but Allāh’s Messenger; ﷺ.”

Allāh says:

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).” (V.59:7)

And also Allāh says:

“Say (O Muhammad ﷺ to mankind), ‘If you (really) love Allāh then follow me [i.e. accept Islāmic Monotheism, follow the Qur’ān and the *Sunnah* (legal ways of the Prophet ﷺ)], Allāh will love you and forgive you of your sins.’ ” (V.3:31)

SHAHADAH — CONFESSION OF A MUSLIM

لا إله إلا الله محمد رسول الله

Lā ilāha illallāh, Muhammad-ur-Rasūl-Allāh

(None has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh).

It has been noticed that most of mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e., *Lā ilāha illallāh, Muhammad-ur-Rasūl-Allāh* (none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh). So it is essential to explain something of the meanings of this great principle in some detail:

لا إله إلا الله محمد رسول الله

Lā ilāha illallāh, Muhammad-ur-Rasūl-Allāh

“None has the right to be worshipped but Allāh... and Muhammad ﷺ is the Messenger of Allāh” has three aspects: (a), (b) and (c).

(A) It is that, you have to pledge a covenant with (Allāh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allāh; it is that you have to say: “I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allāh Alone) is the Sustainer, and the Giver of security.” And this is called (your confession for the) “Oneness of the Lordship of Allāh,” — *Tauhid-ar-Rubūbiyyah*.

Point II: A confession with your heart that: "I testify that none has the right to be worshipped but Allāh Alone." The word "Worship" (i.e. *'Ibādah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allāh Alone [and none else, whether it be an angel, Messenger, Prophet 'Īsā (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities]. So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, offer an animal as sacrifice to none but Allāh, ... and that means, — all that Allāh and His Messenger Muhammad ﷺ order you to do, [in the Qur'ān and in the *Sunnah* (legal ways of Prophet Muhammad ﷺ)] you must do, and all that Allāh and His Messenger Muhammad ﷺ forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allāh," — *Tauhid-al-Ulūhiyyah*. And that you (mankind) worship none but Allāh.

Point III: A confession with your heart that: "O Allāh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e., the Qur'ān) or as Your Prophet Muhammad ﷺ has named or qualified You with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allāh says:

"There is nothing like Him and He is the All-Hearer, the All-Seer." (V.42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allāh without likening them (giving resemblance) to others, and He also says:

"To one whom I have created with Both My Hands," (V.38:75)

and He also says:

"The Hand of Allāh is over their hands." (V.48:10)

This confirms two Hands for Allāh, but there is no similarity for them. Similarly Allāh says:

"The Most Gracious (Allāh) rose over (*Istawa*) the (Mighty) Throne." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allāh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allāh's Messenger (Muhammad ﷺ) asked her as to where Allāh is. He only comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of *'Arafah* (*Hajj*, i.e., the 9th of Dhul-Hijjah), as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal-Self (*Bi-Dhātihī*). It is not as some people say that Allāh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allāh" — *Tauhid-al-Asmā was-Sifāt* and this is the right Belief, the Belief which was followed by the Messengers of Allāh [from Nūh (Noah), Ibrāhīm (Abraham), Mūsa (Moses), Dāwūd (David), Sulaimān (Solomon), 'Īsā (Jesus) to Muhammad ﷺ and the Companions of Prophet Muhammad ﷺ] and the righteous followers of these Messengers عليهم السلام .

Point IV: A confession with your heart: "O Allāh! I testify that Muhammad ﷺ is Your Messenger." That means that none has the right to be followed after Allāh, but Prophet Muhammad ﷺ as he is the last of His Messengers. As Allāh says:

"Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything." (V.33:40).

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain from it.” (V.59:7).

And Allāh says:

“Say (O Muhammad ﷺ to mankind): ‘If you (really) love Allāh, then follow me (i.e. accept Islamic Monotheism, follow the Qur’ān and the *Sunnah*).’ ” (V.3:31)

As for others than Muhammad ﷺ, their statements are to be taken or rejected as to whether these are in accordance with Allāh’s Book (i.e. the Qur’ān) and with the *Sunnah* (legal ways, orders, acts of worship, statements) of the Prophet ﷺ or not. As the Divine Revelation has stopped after the death of Prophet Muhammad ﷺ and it will not resume except at the time of the Descent of ‘Īsā (Jesus) — son of Maryam (Mary) and he (i.e., Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic *Hadīth* (i.e. narration of Prophet Muhammad ﷺ). (*Sahih-Al-Bukhari, Hadīth No. 2222*).

(B) It is essential to utter: *Lā ilāha illallāh, Muhammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh.) As it has come in the statement of Prophet Muhammad ﷺ to his uncle Abū Tālib at the time of the latter’s death: “O uncle, if you utter it (*Lā ilāha illallāh, Muhammad-ur-Rasūl Allāh*, none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh), then I shall be able to argue on your behalf before Allāh, on the Day of Resurrection.” Similarly, when Abū Dharr Al-Ghifārī embraced Islam, he went to *Al-Masjid-al-Harām* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

(C) It is essential that the limbs and all the other parts and organs of one’s body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lā ilāha illallāh Muhammad-ur-Rasul Allāh* — none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan’s property, cheating in trade, bribery and earning money through illegal means, telling lies, back-biting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allāh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allāh and not to differentiate between them. As it is mentioned in His Book, Allāh says:

“Do then those who disbelieved think that they can take My slaves [i.e. the angels; Allāh’s Messengers; ‘Īsā (Jesus), son of Maryam (Mary), etc.] as *Auliya*” (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh — Islamic Monotheism).

“Say (O Muhammad ﷺ): ‘Shall We tell you about the greatest losers in respect of (their) deeds?’

“Those whose efforts have been wasted in this life, while they thought they were

acquiring good by their deeds.

“They are those who deny the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

“That shall be their recompense, Hell; because they disbelieved and took My *Ayāt* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery.

“Verily, those who believe (in the Oneness of Allāh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment.

“Wherein they shall dwell (forever). No desire will they have for removal therefrom.

“Say (O Muhammad ﷺ to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid.

“Say (O Muhammad ﷺ): ‘I am only a man like you. It has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God, i.e. — Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’” (V.18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by Ibn ‘Umar رضي الله عنهما in the Book, *Sahih Al-Bukhari, Hadīth* No.8:

Narrated Ibn ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ said: Islam is based on the following five (principles):

1. To testify *Lā ilāha illallāh wa anna Muhammad-ur-Rasul-Allāh* (none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh).
2. To perform (*Iqāmat*) *As-Salāt*.^[1]
3. To pay *Zakāt*.^[2]
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fast) during the month of *Ramādān*.

[and must believe in the six articles of Faith, i.e. to believe in:

(1) Allāh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) *Al-Qadar* (Divine Preordainments, i.e. whatever Allāh has ordained must come to pass)].

IMPORTANT NOTE:

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

- (1) The intentions while doing such deeds must be totally for Allāh’s sake only without any show-off or gaining praise or fame, etc.
- (2) Such a deed must be performed in accordance with the *Sunnah* (legal ways, orders, acts of worship. statements) of Allāh’s Messenger Muhammad bin ‘Abdullah,

[1] See the Glossary.

[2] See the Glossary.

the last (end) of all the Prophets and the Messengers عليهم السلام.

ASH-SHIRK AND AL-KUFR POLYTHEISM AND DISBELIEF

Salvation of all mankind from the greatest sin against Allāh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allāh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from others besides Allāh.

Almighty Allāh says:

“Verily, Allāh forgives not that partners should be ascribed to Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, has indeed invented a tremendous sin.” (V. 4:48).

Almighty Allāh says:

“Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

“Then those whose Scales (of good deeds) are heavy, these! they are the successful. And those whose Scales (of good deeds) are light, they are those who lose their own selves; in Hell will they abide.

“The Fire will burn their faces, and therein they will grin with displaced lips (disfigured).

“Were not My Verses (this Qur’ān) recited to you and then you used to deny them?”

“They will say: ‘Our Lord! Our wretchedness overcame us and we were (an) erring people.

“Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrongdoers).’

“He (Allāh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’” (V.23:101-108).

“And whoever invokes (or worships) besides Allāh, any other *ilāh* (god) of whom he has no proof, then his reckoning is only with his Lord. Surely, *Al-Kāfirūn* (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful.” (V. 23:117).

ASH-SHIRK

POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allāh. It also implies attributing Divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or believing that the source of power, harm or blessings is from others besides Allāh.

Types: There are three types of *Shirk*, namely:

(1) *Ash-Shirk Al-Akbar*, i.e. major *Shirk*

- (2) *Ash-Shirk Al-Asghar*, i.e. minor *Shirk*
 (3) *Ash-Shirk Al-Khafi*, i.e. inconspicuous *Shirk*.

Manifestations: (1) *Ash-Shirk-Al-Akbar* (The major *Shirk*): The major and serious polytheistic form has four aspects:

- (a) *Shirk Ad-Du'ā*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allāh.

Almighty Allāh says:

“And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65)

- (b) *Shirk An-Niyyah wal-Īrādah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.

Almighty Allāh says:

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.” (V. 11:15,16)

- (c) *Shirk At-Tā'ah*. This aspect implies rendering obedience to any authority against the Order of Allāh.

Almighty Allāh says:

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injil (Gospel)] to worship none but One *Ilāh* (God – Allāh), *Lā ilāha illā Huwa* (none has the right to be worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him).” (V.9:31).

Once, while Allāh's Messenger ﷺ was reciting the above Verse, 'Adī bin Hātim said, “O Allāh's Prophet! They do not worship them (rabbis and monks).” Allāh's Messenger said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by *Ahmad*, *At-Tirmidhi*, and *Ibn Jarir*). (*Tafsir At-Tabari*, Vol.10, Page No. 114).

- (d) *Shirk Al-Mahabbah*. This implies showing the love which is due to Allāh Alone to others than Him.

Almighty Allāh says:

“And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment.” (V. 2:165)

- (2) *Ash-Shirk Al-Asghar — Ar-Riyā* (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allāh says:

“Say (O Muhammad ﷺ): ‘I am only a man like you, it has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God i.e. — Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’ ” (V. 18:110)

(3) *Ash-Shirk Al-Khafi* (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad ﷺ said:

“*Ash-Shirk Al-Khafi* in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night.” And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: “O Allāh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”

AL-KUFR

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: To believe in —

- (1) Allāh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) *Al-Qadar*, Divine Preordainments (i.e. whatever Allāh عز وجل has ordained must come to pass).

There are two aspects of disbelief:

(1) **The major disbelief** (*Al-Kufr Al-Akbar*): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-

(a) *Kufr At-Takdhīb*. This implies disbelieving the Divine truth or denying of any of the articles of Faith.

Almighty Allāh says:

“Then who does more wrong than one who utters a lie against Allāh, and denies the truth [this Qur’ān, the Prophet (Muhammad ﷺ) and Islamic Monotheism], when it comes to him! Is there not in Hell an abode for the disbelievers?” (V. 39:32)

(b) *Kufr Al-İbā’ wat-Takabbur ma’at-Tasdiq*. This implies rejection and arrogance to submit to Allāh’s Commandments after conviction of their truth.

Almighty Allāh says:

“And (remember) when We said to the angels: ‘Prostrate yourself before Adam.’ And they prostrated except *Iblis* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh).” (V. 2:34).

(c) *Kufr Ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allāh says:

“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. created your father Adam), then out of *Nutfah* (mixed drops of male and female sexual discharge), then fashioned you into a man? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord.’ ” (V.18:35-38)

(d) *Kufr Al-Irād*. This implies turning away from the truth knowingly or deviating from the obvious signs which Allāh has revealed.

Almighty Allāh says:

“We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve, turn away from that whereof they are warned.” (V.46:3)

(e) *Kufr An-Nifāq*. This implies hypocritical disbelief.

Almighty Allāh says:

“They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allāh. Verily, evil is what they used to do. That is because they believed, and then disbelieved, therefore their hearts are sealed, so they understand not.” (V.63:2-3)

(2) **The minor disbelief** (*Al-Kufr Al-Asghar*): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrān-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allāh's Blessings or Favours.

Almighty Allāh says:

“And Allāh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So, Allāh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.” (V.16:112).

AN-NIFĀQ

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To deny the Messenger (Muhammad ﷺ)
2. To deny some of all that was brought by the Messenger (Muhammad ﷺ). (e.g. the Qur'ān, the *Sunnah*, laws and principles of Islam).
3. To hate the Messenger (Muhammad ﷺ).
4. To hate some of all that was brought by the Messenger (Muhammad ﷺ). e.g.

Islamic Monotheism, etc.

5. To feel happy at the disgrace of or setback for the religion of Allāh's Messenger (Muhammad ﷺ).

6. To dislike that the religion of Allāh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islām).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allāh's Messenger ﷺ:- The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.

2. Whenever he promises, he always breaks it (his promise).

3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).

4. And in another narration of the Prophet ﷺ: Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.

5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD (peace be upon them) IN THE BIBLE AND THE QUR'ĀN BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

INTRODUCTION

All praise is to the One to Whom all dignity, honour and glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards Monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allāh and the worship of creatures.

Peace and Blessings of Allāh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

“It is written again, Thou shalt not tempt the Lord, thy God.”

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allāh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

“Thou shalt worship the Lord, thy God; And Him only shalt thou serve.”
— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself Son of God — but he used to call himself the ‘Son of Man’ (Mark 2:10) although he heard himself being called by that name he did not object as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ‘Son of God’. In Matthew 5:9 we read:

“Blessed are the peace-makers, for they shall be called the children of God.”
In Matthew 5:45 —

“That ye may be children of your Father which is in heaven...”

GOD THE FATHER

In Matthew 5:48 —

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”
In Matthew 6:1 —

“... otherwise ye have no reward of your Father which is in heaven.”
In Matthew 7:21 —

“Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven.”

N.B. The word ‘Lord’ here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God’s Will) of the Messiah (Jesus). Therefore the correct translation should be:

“Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

It is obvious from the above readings from the Bible that the term ‘Father’ is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

In Matthew 11:25 —

“At that time Jesus answered and said, ‘I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.’”

JESUS THE WORSHIPPER

In Matthew 14:23 —

“And when he had sent the multitudes away, he went up into a mountain apart to pray.....”

If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allāh as mentioned in the Qur’ān:

“O mankind! it is you who stand in need of Allāh. But Allāh is the Rich (Free of all needs), the Worthy of all praise.” (V.35:15)

And in (V.19:93) of Qur’ān:-

“There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.”

A BIBLICAL STORY

In Matthew 15:22-28 —

“And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, ‘Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.’ But he answered her not a word. And his disciples came and besought him, saying; ‘Send her away, for she crieth after us.’ But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel.’

Then came she and worshipped him, saying, ‘Lord, help me.’ But he answered and said, ‘It is not meet to take the children’s bread and to cast it to dogs.’

And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’

Then Jesus answered and said unto her, ‘O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.’ ”

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descendance and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLĀH

In Matthew 19:16-17 —

“And behold, one came and said unto him, ‘Good master, what good thing shall I do that I may have eternal life?’ And he said unto him, ‘Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.’ ”

In the above verses we note this acknowledgment of his submissiveness (to Allāh’s Will).

In Matthew 21:45-46 —

“And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet.”

Here it is proved that all those who believed in Jesus during his lifetime did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLĀH

In Matthew 23:8 —

“But be not ye called rabbi: for one is your master, even Jesus, and all ye are brethren.”

Here it is clearly proved that Jesus was servant of Allāh, and that there is only One Master and He is Allāh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

In Matthew 23:9 —

“And call no man your father upon the earth: for one is your Father which is in heaven.”

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

In Matthew 24:36 —

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

This is a definite proof that the Final Hour is unknown to any but Allāh, thus Jesus’ knowledge is imperfect like all other men; Allāh Alone is All-Knowing, Omniscient.

In Matthew 26:39 —

“And he (Jesus) went a little farther, and fell on his face and prayed, saying, ‘O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.’ ”

We note here that the person speaking is unaware of Allāh’s Will and realizes the fact that he is a servant of Allāh. He (Allāh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

In Matthew 27:7-8 —

“And they took counsel and bought with them the potter’s field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day.”

From these verses we understand that the Bible (the New Testament) was not written during Jesus’ lifetime but long after the occurrence of the events described, having

been retained in the memory of the people.

In Matthew 27:46 —

“And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli, Eli, lama sabachthani? (My God, My God, why hast thou forsaken me?)’ ”

This is according to their (Christians’) assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allāh. Further, it is incredible that such words should come out from a Prophet of Allāh because Allāh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (TAUHID)

In John 17:3 —

“And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou has sent.”

In Mark 12:28-30 —

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, ‘Which is the first commandment of all?’ And Jesus answered him: ‘The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.’”

In Mark 12:32 —

“And the scribe said unto him, ‘Well, Master, thou hast said the truth: for there is One God; and there is none other but He.’ ”

In Mark 12:34 —

“...he (Jesus) said unto him, ‘Thou art not far from the kingdom of God...’”

In these verses, Jesus (peace be upon him) himself had testified that Allāh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allāh. Therefore, whoever associates partners with Allāh or believes in the Trinity, is far away from the Kingdom of Allāh; and whoever is far away from the Kingdom of Allāh, he is the enemy of Allāh.

In Matthew 24:36 —

“But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only.”

A similar text was quoted from Matthew which is exactly as proclaimed by the Qur’ān in that none knows when the Hour will come except Allāh. This establishes the fact that Jesus was subservient to Allāh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

“Jesus said unto her, ‘Mary’. She turned herself, and sayeth unto him, ‘Rabboni’, which is to say, Master, Jesus saith unto her, ‘Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.’ Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these

things unto her.”

In the above narrative Jesus clearly testified that Allāh is his God and their God, making no difference between him and them in the worship of the One Allāh. Whoever believes that Jesus is God has indeed blasphemed against Allāh and betrayed Jesus and all the Prophets and Messengers of Allāh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD

(peace be upon him ﷺ)

In John 14:15-16 —

“If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever.”

Muslim theologians have said that “another Comforter” is Muhammad, the Messenger of Allāh; and him to “abide forever” means the perpetuity of his laws and way of life (*Shari’ah*) and the Book (Qur’ān) which was revealed to him.

In John 15:26-27 —

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”

In John 16:5-8 —

“But now I go my way to Him that sent me and none of you asketh me, ‘Whither goest thou?’ But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment.”

In John 16:12-14 —

“I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you.”

In John 16:16 —

“A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad ﷺ the Messenger of Allāh. This ‘person’ whom Jesus prophesied will come after him is called in the Bible ‘Parqaleeta’ This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘Comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muhammad’ (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

In Matthew 27:11-14 —

“And Jesus stood before the governor: The governor asked him, saying, ‘Art thou the king of the Jews!’ And Jesus said unto him, ‘Thou sayest’: And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, ‘Hearest thou not how many things they witness against thee?’ And he answered him never (to) a word...”

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): “O Lord, why hast Thou forsaken me?” How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish rabbis. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur’ān by Allāh in a crystal clear manner: V.4:157,158.—

“And because of their saying (in boast): ‘We killed Messiah ‘Īsā (Jesus), son of Maryam (Mary), the Messenger of Allāh’, — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of ‘Īsā (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely they killed him not [i.e., ‘Īsā (Jesus) son of Maryam (Mary)]. But Allāh raised him [‘Īsā (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allāh is Ever All-Powerful, All-Wise.”

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain

silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

"Jesus cried with a loud voice, saying, 'Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?'"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allāh, in the Qur'ān warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allāh) or the son of God (Allāh) or in rejecting him totally; and that they must believe in him as a Messenger of Allāh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him [ʿĪsā (Jesus), son of Maryam (Mary), as only a Messenger of Allāh and a human being] before his [ʿĪsā (Jesus) عليه السلام or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [ʿĪsā (Jesus)] will be a witness against them." (V.4:159).

PROPHET JESUS IN THE QUR'ĀN

The Qur'ān narrates in some details the importance of the advent of Jesus, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations of Jesus (peace be upon him) are inded a living witness and a proof against Christianity.

Almighty Allah says:

"(Remember) when the angels said: 'O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [ʿBe!] — and he was! i.e. ʿĪsā (Jesus) the son of Maryam (Mary)] from Him, his name will be Al-Masīh ʿĪsā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh." (V.3:45)

"Verily, the likeness of ʿĪsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: 'Be!' — and he was. (This is) the truth from your Lord, so be not of those who doubt." (V.3:59-60)

"And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);" (V.4:156)

“And because of their saying (in boast), ‘We killed Messiah ‘Īsā (Jesus), son of Maryam (Mary), the Messenger of Allāh,’ — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of ‘Īsā (Jesus) was put over another man], (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely they killed him not [i.e. ‘Īsā (Jesus), son of Maryam (Mary) عليه السلام].” (V.4:157)

“But Allāh raised him [‘Īsā (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allāh is Ever All-Powerful, All-Wise.” (V.4:158)

“And there is none of the people of the Scripture (Jews and Christians) but must believe in him [‘Īsā (Jesus), son of Maryam (Mary) as only a Messenger of Allah and a human being], before his [‘Īsā (Jesus) عليه السلام or a Jew’s or a Christian’s] death (at the time of the appearance of the angel of death). And on the Day of Resurrection he [‘Īsā (Jesus)] will be a witness against them (Jews and Christians).” (V.4:159).

“O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth: The Messiah ‘Īsā (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word (‘Be!’ — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rūh*)^[1] created by Him; so believe in Allāh and His Messengers. Say not: ‘Three (trinity)!’ Cease! (it is) better for you. For Allāh is (the only) One *Ilāh* (God), Glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.” (V.4:171)

“The Messiah will never be proud to reject to be a slave of Allāh, nor the angels who are the near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself.” (V.4:172)

“Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary). Say (O Muhammad ﷺ): ‘Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?’ And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things.” (V.5:17)

“And (both) the Jews and the Christians say: ‘We are the children of Allāh and His loved ones.’ Say: ‘Why then does He punish you for your sins?’ Nay, you are but human beings of those He has created, He forgives whom he wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).” (V.5:18)

“Surely, they have disbelieved who say: ‘Allāh is the Messiah [‘Īsā (Jesus)], son of Maryam (Mary).’ But the Messiah [‘Īsā (Jesus)] said: ‘O Children of Israel! worship

[1] *Rūh* — See the Glossary

* “Before his death,” has two interpretations: before Jesus’ death after his descent from the heavens, or a Jew’s or a Christian’s death, at the time of the appearance of the Angel of Death when he will realize that Jesus was only a Messenger of Allah, and had no share in Divinity.

Allāh, my Lord and your Lord.' Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the *Zalimūn* (polytheists and wrongdoers) there are no helpers." (V.5:72)

"The Messiah ['Īsā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e., she believed in the Words of Allāh and His Books (see V.66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to them; yet look how they are deluded away (from the truth)." (V.5:75)

"(Remember) when Allāh will say (on the Day of Resurrection): 'O 'Īsā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Rūh-ul-Qudus* [Jibrāil (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurāt (Torah) and the Injil (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'

"And when I (Allāh) inspired *Al-Hawāriyyūn* [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'

"(Remember) when *Al-Hawāriyyūn* (the disciples) said: 'O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?' 'Īsā (Jesus) said: 'Fear Allāh, if you are indeed believers.'

"They said: 'We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.'

"Īsā (Jesus), son of Maryam (Mary), said: 'O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers.'

"Allāh said: 'I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the *Ālamīn* (mankind and jinn).'

"And (remember) when Allāh will say (on the Day of Resurrection): 'O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to men: Worship me and my mother as two gods besides Allāh?' He will say: 'Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).'

"And (remember) when 'Īsā (Jesus), son of Maryam (Mary), said: 'O Children of

Israel! I am the Messenger of Allāh to you, confirming the Taurāt [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.' But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: 'This is plain magic.' " (V.61:6)

DESCENT OF JESUS, SON OF MARY

"And he [‘Īsā (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. ‘Īsā’s (Jesus) descent on the earth].* Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allāh) (i.e. be obedient to Allāh and do what He orders you to do, O mankind)! This is the Straight Path (of Islāmic Monotheism, leading to Allāh and to His Paradise).

"And let not *Shaitān* (Satan) hinder you (from the right religion, i.e. Islāmic Monotheism). Verily, he (Satan) to you is a plain enemy.

"And when ‘Īsā (Jesus) came with (Our) clear Proofs, he said: 'I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allāh and obey me.'

"Verily, Allāh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allāh’s religion of true Islāmic Monotheism)." (V.43:61-64)

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ : Allāh’s Messenger ﷺ said, "By Him (Allāh) in Whose Hand my soul is, surely the son of Maryam (Mary) ‘Iesa (Jesus) will shortly descend amongst you people (Muslims) and will judge mankind justly by the Law of the Qur’ān (as a just ruler) and will break the cross and kill the pigs and abolish the *Jizyah* (a tax taken from the non-Muslims, who are under the protection of the Muslim government. This *Jizyah* tax will not be accepted by ‘Iesa [(Jesus) عَلَيْهِ السَّلَام]. Then there will be abundance of money and no-body will accept charitable gifts. [See *Fath Al-Bārī*, for details]. (*Sahih Al-Bukhari*, *Hadīth* No. 2222).

APPENDIX — III

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السيرة الذاتية للدكتور محسن بن محي الدين بن أحمد آل عيسى المشهور بالدكتور محمد محسن خان^(١)

ولد الدكتور محسن بن محي الدين بن أحمد آل عيسى في مدينة قصور بباكستان عام ١٣٤٥ هـ يرجع نسبه إلى بني محمد إحدى قبائل الأزد التي استوطنت منطقتي القفص والأخواش^(٢) بكرمان، والتي أسس فيها زعيم الأزد سليمة بن مالك بن فهم الأزدي الزهراني دولته قبل الميلاد بـ ٣٠٠ عام وزالت دولته بظهور الإسلام^(٣)، وانتشرت ذرية سليمة في منطقة سجستان التي تمتد في وقتنا الحاضر من كرمان في الجزء الجنوبي الشرقي من إيران إلى قندهار جنوب أفغانستان وينسب إليها الإمام أبو داود السجستاني الأزدي صاحب السنن المتوفى عام ٢٧٥ هـ رحمه الله حتى ذكر صاحب كتاب "عمان عبر التاريخ" أن جمهور بن سليمة بفارس وكرمان أكثر منهم في الجزيرة العربية^(٤)، وذكرهم ياقوت الحموي المتوفى عام ٦٢٦ هـ في كتابه

(١) كلمة (خان) لقب للتوقير والتفخيم، ففي مجلة الكويت الإلكترونية العدد ٣٦٥ بتاريخ ١٣/٣/٢٠١٤م ما نصه: كلمة «خانم» وهي مؤنث كلمة «خان» بمعنى السيد أو صاحب السلطة. وقد شاع استخدام كلمة هانم اسما علما على سيدة بعينها، ثم أصبح يضاف وصفا لأية سيدة عريقة النسب فيقال مثلاً (حكمت هانم) أو (ليلي هانم) أو (فوزية هانم) بمعنى السيدة الجليلة. كما يستخدم المذكر منها (خان) كلاحقة صوتية في أسماء شاعت بين العرب مثل (بدر خان) و(طرخان) وكلاهما مما يشيع استخدامه في مصر. وفيها أيضاً: خان = لقب أطلق على ملوك المغول والترك الشرقيين ومعناه شريف أو سيد مطاع.

وفي موقع دارة السادة الأشراف ذكر آل باعلوي في الهند وهم من أصول حضرية، هاجر جدهم من تريم في القرن السادس: أنهم يلقبون: بآل عظمة خان.

(٢) ذكر صاحب كتاب نخبة الدهر في عجائب البر والبحر، شمس الدين الأنصاري المعروف بشيخ الربوة، منطقة الأخواش في كرمان، وقال: يسكنها عرب ذات إبل وغنم ومراع يسكنون في أخصاص. ص ٢٣٧.

(٣) امتداد العرب في صدر الإسلام لصالح العلي عضو المجمع العلمي العراقي ص ٤٣.

(٤) لسالم بن حمود السائغ ١/ ١٠٣.

معجم البلدان في منطقة القفس، حيث نقل عن النسابة الشيباني الكرمانى المعروف بالرهني: أن سليمة بن مالك هو جد القفس^(١)، ونزحت تلك القبائل في أواسط القرن الرابع الهجري إلى سجستان (سيستان) ثم إلى قندهار في الجزء الجنوبي الشرقي من أفغانستان، واندمجت تلك القبائل ضمن التجمع القبلي لقبائل البشتون^(٢)، وقد أشار المؤرخون المطلعون على تاريخ تلك المنطقة ومنهم المؤرخ الدكتور/ أحمد جاويد في مقالاته ومؤلفاته أن قبائل القفس هي قسم كبير من قبائل البشتون وذكر أنهم ذكروا في التواريخ الفارسية القديمة، وأن جندهم من البلوش^(٣). وعرفت هذه القبائل باسم الساربان، أي رعاة الإبل وسمي جدهم باسم (سربن)^(٤)، وفي مقال باللغة الإنجليزية بعنوان (pashtun tribes) ذكر قبائل السربان ووضع بين قوسين (عاربان) أي أنها من أصول عربية^(٥)، وقد ذكر الشيخ حمد الجاسر رحمه الله في كتابه سراة غامد وزهران قبائل القفس ضمن قبائل زهران التي خرجت خارج الجزيرة العربية^(٦)

تلقى الدكتور محسن آل عيسى تعليمه في مدينة القصور حتى حصل على البكالوريوس في الطب في تخصص الجراحة من جامعة البنجاب، وعمل في المستشفى الجامعي بها، ثم سافر إلى بريطانيا لمواصلة دراسته العليا فتخصص في الأمراض الصدرية وحصل على الدبلوم من جامعة ويلز وعمل في الجامعة ودرس بها، ثم سافر إلى المملكة العربية السعودية لأداء العمرة، ولكن الله تعالى أراد له

(١) معجم البلدان لياقوت الحموي ٤ / ٣٨٠ (القفس).

(٢) نقلاً من كتاب (يوسف زي قوم كي قبائل خشى قبائل أو غوريا خيل) لمؤلفه خان روشن خان.

(٣) بحث في الانترنت بعنوان (كوج وبلوج) في الرابط

www.Khwaran.com/Drjavid/Aqwam.htm

(٤) مقال في الانترنت باللغة الفارسية بعنوان (فرهنگ جهاد) أي ثقافة الجهاد لحامد منتظري المقدم، حيث نقل عن الحافظ آبرو العالم الجغرافي المتوفى عام ٨٣٣هـ أن سكان جبال القفس من العرب وذكرهم باسم السربان.

(٥) انظر الرابط (http://en.Wikipedia.Org/wiki/pashtun_tribes)

(٦) ص ٢٦٢ وكذلك معجم قبائل العرب لعمر رضا كحالة حيث ذكر منطقة القفس في كرمان ضمن منازل الأزد ص ١٦.

البقاء في مكة حيث تأهل بها من أسرة ذات أصول أردنية، وذلك في عهد مؤسس المملكة العربية السعودية جلالة الملك عبد العزيز آل سعود رحمه الله، وعمل الدكتور محسن في مجال الصحة في مكة المكرمة، ثم انتقل إلى الطائف مديراً لمستشفى السداد للأمراض الصدرية على مدى أربعة عشر عاماً، وكان مقرباً من جلالة الملك فيصل بن عبد العزيز طيب الله ثراه، ومن جلسائه، ثم رحل إلى المدينة بأهله، وعمل في مستوصف الجامعة الإسلامية حين كان يرأسها سماحة الشيخ عبدالعزيز بن باز رحمه الله، ثم أحيل إلى التقاعد المبكر بطلب منه، وذلك ليتفرغ لترجمة صحيح البخاري إلى اللغة الإنجليزية، وكتاب اللؤلؤ والمرجان فيما اتفق عليه الشيخان، ثم ترجمة معاني القرآن الكريم إلى اللغة الإنجليزية مع مجموعة من العلماء الأجلاء ومنهم العلامة الشيخ تقي الدين الهاللي رحمه الله والتي أجازها نخبة من علماء المملكة العربية السعودية، وعلى رأسهم سماحة الشيخ عبد العزيز بن باز رحمه الله، وذلك لموافقتها منهج السلف الصالح، وخلوها من الأخطاء العقديّة التي وجدت في الترجمات السابقة، ثم أقرت الترجمة من قبل مجمع الملك فهد لطباعة المصحف الشريف، الذي تكفل بطباعتها، وتوزيعها في أنحاء العالم.

In the name of Allah, the Most Compassionate, the Most Merciful

The Curriculum vitae for Dr. Muhsin bin Mohyi ed-Din bin Ahmad Al 'Isa, known as Dr. Muhsin Khan^[1]

Dr. Muhsin bin Mohyi ed-Din bin Ahmad Al 'Isa was born in Qasur city, Pakistan in 1354 AH. His family lineage can be traced back to Bani Muhammad; one of the Azd tribes that settled in the Qafs and Akhawash^[2] area of Kirman, Pakistan. Sulaimah bin Malik bin Fahm al-Azdi az-Zahrani was the leader of the Azd tribe whose political power fell following the emergence of Islam.^[3]

The offspring of Sulaimah spread in Sijjistan that extends in the present day from Kirman in the south east of Iran; to Kandhar in Afghanistan. The renowned collector of hadith, Imam Abu Dawud as-Sijjistani, who died in 275 AH also came from Sijjistan. The author of the book titled '*Oman Through the Ages*' mentioned that the majority of the offspring of Sulaimah were in Kirman and Persia, while many of them settled in the Arabian Peninsula.^[4]

^[1] The word Khan is a title that means respect and reverence. In Kuwait's electronic magazine, issue no. 365 dated 13-03-2014 A.D., it was stated, "The word Khanim, the feminine of Khan means master or man of authority. The word Hanim was commonly used to refer to a specific lady. Then, the name was added to this title so it could be said Hikmat Hanim, Layla Hanim, Fawziyah Hanim (i.e. Mrs. Hikmat, Mrs. Layla, or Mrs. Fawziyah). This title means that the lady is noble and belongs to an aristocratic family. The masculine title is Khan and is used as a sound suffix added to names commonly used among Arabs such as Badr Khan and Tarkhan. Both names are also commonly used throughout Egypt. Also the word Khan means Mamluk and Mongol kings. On the website of *as-Sadah al-Ashraf* (noble people whose lineage goes back the Prophet ﷺ), it is mentioned that Al Ba'olwi in India sprung from Arab origin and their grandfather migrated from Tarim in the sixth century. They are called Al 'Azmat Khan."

^[2] Shams ed-Din al-Ansari known as the sheikh of *rabwa* and the author of *nokhbat ad-Dahr fi 'ajaib al-bar wa al-Bahr*, p. 237, mentioned that the Al-Akhwash area, Kirman, Pakistan had some Arabs with their cattle and they used to live in homes made of mud brick.

^[3] *Imtidad al-'Arab fi sadr al-Islam* by Salih al-'Ali, the Iraqi scientific complex, p. 43.

^[4] Salim bin Mahmoud as-Sayyabi, 1/103.

In his book titled *Mu'jam al-Buldan* Yaqut al-Humawi mentioned that this tribe was located in the Al-Faqs area. He quoted the biographer An-Nassabah ash-Shaibani al-Karmani as saying "Sulaimah bin Malik is the father of Al-Qafs^[1] and those tribes moved to Sijjistan in the middle of the fourth century, then to Qandhar in the eastern part of Afghanistan. They then mingled with the Bashton community.^[2] Historians of that epoch including Ahmad Jawid, who stated in his articles and books that the tribes of Al-Qafs were a big part of Bashton. He mentioned that books of ancient history referred to the tribes and their soldiers as Balosh.^[3] Those tribes were known as Sirbins, who were mainly Camels' shepherds and their grandfather was given that title.^[4] In an article entitled 'Pashton Tribes,' it mentioned that the Sirbin tribes, were of Arab origin^[5] and were called Arban. In his book entitled Ghamid and Zahran, Sheikh Hamad al-Jasir (رحمته) mentioned that they were among the Zahran tribes that moved out of the Arabian Peninsula."^[6]

Dr. Muhsin Khan received his education in Qasur city, where he gained his M.A. in surgical medicine from Punjab University. Dr. Khan worked in the University hospital, and then he travelled to the UK to continue his studies and became a specialist in diseases of the chest. Dr. Khan received his diploma from Wales University, where

[1] Mu'jam al-Buldan by Yaqut al-Humawi, 4/380, the word Al-Qafs.

[2] Quoted from the book entitled, *Yusuf zi Qum ki qaba'il Khashi aw ghoria Khalil*, by Khan Rawshan Khan.

[3] A search in the internet entitled 'Kug wa bologh' and the link is: www.Khwaran.com/DrjavidAqwan.htm

[4] A Persian electronic article entitled: *Farhank Jihad*, i.e. the culture of Jihad by by Hamid Muntadhiri al-Muqaddem. The author quoted Al-Hafidh Abro - a scholar of geography -who died in 833 A.H as saying, "the inhabitants of Qafs mountain were Arabs and they were called Sirbins."

[5] View this link: <http://en.wikipedia.org/wiki/pashtuntribes>

[6] Page 262 and also *mu'jam qabail al-"arab* by 'Umar Ridha Kahalah, page. 16, where he mentioned the Qafs area and it was part of Azd.

he not only studied but also taught. Later he travelled to Saudi Arabia to perform Umrah (minor pilgrimage), however Allah the Almighty willed that he stay there.

During the era of the founder of Saudi Arabia King 'Abdul Aziz Al-Saud (رحمه الله), Dr. Khan lived with a family from Jordan in Saudi Arabia, whilst working in a hospital in Makkah (i.e. Mecca). Dr. Khan went on to become the lead physician in the department of chest diseases at a hospital in Taif for the next fourteen years. Dr. Khan also became very close with the King (رحمه الله) and was among his very close circle of friends. Dr. Khan and his family moved to Madinah (i.e. Medina) where he worked in the Islamic University - headed by Sheikh 'Abdul Aziz bin Baz (رحمه الله) - hospital. Afterwards per his request, he was granted early retirement for the sole purpose of dedicating himself entirely to translating the Holy Qur'an and the classical book, *Al-Lu'lu' wa al-Marjan* fima ittafaqa 'alayhi ash-Shaykhan. Dr. Khan-along with a group of scholars which included Shaikh Taqi-ud-Din Al-Hilali-began work on translating the Holy Qur'an. This committee was chosen by a group of elite scholars from Saudi Arabia, which was led by Sheikh 'Abdul Aziz bin Baz (رحمه الله). The committee took into consideration the avoidance of creed errors that were found in previous translations. Following the ratification by King Fahd's printing complex, the Holy Qur'an was printed and distributed all over the world.





